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Photo by John E. Harshberger

Winter Scene Near Scottdale, Pennsylvania

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The Deception

By EDWIN RAYMOND ANDERSON

May we, like Barry Coles, awaken to the peril of being deceived as to our spiritual condition.



THE HOUR was slightly past the busy mark of twelve noon, as the two men sat at a table off to one corner in the busy domain of White's Restaurant. With the luncheon over, and the dish and cup pushed back, the talk turned to various matters and then to Henry Keller.

"I simply can't understand it, Roy," the one was saying with a slow shake of the head. "I simply can't understand how a smart business man like Henry Keller could ever have fallen into so obvious a trap and to have allowed himself to be deceived in that manner. How much did he lose anyway?"

The other, addressed as Roy, glanced out of the window for a long spell, as if with calculation. "Well, I am not too sure, but I think that it is somewhere in the nature of seven thousand dollars, more or less, but it is enough of a loss, at any rate, Barry."

To which Barry nodded agreement. "It is more of a loss than I could ever stand," he sighed. "And the whole deal was so clearly wrong. Couldn't he have seen it turning out that way?" He allowed his words to trail away while glancing at his watch. Then he rose to his feet, the other following. "About twenty after, Roy. I'll have to be getting back to the office. Meet you here again tomorrow?"

Leaving the restaurant and his business friend, Barry Coles crossed the busy lane, and, with brisk strides, hurried along Chambers Street. His mind was full of pity for Henry Keller. He knew him well, and liked him. More, he respected him as a shrewd and capable business man. All the more reason why he couldn't understand it, and he shook his head slowly. Being deceived in that kind of business deal! Why, even the newest office boy in his organization would have been wiser than that!

The wind was blowing a sharp breath down the narrow canyon of the busy street, and he reached into his coat pocket for the gloves which he carried there. But with the hand halfway in the pocket, he remembered. The gloves were left in his overcoat, back home. He glanced upward towards the sky and remarked to himself, "Seems like winter will be here quite soon. Better get the old overcoat out, and the gloves as well."

And it was almost the first thing which he did upon arriving home that evening. He made a quick stride into his study, opened the closet door, and removed the overcoat. To make sure, he reached into the pocket for the gloves, and stopped. They were not there, but they should have been! It was quite an expensive pair, and he took good care of their placing. He turned the coat around for the other pocket, with a frown settling on his features. That pocket told the same story. They were not there.

But there was something in the pocket, and it felt like a crumpled bit of paper. He drew it out, and eyed it curiously. Some figures scrawled the sheet. Oh, yes, he remembered. That was last year, and there were the figures for the Barton Brothers. But the bit of paper! He turned it over slowly. It was a sheet from the daily desk calendar which his wife had given him for Christmas. Good Norma, always concerned about his soul and trying to get a word for the Gospel across, in one way or another! Of course, he thanked her for the calendar, stuck it onto a corner of the desk, and dutifully turned the pages without a bother to read the message. The date would be all he needed.

But, somehow, there was something on the writing which caused him to read. Strange that he should be standing here in the middle of his study, with overcoat slung over one arm and the hand of the other grasping the bit of paper. But he felt impelled to read on.

It was a quotation from D. L. Moody, "O man, O woman, you may be deceived about ten thousand things, but do not be deceived on this one thing! Make sure you have the divine nature, that you are born from above, that you have been born of God." He read on for the remainder, feeling strangely rooted to the spot. Somehow that word, "DECEIVED," seemed to stand out from the page and bear its lettering into some deep

place in his heart. He thought again of Henry Keller's being deceived in a business transaction to the loss of seven thousand dollars, and he almost thought of calling him a fool for allowing it. But somehow he began to feel strangely uncomfortable. Could it be that he, Barry Coles, had been deceived all these years about something more important, and had suffered a far greater loss? He remembered laughing away Norma's entreating words about the need of a new birth, of being a sinner, of needing to be cleansed in the blood of the Lamb. He remembered his often reminding her of his moral position and honesty, feeling quite content and satisfied about his end of the matter.

"Is anything wrong, dear?"

He spun suddenly at the sound, to find the anxious features of Norma scanning his. He noted the lowering of her eyes to the paper in his hand.

"What is that, dear? I trust that it is not some bad news! But you do look—"

"Bad news, my dear?" He eyed her closely, then extended the paper. Recognition filled her eyes. "Just a sheet from the daily desk calendar you gave me last year. I had been reading what it had to say for that day. You see," he hastened the explanation, "I had been looking for my gloves and could not find them. But I found this instead."

"Your gloves?" she paused, then laughed. "Of course! Don't you remember? You asked me to send them to the cleaners last week, with the other things. But perhaps—"

She halted, and he continued the close eyeing. "Yes? You were going to say—?"

"Well, it just seems that—that—O Barry, it just seems that the Lord has caused things to come out this way. I don't know what has happened, but I can see that that message on the paper has disturbed you deeply. You didn't expect to come upon it that way, did you? But there it is."

"There it is," he echoed. Then he told her his thoughts—about the deception of Henry Keller and about his own feeling. "So, you see, that word from Moody just set me to wondering. Perhaps I have been making a greater mistake than Keller ever did. He lost seven thousand dollars, but there is a good deal more than that to lose."

There was a film of tear in her eye. "Oh, praise the Lord, that you now see it for yourself, dear! I have been praying for so long that the Lord would reveal your mistake in depending so much upon yourself, your own ways, and your own goodness. And He has used this way," she paused and smiled gratefully, "and a pair of forgotten gloves to remind you, dear, of the covering which you really need. Moody was so right: it is terrible to be deceived about that which concerns your eternal soul. All other kinds of deception die away before the door of the grave, but that one carries on into eternity."

He draped the coat over the chair and drew her close. "Preaching again, dear! Well, it really means something to me, now. And from now on I promise to be a humble listener, thankful to the Lord for the way He has worked it out for me—in time!"

Waterbury, Conn.

ANOTHER YEAR

Another year is dawning!
Dear Master, let it be
In working or in waiting
Another year with Thee.

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning!
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee!

—Frances R. Havergal.

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No. 1

A New Life Begins

BY PRISCA DELPH

New life really begins when Jesus comes into the heart.



WHAT? My own family turn traitor!" Lee Samson's face grew crimson. He clenched his hands. In all their married life his wife had never seen him like this.

"Darling—"

"Please don't 'darling' me now,"

he snapped.

"And you," he turned to his daughter, "go right upstairs and pray the Virgin's forgiveness if she will hear you."

"But, Daddy, you said that I could go," she pleaded.

"You heard me!" he took a step forward. Frightened, the girl fled sobbing up the stairs.

As though he did not trust himself, the angry man grabbed his hat. Without even a glance at his wife he hurried out the front door. Like a slap in the face, the banged door brought the dazed Mrs. Samson back to the present. For a minute she steadied herself at the chair she was clutching. Yes, it was real—Aurella's sobs from the stairs, angry footsteps echoing from the sidewalk. She would have to think this thing through before taking any action.

"I'm so sorry, Mrs. Samson," Lucy Ann Adams spoke softly from the dining room doorway where she was waiting.

Mrs. Samson recovered her composure. She had forgotten that a friend had accompanied her daughter.

"My dear, I'm very sorry that Mr. Samson was so upset. You see, he takes his religion very seriously. I'm sure Aurella and I would enjoy going along to the meetings tomorrow and watch the New Year come in. But you understand."

Lucy Ann nodded. Never would she betray her friend's mother. She could not help admiring the composure of this beautiful woman.

"Say 'Good night' to Aurella for me, and tell her that I will be praying for all of you." She pressed the well-manicured hand and hurried out the side door through which she had come so happily just a few minutes before. She walked to the car as in a daze.

"Why did this have to happen when Aurella had seemed so interested?" she mused. Where had she failed? The first time she had spoken to her, Aurella had acted insulted.

"Isn't it enough if you want to be foolish? Let me live my life." Those were her very words; she could never forget them. However, she was soon again her best friend in high school. She loved her. She was just too nice a girl to be lost. Many similar thoughts sped through her mind as she drove her father's car home. Nearing the Hanson house, her pastor's home, she noticed the downstairs lights still burning. She slowed down. There were no other cars in the driveway.

Mrs. Hanson answered her ring.

"Lucy Ann!" she exclaimed in surprise. "Do come in." The older woman's eyes searched the young face before her.

"Here, have a chair while I hang up your wraps."

Lucy Ann sighed as she thanked her.

"Or did you wish to see the pastor?"

"I think you will be able to help me," Lucy smiled.

Mrs. Hanson was very fond of all her Sunday school pupils. Her home was always open to them, even though she had many other duties as a pastor's wife.

"I know I have been very selfish and indifferent," Lucy Ann began, "but I have tried to be a good Christian. Ever since that sermon on 'witnessing' I have felt condemned. Tonight I failed again," she paused for breath.

"Tell me all about it." The tone was sympathetic, inviting confidence.

"Well, after that sermon I realized that being a member of the church was not enough. Pastor Hanson said that if we are ashamed to speak to others about Christ, He will be ashamed to recognize us on the day of judgment. You know I am the only Christian in my class. Aurella Samson is the only one who is kind to me. Tomorrow night the meetings close."

"Is that the girl who was with you in the service tonight?"

Lucy nodded. "She refused to discuss religion when I first spoke to her, but now she has begun to ask questions. So I took the courage to ask her to come to the meetings. She seemed to enjoy the service tonight. She even asked me into her house to get her parents' consent to go tomorrow night."

"Really?"

"Yes, we were so happy. When Aurella began telling how she enjoyed the message, her mother was quite interested and said she would enjoy going too. But her father became very angry. So now she will not be able to come and get saved. Oh, why have I failed again? Truly I have tried."

"I am sure you have, and God is pleased with your efforts. But, you know, sometimes we have to wait patiently for the reward of our labors."

"You mean I expect results too soon. But isn't it God's will for everyone to be saved?"

"Yes, but you know He will not force anyone. It is 'whosoever will.' God's Word also says that no man can come except the Father draw him."

"How can that be?"

"That is the working of the Holy Spirit. The fact that your friend has been asking questions shows me that the Spirit must be drawing her."

"Oh, I'm so glad. Then she can still be saved, can't she?"

"She surely can. We can pray that her father will change his mind."

"I surely will. Maybe she will be saved tomorrow night."

Lucy Ann rose. "I can't thank you enough. I hope that there will be a large crowd to hear the message tomorrow night. I will pray for that too," she smiled shyly.

In spite of her unhappy experience Lucy Ann went home with a light heart. Her parents had already retired, so she waited until morning to tell them everything.



Lucy Ann awoke to the ring of the telephone. Her mother was calling.

"O.K.," she called as she hurried into slippers and housecoat. She glanced at the clock. "Ten after ten!" Why she had never slept so late.

"Hello. O Aurella!"

"Surely, I just know it would be all right."

"Oh, I'm so glad."

"Yes, do."

"O.K. I'll be seeing you."

She put down the receiver gently, almost reverently. Seeing her mother was watching her, she quickly told of the past night's experience.

"And to think," she finished shaking herself as though trying to awaken out of a dream, "Aurella just called and said her father changed his mind. They will all be at the meeting tonight and maybe stay for the watch night service."

"Isn't that wonderful?"

"You know, I am glad now that I stayed in Denton for my high school."

"We will pray definitely for the evangelist and his message for tonight," was her mother's only comment.

Lucy Ann skipped to her room. She could hardly wait till evening.

At dinner Mr. Adams was informed of all the happenings and latest developments.

"Mr. Samson is a proud man," he said thoughtfully. "I hope he is not doing this to cover up last night's outburst of temper."

"Oh!" Lucy Ann had not thought of that.

"He can still get something from the message," Mrs. Adams assured them.

"I feel Aurella is really under conviction. I do hope he will not hinder her from becoming a Christian."

"By faith ye shall remove mountains," her father quoted as he left for the basement where he spent his free time with his hobby, woodwork.

The dishes done, Mrs. Adams suggested that they both take a nap so that they might enjoy the evening better.

Lucy Ann was too excited to sleep. But after an hour of reading and prayer she could relax.

The youth group had charge of the tract distribution at the church that night. So Lucy Ann had only a glimpse of her friend as she entered with her parents. They found rear seats in the middle aisle, where they could see and hear everything.

Lucy thought the singing was especially good that night, and the evangelist gave his best message to the largest crowd of the week. Many hands responded to the invitation for prayer requests. A few stood to accept Christ and receive salvation. Lucy Ann's head was bowed in prayer so that she could not see, but she felt that Aurella had stood. The third invitation was for consecration. Nearly all of the youth group stood, Lucy Ann among them.

At eleven o'clock the audience knelt in prayer. When the last bell rang out the old year they stood and sang, "Have Thine Own Way." It was all very impressive.

As opportunity was given for testimony, one Christian followed another in testifying

for their Lord. There was a short pause, then a tall stranger arose from the rear of the building.

"Last night I was angry at my daughter for coming here," he said. "I treated my wife unkindly. I thought they were insulting God. But then I had a dream last night. I saw Christ, and He looked disappointed and displeased with me. I began to think that I must be wrong. I talked it over with my wife and daughter. We decided to come and see if there was anything to this type of re-

ligion. As the pastor spoke I saw myself as a sinner, one who must give an account of himself to God. We all stood at the invitation to accept salvation. I now have a peace which I never experienced before. We will no longer depend on ceremonies or any one person; we will come directly to Christ our Saviour. At this hour not only a New Year, but a new life, begins for us."

As she listened Lucy Ann clutched her Bible. Her face was radiant. She now knew what it was like to be truly happy.

The Nameless Terror

BY ALMETA HILTY GOOD

A little thoughtfulness on the part of parents can help to avoid many childhood terrors.



TIMMY stirred in his restless slumber, not hearing the soft sound of a door closing somewhere in the house.

His dreams went on in fantastic shapes, whirling in increasing horror and intensity. Suddenly he cried out sharply:

"Mama!"

Only silence answered him.

"Mama-a-a," he wailed in distress.

There was no reply.

He rolled over and suddenly was falling. The floor met him with a solid bump on his head, waking him thoroughly, and he lay there a moment, listening for the footsteps that always came when he called in the night. He called again; sometimes it took several lusty yells when his mama was sleeping sounder than usual. Only the empty room closed in. He screamed her name and then groped across the room and in the direction of her bed. His hand felt the pillow. It was smooth, and cold, and empty. The bed was like a vast lonely space, void of life and warmth.

Timmy crept out into the hall and started down. He stumbled a bit on the first step. The stairs creaked, making him shrink back from the dark foreboding of the unlit stairway and the pit of the living room below. It seemed a continuation of his nightmare somehow, only now it was the darkness and shadows pressing in, pressing in.

"Mama!" he called again, as he had called a dozen times with increasing panic at the silence. He crept on down the steps.

"Mama, Mama, Mama!" he screamed, running from room to room. Finally he stopped, out of breath, his hand on the front door knob. The dark shadows peered at him as he gazed about wild-eyed, too overcome with the eerie unreality of waking from a bad dream and finding himself alone to think of switching on the lights.

He flung himself down, sobbing, and crawled under the table for the scant sense of protection it afforded. There he cowered, his little mind in a frantic turmoil of questions.

Where were Mama and Daddy? Had they gone and left him? Had they wanted to go away without him? Only yesterday Mama had scolded him loudly for some naughtiness and turned away muttering something that sounded like, "What can you do with a boy like that?"

Oh, if only he had been good, if only he had not taken a notion to drag the kitten around by one hind leg, or hurt himself falling out of the cherry tree in the front yard last week, driving his mama to distraction with his yelling! And, oh, why had he kicked Mama's slipper when he was cross about having to get dressed by himself?

"O Mama, if you'll only come back I won't ever be naughty any more," he whimpered. "I didn't mean to, really I didn't. You'll still keep me for your own little boy, won't you?"

The door opened softly, letting in a shaft of moonlight across the floor. Then it closed, and a heavy tread moved in the room, a whispered word sounded close. Timmy held his breath in terror.

Then his mother's voice giggled just as his father's hand flipped a switch, flooding the room with the blinding light of reality.

"O Mama," Timmy gasped with a sob of relief. "You do love me yet?"

"Why, honey-boy, of course! But whatever are you doing under there?"

"I woke up and cried, and you didn't come."

"But your Daddy and I just went for a little bit of a walk, just around the block. I—thought you were sound asleep for the night, poor child!" She looked up reproachfully at her husband over the tousled head.

"Never again, Mildred," the boy's father solemnly avowed, tenderly brushing away the tears from the little face so drawn with terror.

"Never again will we step out the door without his knowledge, unless someone responsible is here to answer his call."

"No, never," the mother answered.

Hammett, Ida.

J. B. Smith—Man of God

BY EDITH H. MARTIN

Minister, Bible scholar, educator, author, farmer, Bro. Smith was one of the outstanding men of God in the Mennonite Church of the past half century. The writer, wife of Richard Martin, one of Bro. Smith's fellow ministers, gives an interesting sketch of his life.

"If any man seeks for greatness, let him forget greatness and ask for truth, and he will find both."

It is often true that the beginnings of these men who have meant much to the advancement of God's kingdom originated not in the men themselves, but were the outgrowth of the consecration of godly parents. The life and works of J. B. Smith are a tribute to such a faith and consecration.

To George B. and Susanna Smith was born a son on April 9, 1870. George Smith owned a large farm near St. Jacobs, Ontario, Canada. Two daughters were born before this son and two daughters afterwards. In the center of the family as he was, he also was the center of the family's affections. Parents and sisters alike were unusually fond of Jacob. Before his birth his mother had prayed a prayer of dedication, beseeching the Lord

that her son might be a minister of the Gospel. The wee babe that was born into this home was destined to fulfill that prayer.

Though not a strong child, he grew and developed and was even blessed with a normal child's naughtiness at times. Once when only three and in need of some discipline, his mother grabbed a little switch, while small Jacob, foreseeing his fate, ran around quickly and attempted to hold the gate against his mother's entrance by placing his tiny shoulder along the panel of the gate and pushing with all his might. His mother, quite amused at the idea, dropped her switch and gave way to a hearty laugh instead.

God seemed to have His eye on Jacob Smith, and in His own way was calling him to service. When he was but twelve, in the field one day he had an unusual experience of feeling crushed by some heavy load. To his

mother he confided. "Mother, the Lord had me down." This, evidently was a prelude experience to that of his later conversion.

As he grew older Jacob became increasingly aware of the fascination of books. In his eagerness for more knowledge he quickly exhausted the advantages in the Canadian schools and began looking elsewhere. Jacob's father also became aware of his son's eagerness for more schooling. But, as typical of the farmers in that day, he preferred that his son remain on the farm. In fact, he told Jacob he would purchase a farm for him if he would give up this idea of more schooling.

The farm at home was a large one, and Jacob was not very strong physically. So it was decided that he should work on a smaller farm of one of the neighbors.

But God was still watching Jacob Smith. One day he was sent to the forest to cut wood for the winter's use. While busy at his work he heard his name called, "Jacob." When the call came the third time he said, "It is a call from the Lord." On reaching home that evening he heard of revival meetings being conducted by Bro. J. S. Coffman in a near-by town. Jacob was determined to attend the meeting that evening and make his stand for the Lord. A companion tried to dissuade him from going. But the Spirit of God overruled. They went in a bobsled, as snow lay deep on the ground. Three times the sled overturned before they reached the meetinghouse. As he sat in that service and the invitation was given, it was a problem to him how to come forward, wedged in as he was between seats and a crowded aisle. But his persistence in the face of obstacles won out, and walking over the tops of the benches, he went forward and gave his heart and life to the Lord who bought him.

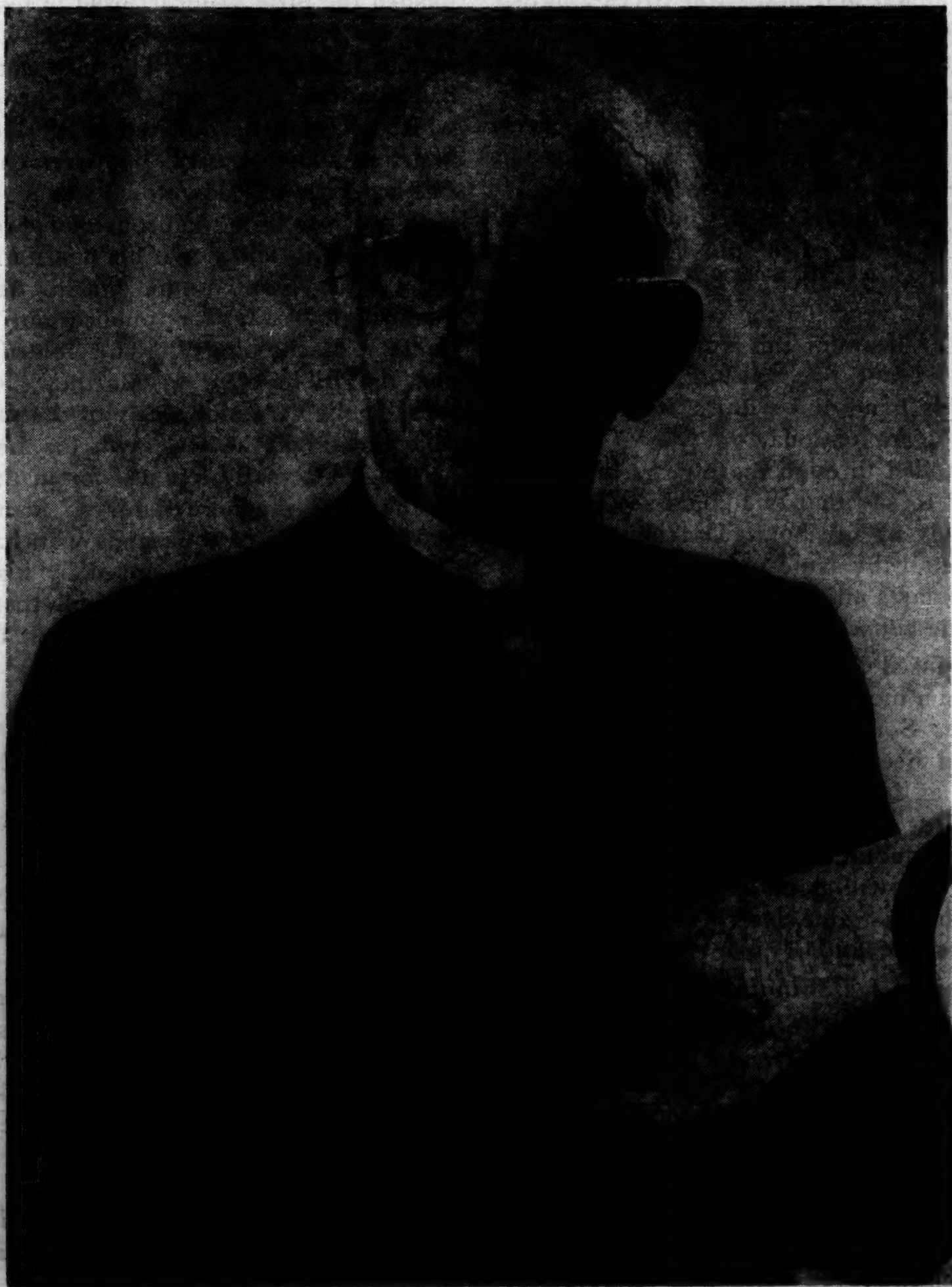
After this experience his parents were eager to see him follow his conviction for more extensive study. Knowing the deep love his mother cherished for him, the burden of separation weighed heavily on Jacob. But, as mothers have a way of doing, she hid the heartache. Waving to him at the station, she smiled and said, "Son, 'take the name of Jesus with you!'"

He had sent inquiries to several schools in the United States. These were the Ohio Northern University of Ada, Ohio, and the Evangelical Theological Seminary in Naperville, Ill. These schools kindled anew his incentive by their enthusiastic response.

And so it was, first to Elkhart briefly, and then to the University in Ada, Ohio, that J. B. Smith came to advance his schooling. He made rapid progress here, and his interests were centering more and more toward definite work for the Lord. While in school, he along with several other young men, began a mission Sunday school not far from the University. As superintendent of this Sunday school he took active interest in its growth and development.

He graduated from the University in 1898, receiving his A.B. degree. This year also included his ordination to the office of minister of the Gospel.

While attending school in Ada he was once called out to conduct a children's meeting in one of the near-by churches. In his audience



Jacob B. Smith—Gone to His Reward

of children sat one little curly-haired girl of twelve, her intent brown eyes denoting great interest in the lesson. In the year 1901 this same brown-eyed girl stood by his side to pledge vows and answer questions. And so Lena Burkhart and Jacob Smith were married on March 17, 1901.

Eight children were born to them. They sustained the grief of losing their first son, a brilliant child who died quite young.

Bro. Smith's first pastorate was at the Bethel Church in West Liberty, Ohio, where he ministered for ten years.

There followed years of extensive and intensive study for this student of the Bible. He became absolutely absorbed in books, and in the Book. Many are the tales told of how entirely he could become lost in his studies. When he sat at his desk he was automatically transferred to another world, and the lives of those around him were as though they were not. Meals were ignored—sleep forgotten; time was no factor when J. B. was on the trail of some important verity.

He continued his schooling, taking graduate studies in Theology, Greek, and Latin. He received his A.M. degree at Oskaloosa College in Iowa in 1913; in 1914, the D.D. degree from the same college. In 1917 he was granted the B.D. degree from Temple University in Philadelphia, Pa., where he majored in Hebrew. He completed his S.T.D. requirements in Hebrew and Greek at the Evangelical Theological Seminary in Naperville, Ill., from 1918 to 1919.

Hesston College, Hesston, Kansas, called him to the faculty there as Professor of Theology, New Testament Greek, and Church History from 1909-17, and again in 1929-30.

During these earlier years at Hesston his health failed, but faith in a prayer-answering God directed him to a doctor who restored him.

It was during these years that he became interested in the study of prophecy. It was just at the time of world crisis which led to the first world war. As he saw discord brewing among the nations he was directed to the Word of God, and there the Lord opened his spiritual sight to the riches of the things to come. He then began to set this information down for publication, and, for the next thirty years and more, worked on his interpretation of the Scriptures as revealed to him by the Holy Spirit. It is the prayer of many that these gleanings will appear in book form for the enlightenment and blessing of others.

As the demands of a growing family outdistanced the stretch of the schoolteacher's wages, Bro. Smith did some farming to assist in the welfare of his family. Even so, life in those days was a "nip-and-tuck" proposition, and money which was needed for food and clothing often went into books. The Good Book-Keeper alone knows the sacrifices and hardships encountered by the faithful wives of great men, devoted mothers to children whose fathers are absent weeks and months at a time, those women who stretched the food dollar to purchase books and other equipment to further their husbands' Chris-

tian service. Such a person was Mrs. J. B. Smith.

By such sacrifice through the years his valuable library of some 3500 volumes was developed. The value of these books is inestimable—for they are greatly enriched by the penciled margin notes set down in many of the volumes by Bro. Smith.

In 1917 Bro. Smith was called to Harrisonburg, Va., to assume the presidency of Eastern Mennonite School. For the next five years he earnestly applied himself in pioneering for this educational enterprise.

Following his work at Eastern Mennonite School he took up residence in Elida, Ohio, as pastor of the Pike congregation. Periodically he made lecture tours through the churches. His sermons dealing with the prophetic Word were much appreciated. Charts used in these sermons are scattered through many of the churches today, and are reminders to us of the confidence he had in the eternal Word and the kingdom to come.

So confident was he of the imminent return of the Lord that he was not interested in selecting a burial plot in the cemetery. He yearned to meet the Lord in the air. This hope suffused his sermons with brilliant color and was reflected in the hearts of all who sat under his teaching.

Around the year 1930 Bro. Smith became interested in compiling what is now known as his "Tabular and Statistical Greek-English Concordance of the New Testament." This concordance, briefly, is a medium by which laymen and theologians alike can quickly grasp Biblical interpretations in the Greek language with little or no knowledge of the language itself. For the past twenty years he labored faithfully on this important work. It is in the hands of the publishers now and will be released either in late 1952 or early the following year. To those who have shared in his enthusiasm for this work comes sorrow that he did not live to hold the published book in his hand and witness its use among the theologians of today.

As he toiled through those years his neighbors used to say that one could see the light in his study at any hour. Daytime or nighttime were all the same to him. Setting down important facts and ferreting out others were of supreme consequence.

As I paused in his study the other day I counted in a moment's time seven Bibles here and there. Some were worn as though the pages had been fingered literally thousands of times, as indeed they must have been in his countless hours of research. It reminded me of the quotation from Hamilton: "The Word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new treasures there."

God blessed J. B. Smith with a unique ability to grasp hidden truths in His Word. But God did not stop there. To him was given also the talent for imparting that knowledge to others. Many are the testimonies of students who sat under his teaching, who recall how he could take nuggets of gold from the Book and set them before his students with simplicity and in humility.

Bro. Smith served on many church-wide committees, including the Mennonite Board

of Education, Music Committee, Historical Committee, Committee on Articles of Faith, and Committee on Church Polity. From his desk have come the following publications: "The God of Modernism"; "One Thousand Best Bible Verses"; "Knowing the Scriptures"; "Inspiration of the Bible"; "The Church: Her Foundation."

From 1936 until the time of his death he was pastor of the Salem congregation, Elida, Ohio.

Bro. Smith was one who had confidence in the young folks of the day. He made a number of attempts to secure a young man to replace him at Salem so that he might retire and devote more time to research. This was accomplished in 1947, though he still retained the title of "Pastor Emeritus." He was not one to "hold on to the reins," so to speak. The young people were urged to forge ahead with his blessing. He rejoiced to see spiritual growth among the members. To hear a young Christian of ten or twelve years lead in public prayer would cause his face to beam with pleasure. His hearty "Amen" to the messages the younger ministers preached over his pulpit was an encouragement to all.

Providentially, Bro. Smith was given his best health in the latter years of his life, so that the important work begun earlier might be concluded. He was a familiar figure in the little town of Elida, as he rode his bicycle or pushed the little handcart used in his gardening. He felt the need of outdoor work as a respite from his desk. The past summer he had planted some beans, the proceeds of which were to be donated to the church to assist in some physical improvements there. His last little trip downtown was made to the bean patch to note the probable harvest yield.

J. B. Smith laid down his pen on a Friday night a few months ago. On his desk lay a manuscript ready for publication, "Menno Simons' Eschatology." The folded glasses and the Bible open to Matthew 24—all of these spoke very eloquently of the man. The following night he was with his Lord. But he has not actually left us—for in the hearts of those he shepherded for so many years, and in the lives of thousands who have been and are still to be influenced by his life, he lives on. Fresh and green will these sentiments remain until that day when the Lord shall make up His jewels.

Elida, Ohio.

THE GREATER TOUCH

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000—that is genius.

Rockefeller can sign his name to a piece of paper and make it worth millions—that is capital.

Uncle Sam can take gold, stamp an eagle on it, and make it worth \$20—that is money.

A mechanic can take material worth \$5 and make an article worth \$50—that is skill.

An artist can take a 50-cent piece of canvas, paint a picture on it and make it worth \$1,000,000—that is art.

God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it, and make it a blessing to humanity—that is salvation.—Selected.

Dudley Criticizes "This Grammatical Exactness"

Dudley should have remembered that sloppiness of any kind, including speech, is no virtue.

Dudley had just heard a sermon preached by a farmer-preacher who, in his early life was not blessed with as many opportunities as many folks are, and therefore never quite finished the "common school" grades. (He was, however, loved by nearly all who knew him, and preached the good old truths of the Bible all his life, his way.)

As usual, Dudley abruptly opened the discussion at the Sunday dinner table. Very often, only the family gets to hear the full benefits of his, as he puts it, "very much needed corrections," but this time members of four other families got in on his speech. This gave opportunity for his criticisms to cover a larger territory in a shorter time. Sometimes Dudley is filled to explosion capacity before the preacher has preached twenty words, for he claims to get the preacher's message largely from his eyes and his appearance.

Dudley thanked God for the meal, the morning sermon, and for the visitors in their home that day (even though some of the visitors were not so thankful before it was all over with). He began: "God blessed us with a real sermon today. Nobody should have gone from that church house today without knowing God better. Sam Reynolds (the minister) talked so plain that any way-side man or fool could understand him. He didn't spoil his preaching either by being so exactly exact in his grammar that made everybody think of his pride instead of what he was saying. He wasn't afraid of using the word 'ain't' either; why, I believe he used it a dozen times in the sermon, and that helps flavor a sermon with simplicity. Actually, as far as most of our preachers are concerned that word is almost out of date. A lot of our preachers are getting so 'stuck up' in their manner of speech that it takes a grammatical genius to get anything out of their sermons—really a fellow should have ten years of college to get any understanding from the average sermon nowadays. I tell you those college years—very few people can stand very many of them." Dudley went a little easy because there were a few college folks at the table.

Taking off a little time to catch up with his eating, he continued: "I think the Old Order people have the right system to their preaching, for they preach without regard to any grammatical consideration—just as the Spirit gives it to them. So many of our preachers are too touchy with their speech; they are even beginning to say, 'It was he,' and 'I don't have any,' instead of 'I hain't got none,' and all that kind of stuff, spoiling the good effects of their sermons from the start. Jesus said, 'I am he,' but that evidently is a wrong version of Greek interpretation. The Bible says we are to have all things common, and I can't see how that can ever be when our preachers are beginning to use

such 'high-toned' words in their preaching. After all, the truth is far more important than the language that expresses it."

Dudley was silent for about five minutes after which he said, "Well, I won't be here as long as most of the rest of you, and if this is what the rest of you want, maybe I can endure to the end."

—Dunn.

What Do Animals Do in the Winter?

By LAURA A. BOYD

There are three answers which may be given to this question. Animals may go away and escape the rigors of winter, they may go about their usual pursuits and pay scant heed to the weather, or they may go to sleep and ignore winter.

Birds are the most famous migrants. Millions of them wing their way south at the approach of cold weather to return as joyful harbingers of spring when warmer weather



KING WINTER

The winter winds are with us,
They whistle round our door,
They set the tree limbs humming,
Shake the carpets on the floor.

They rustle in the dead leaves,
And make your fingers blue,
They carol through the keyholes
And sing out loud woo-o-o-ool

They rattle all the windows,
And blow the chimney smoke;
They paint our cheeks with roses
And call it all a joke.

They're whirling down the snowflakes
And freezing ponds like glass;
There'll be sleighing, soon, and coasting,
For every lad and lass.

Who does not love King Winter
And hail with joy and glee
The many happy pastimes
He prepares for you and me?

—Maud R. Lemley.

comes. Apparently instinct is their only guide and mortals can only marvel at the assurance with which they follow a straight path to a distant goal. The arctic tern holds the long distance record. Each season it flies from the Arctic to the Antarctic continent—a distance of 11,000 miles. Not all birds make the long journey south; many of them remain in their summer haunts and only extreme cold causes some others to move a short distance. Robins will often remain in the north all winter, living in dense woods or thickets. Bluejays, cardinals, and buntings winter in the region of the Great Lakes.

Animals seldom migrate. Many of them seem to pay little heed to the changing seasons. Rabbits hop about in the snow with apparent indifference, while deer do not seem to mind the cold so long as their food is sufficient.

The skunk and racoon hide away during the most severe winter weather, as does the woodchuck or common groundhog. Squirrels seem to prefer to be up and about but during extremely cold weather they take long naps. The gray squirrel is more apt to sleep than the red squirrel.

Some animals, however, spend the greater part of the cold season asleep. The bear is the best known of the winter sleepers, but toads, turtles, and snakes are all hibernators. Many theories have been advanced to explain hibernating, but no one factor seems to be responsible. Some naturalists claim it is due to change of temperature, others maintain it is due to lack of food, and still others say it is instinct. Experiments have not been able to establish any of these speculations.

Toads, turtles, and snakes often begin to hibernate while the weather is still warm, and turtles kept in warm quarters during the winter sleep just the same. On the other hand, sleeping chipmunks will awaken when put in warm rooms and go back to sleep when the temperature is lowered. Occasionally bears do not hibernate during mild winters.

Sleeping all winter is really not as comfortable as it sounds. A hibernating animal is cold to the touch, his breathing can scarcely be noted and his pulse is very weak, indicating that his blood is circulating slowly. His muscles are usually rigid and his body is slowly wasting away because the previously stored up fat is used to sustain life.

The length of time for these winter naps varies greatly. Warm-blooded animals remain in this state only a few months. Snails, who withdraw into their shells whenever they have been deprived of moisture, have been known to survive in this manner for three years. In 1936 a building was razed in Schenectady, New York, which had been built in 1899. A frog was found imbedded in ten feet of hard clay under the foundation. When first taken out he appeared to be dead but soon revived and seemed none the worse for his thirty-year sleep.

Many of the lower forms of animal life survive the winter in a larva or grub stage. Some insects lay eggs which hatch into larvae which spin cocoons or bore into the ground to emerge as beetles, moths, or flies.

—Pilot.

Editorials

Onward and Upward in the New Year

"Onward and upward and forward today," are the words of a once familiar song that should provide a good motto for the New Year. As the old year is fading out we look back over our record and see our failures and mistakes as well as our achievements and successes. We see where we might have done better, but it is too late to make any alterations now. The harvest of our labors will continue perhaps for years, and we hope that as a whole it will be for the good. As we look back let us profit by our mistakes and thank God for the good that has come into our lives during the past year.

Having dealt with the past as Christians should, it is then very profitable for us to look into the year ahead and see what attitude we should take. It will at once become apparent that we must go onward. Time will not permit us to go back, excepting in our memories. It will make a marked difference, however, how we go onward and forward. As Christians we will want to go onward only as our Lord leads. And as we go forward with Him we will also go upward. The New Year lies before us untried and unstained. May we go forward in faithful service and upward in true worship and devotion.

The CHRISTIAN MONITOR also wants to go forward in harmony with the above slogan. We realize also that we cannot stand still. We are either going forward or we are retrograding. It is true that the MONITOR, like other papers, has somewhat of a pattern of working and serving. But magazines, like people, need to rethink their patterns and make-up to see where improvements can be made and better service can be rendered. This we want to continue to do as the months go by and the year advances. We hope we will be able to make it a better paper for the home and the Christian worker than ever before.

Over the past twelve years the subscription list has more than doubled, but of recent times it has become somewhat static, with some recession because of dropping a considerable number of delinquents during the past year. Since now is the time of the year when most of the club subscriptions expire a word here may be in order. Young people's Bible meetings, Sunday schools, and congregations will find the club system an excellent way to get the paper to their people at a reduced price. The regular price for a single subscription is \$2.00. Clubs of ten or more to single addresses can get the paper for \$1.75 each, while those who have their club papers sent to one address can secure it for \$1.50 each. Besides, the Publishing House will give one extra free subscription for every ten that club subscribers send in. Now is a good time to canvass your church and community for new clubs or for new members of present clubs. Then send your extra free copy to some invalid or poor person or have it sent to your public library or hospital where many people will get to read it. People who have tried it have found that the MONITOR and our other publications are much appreciated in such public places.

There is a real ministry in Christian literature distribution. May we, as MONITOR editors, publishers, and readers, work together to widen our ministry of Christian testimony through an increased circulation of this paper. Thus we can make the ideal of "Onward and Upward" become a reality as far as the CHRISTIAN MONITOR is concerned in 1952. May we also make it our individual motto for the New Year.

We close this New Year's message in the famous words of the Apostle Paul: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

May the Lord grant a happy and blessed New Year to all!

Separated unto God

The principle of the separation of the people of God from the evil of the world is taught all through the Bible. It became evident already in the first family when the line was drawn between Abel and Cain and later between the families of Seth and Cain. It became increasingly evident when the family of Noah was separated from the wicked people who were destroyed in the flood. Later came the call of Abraham who was asked to leave his country and his kindred so that God could make of him and his descendants a nation that would bring blessing to all the earth. The same principle can be traced all through the Old Testament and then it is renewed in the New Testament by Jesus and the Apostles.

The positive side of this great body of Scriptural truth is stated in the words at the head of this editorial which constitute the title of a new book by Bro. John C. Wenger. It was published in 1951 and has been given considerable notice in announcements and advertisements in our church papers, but the MONITOR wants to take this opportunity of giving editorial appreciation for this fine piece of work.

The need for such a work has long been felt, and the commission for its writing and production was given by the Publishing Committee of the Mennonite Publishing House and the General Problems Committee of Mennonite General Conference. The purpose and scope of the work is well outlined as follows on the jacket of the book:

"One of the most neglected and difficult areas of the Christian life is that of the relationship of the disciple of Christ to the contemporary 'world.' What did Jesus mean when He prayed that His followers should be kept from the evil of the world? What does the New Testament refer to when it warns Christians against loving the world? How can modern Christians maintain a vital contact with contemporary society so as best to win men and women as disciples of the Lord without becoming sinfully entangled in worldliness themselves? Do Christians and non-Christians differ essentially as to speech, attire, recreational activities, organizational affiliations, attitudes toward wealth and possessions, conceptions of citizenship, etc., or is the Christian free to order his earthly life much the same as the non-Christian?"

"It is the thesis of this book that being a child of God calls for a radical discipleship in life, that the Christian must make a total break with the sub-Christian standards and practices of the contemporary society, and yet he must enter vitally into the life of his community as an ambassador for Christ with His Gospel. The view of the Christian life here delineated resembles closely that of the early Christians of the first century; the author consciously seeks to apply New Testament Christianity to life in the twentieth century."

Publicized for the first time at General Conference at Goshen, Indiana, last August, the book has already sold out the first edition of 3000 copies. A reprint of the same number is under way. It is gratifying to know that this book on a hitherto largely uncovered subject has been so well received. To be separated from the world and separated unto God in a fuller degree should be the aim of every Christian. Reading this well-written and comprehensive book should be a "must" for every one who wants his life to conform to the will of God.

Keeping Our Vision Clear

Those of us who wear glasses need constantly to do some polishing if we want to see clearly. Keeping our spiritual vision clear also requires some effort. There is plenty of spiritual light if we are able to comprehend it. Jesus is "the light of men," but there are many who do not comprehend Him. The Word of God is a lamp and a light to the pathway of men, but many do not follow that light. It is ours then to keep our minds and hearts open to the Gospel light that comes through Christ and His Word. Then we shall see more clearly, and we will be able to "Walk in the light, as he is in the light."

OUR HOME CIRCLE

The Guest in the Home

BY EDNA MAST

Some guests are desirable, others undesirable. May we look at ourselves to see into which class we belong.

Guests! Guests! We like to go visiting. We like to be visited. How much this adds to the lives of both the hostess and the guest! There are guests of all types—the friend who stops in for a chat, those who stay overnight or for one or more meals, and others who visit for longer periods. For example, those staying at old people's homes are often called "guests."

Some guests are desirable! Others undesirable! Much depends upon their thoughtfulness and courtesy. A farmer's wife expresses herself as follows in a current magazine:

"Family privacy is precious, and when it is thoughtlessly invaded, tension and annoyance are the result."

A young girl was a boarding guest in a Christian home for some time. In the quietness of her room there she received from her Saviour the strength and wisdom she needed to meet the responsibilities and difficulties of her life. One day she prayed for anyone who would be a future occupant of that room. Years passed, and many others have found rest and relaxation there. The room is now occupied by a teenager. On the wall, fastened with scotch tape, is the following excerpt of a letter:

"Many a precious moment I spent with my Lord in that room. And one time I prayed that the Holy Spirit might be with anyone who might occupy that room after I left. So that would mean you now. I know you will try to obey that little Voice when it tells you to do what is right and what will please God."

Most desirable is such a guest, one whose radiant Christian personality leaves a lasting impression.

Very undesirable is the guest who was publicized in the Field Notes of the Gospel Herald several years ago, a young man from a plain sect who sought out Mennonite communities and preyed on the kindness and hospitality of Christians, often obtaining financial assistance under false pretenses. He recently showed up in California and visited in the home of a young couple there. He "borrowed" from them a sum of money which they could hardly spare, and stated he had been ill and needed it for hospital expenses and for train fare home. They realize now that they have said "good-by" to that money.

We can learn many lessons from our Saviour as He visited in various homes while

He was here on earth; in fact, He had no home of His own after leaving Nazareth.

To many He was an unwelcome guest—"He came unto his own, and his own received him not" (John 1:11).

He showed His approval and enjoyment of social functions by being a guest at the wedding at Cana, where He performed His first miracle.

As a guest He gave assistance wherever it was needed. He healed Peter's mother-in-law—then she was able to prepare a meal for them.

He visited the rich and influential. Luke 11:37. J. R. Miller comments on this as follows:

"He was ready to go wherever there was an opportunity of doing good. . . . We may go to any place where we can do the part of a messenger of God to other souls. We are never to be off duty as Christians, and as Christians we must be always Christ's servants, ready to bear blessings from Him to others. We are to be sure, before we accept an invitation to any place, that our Master has an errand there for us. Then, when we go, we are to improve the occasion for doing good in some way to some who are there. . . . Wherever we go we represent our Master."

The Son of God ate and drank with sinners. Luke 5:30. Should we follow His example in this? Yes, if our motive is the salvation of their souls; certainly not, if it means our partaking of their sins. Again I quote from J. R. Miller:

"Go to the homes of the worst people. Give them your hand; it will not soil it to clasp theirs, and you never can know what a thrill of new life it may start in hearts long unused to tenderness, yet yearning for sympathy. Put heart and inspiration into all you do."

LIVE TODAY TODAY

Tomorrow you'll do better, so you say—
That's good and well, and may it come
your way;

But if it comes, it will be called "today."
And coming, it may bring to you dismay.
Because you failed to live today today!

Lo, that tomorrow of your yesterday
Is NOW, 'tis yours to use, do not delay.
"Time marches on!" It will not wait nor
stay.

So hasten forth, the laws of Time obey,
And soon you'll sing a happy roundelay!

—David F. Nygren.

You never can know what a thrill of inspiration and life you may give to weary and disheartened ones."

From the words of Jesus in Matthew 25 we learn, among other things, that when we visit the sick, or those in prison, our ministry is unto Him.

As a guest in the home at Bethany He really felt "at home." Here He received much needed rest, after the strain of His public ministry, and in turn the members of that family were greatly blessed in their contacts with Him as they served Him and enjoyed His fellowship.

Christ was the most courteous of guests. When walking to Emmaus with the two disciples, He "made as though he would have gone further" (Luke 24:28), for He would not have stopped to eat with them without an invitation. We learn here too the great spiritual truth that He will not force Himself on anyone; unless the heart's door is opened, He will not enter.

* * *

The desirable guest will not forget that he is a guest. He is responsible for the home he builds, but he is not responsible in the same sense for the home in which he is a guest.

He will accept graciously the hospitality offered, "making himself at home" when told to do so. He will try to adjust himself to the routine of the household so that there will be little change in the regular schedule of the home's activities.

A "bread and butter" note is a very thoughtful expression of appreciation for the hospitality of friends.

The guest should not interfere with the training of children in the home. Little folks like to "act up" when there are guests. They also resent being punished in front of others, so if some misconduct is seemingly disregarded in the guest's presence, it is because the wise parent will discipline the child when the family are alone.

The thoughtful guest will help in the home when it is needed and appreciated. Sometimes the guest's assistance is not expected.

A certain type of hospitality cannot be repaid in dollars and cents. I do not refer to the commercialized kind such as is common today, but rather to old-fashioned hospitality. A young girl planned to remain overnight in a large city in order to attend a special meeting, so she asked if she might stay at the home of a relative. In the morning she offered her hostess money for her night's lodging. This was most politely refused with the kind words, "That would insult me!" The pleasure of caring for a girl who needed shelter was that housewife's greatest compensation.

On the other hand, in some cases the guest should be prepared to "pay his way." Mission workers appreciate visitors, but they have work much more important than maintaining a "free tourists' home." So when you visit missionaries, why not take them out for a meal, at your own expense, for a welcome change? Gifts of food or money "as unto the Lord" will be gratefully accepted too, and your visit will have been an encouragement.

The thoughtful guest will not make unnecessary work. A certain business executive was greatly disliked by the girl who took care of his hotel room. Why? Simply because of his thoughtlessness and untidy habits, which doubled her work.

* * *

Keep on visiting! Go to General Conference, Mission Board and other meetings, and

visit in the communities where they are held. Then be ready to return the hospitality whenever you can. Such fellowship results in lasting friendships and mutual spiritual concern. Yes, keep on visiting—but be a desirable guest, so you can be worthy of the words, "I'm so glad you've come to see us, and very sorry you must leave," and not the opposite expression. Cochranville, Pa.

The Christian Minister's Wife

BY RUTH D. WENGER

This paper was read at the program for ministers' wives at Mennonite General Conference held at Goshen College last August. The writer is the wife of John C. Wenger, Professor at Goshen College Biblical Seminary and President of the Mennonite Publication Board. The article is of interest to more than the class to which it is addressed.

She will do him good and not evil all the days of her life. Prov. 31:12.

This verse is part of an acrostic in which the sacred writer describes a virtuous woman, or more exactly a worthy wife. Verses 10 to 31 begin successively with the twenty-two letters of the Hebrew alphabet. Verse 11 speaks of her faithfulness and reliability so that the heart of her husband may trust in her. The verse before us for consideration speaks in a general way of the good which the worthy companion renders to her husband all the days of her life.

The writer of Proverbs 31 describes a multitude of activities in which the worthy woman engages, emphasizing especially her industry in labor, and her careful management of the household. And, as we would expect, he includes her Christian faith. She is described as fearing Jehovah.

Where a woman does fear God many of the influences of her life go out naturally and unconsciously. Yet, there is a place for a careful examination of the obligations of the Christian wife to remind us of certain responsibilities which we sometimes overlook.

The unique obligations of the minister's wife so compared with other Christian wives relate to the special burdens and hazards of her husband's calling. Much could be said about the spiritual activities and responsibilities of the wife of a minister, and those are the concerns which we usually think of first. They are also the topics most commonly discussed in meetings such as this. It is my plan to think especially of the responsibility we have to help safeguard the health and efficiency of our husbands in order that they may be at their best to carry on their spiritual ministry. What can we do to help our companions achieve and maintain a maximum of physical efficiency and mental serenity?

Physical efficiency has to do with one's general health; and health in turn involves the total person, including physical, mental, and spiritual factors. It should also be observed that the wife must make her contribution as a tactful counselor. It is hardly necessary to add that her calling is not one of constant and obvious supervision over her husband.

Let us now note some of the physical

factors which are involved in good health. First, there is the matter of good food. This is a topic on which there has been considerable misleading discussion. Some writers seem to imagine that the production of a balanced diet is practically impossible for the average person. This is not the case. The key to a proper diet is furnishing a good variety of food rather than becoming a faddist for any particular item.

A second activity in the maintenance of health is physical activity. If a man's secular employment is in agriculture or in a trade like carpentry or painting nothing needs to be said about exercise. But if one works at a machine in a factory or has other indoor work which is sedentary in character he ought to have some activity at home for the enjoyment of the best of health. This might mean walking to or from work, gardening, or making physical improvements around the house. In any case it must be stressed that physical activity is essential to vigorous health.

Regardless of what a man's work is, whether physical or mental, he will need some recreation. Many men find a hobby to be a helpful diversion. This might mean anything from the study of family history to repairing grandfather clocks. The resourceful wife can make her contribution at this point by encouraging such things as music in the home. An hour of family singing with some special numbers included, can do much to refresh the spirit of both father and mother. Spending a reasonable time on a hobby is not wasting the Lord's time; rather it is keeping one's self at maximum efficiency for the work of the Lord. Even Jesus took off time to withdraw to desert places for rest and refreshment. It is a lovely experience for a family to take a trip together occasionally. Routine activities and responsibilities can be forgotten for a while, only to be attacked with fresh courage and vigor later.

A fourth factor in maintaining physical efficiency is securing sufficient rest. Most people are said to require eight hours of sleep, and there are those who may find that it pays to get even more than eight hours. If an extra hour of sleep makes for better health and greater efficiency, then one ought to see to it that that extra hour is enjoyed.

It is obvious that food, activity, and sleep are physical factors. Recreation can be both mental and physical in character. Indeed, if one's work is mental in character, his recreation should involve something physical like wood turning or toymaking. If on the other hand, one's work is physical in character, reading can well be a splendid form of recreation. Some things like music are desirable and worth while regardless of what one's work is.

Some needs we all have; one of these universal needs is a happy home. The production of the home God meant requires the co-operation of both father and mother. And yet, in a very real sense, the mother must be the queen of the home. It is she who must seek to make the physical arrangements of the home attractive, and she must also attempt to create a happy, orderly, and restful atmosphere in the home. Home must be a place of security, a haven for the homecoming father. No matter how dark the world may seem, and no matter how grave church problems may appear, the home must remain a place of happiness and peace. The production of such a home challenges the best in a Christian wife and mother. And it requires the grace of God just as surely as the work of the ministry or any other work. The sense of security which such a home gives to a man is far more important than the properly balanced diet.

Another factor in producing a sense of well-being is having someone to confide in. A minister has many problems laid before him in his pastoral work, problems which are difficult and weighty. If he has a wife who can be safely confided in, he can do much toward shaking off the burden of these problems by counseling with her. Burdens shared are lighter, and if more burdens were shared there would undoubtedly be less insomnia. Helping one's husband ease out from under such burdens is a very significant factor in producing physical and mental health.

Let us now turn to some of the hazards which a minister faces in the areas discussed. Some of these hazards are common to the ministry, regardless of one's church affiliation. Others are peculiar, or are at least accentuated by the ministerial system which obtains in the Mennonite Church. The first of these hazards is that of overwork. The Mennonite Church still has almost all of its committee and board work being done by men who are pastors of congregations. This means that in addition to the normal task of caring for a congregation a minister may be asked to serve on five or more church committees and boards, each of which demands a sizable contribution in energy, thought, and time. But it is not possible to do the impossible. And trying to do the impossible is apt to lead to frustration and tension. For example, someone may bring a case of spiritual need to the attention of a minister, but between earning a living and a whirl of other activities, each of which is pressing and important, the needy case is pushed aside until it is too late. Perhaps the individual finds help else-

where or leaves the church, or perhaps even dies unhelped. Cases like this which actually happen tempt the Mennonite minister to be intemperate in his working. If a wife is to guard her husband's physical efficiency she must have a sympathetic understanding of his difficult problem. She must also insist that he does not commit the fatal error of trying to work at high pressure all the time and thus eventually suffer a breakdown in health. Together she and her husband must plan that some evenings and some Sunday afternoons be spent quietly at home. Relaxation is an absolute essential for physical efficiency.

Another factor on which a wife must help her minister husband is in overcoming the anxiety which pastoral problems may bring to him. The farmer deals with plants and animals, and in a general way nothing more is at stake than money. A mistake in feeding, for example, may reduce the size of his egg check. The physician deals with physical and mental health. Human life and happiness in this world are at stake. A wrong diagnosis may result in physical death. The minister, on the other hand, deals with problems of sin and salvation. Not only is this life involved, but the eternal destiny of every soul dealt with is involved. To make a mistake in attempting to give spiritual help could possibly result in someone's being lost eternally. It is therefore understandable that a minister, if he does not practice good rules of physical and mental health, may suffer keen anxiety over his pastoral problems. This may reach the point where he cannot let go of these problems. He may tend to study and restudy each case until his own health is disturbed. It is in reference to this general problem that a Christian wife can offer real assistance to her husband. She can hold before him God's promises to lead and bless His servants who are doing His work. She can help her minister-husband to trust God rather than try to carry the burden alone.

In addition to overwork, and anxiety over pastoral problems there is a third difficulty which the Mennonite minister faces. The historic practice of the church is for the minister to assume his spiritual work in addition to his normal task of earning a living. This was not too bad a plan in the days when the minister's work consisted mainly in preaching a monthly sermon; and when little pastoral work and no mission work at all was undertaken. But those days are past. It is a real undertaking to earn a living and to attempt in addition to do a considerable amount of ministerial work. Consequently, where a congregation gives him little financial help the minister is confronted with difficult decisions. Just how far should he put the earning of support for his family in the foreground, and how far should he go in making his ministry his first responsibility? This is a real problem for some ministers. The wife can make a contribution to the solution of this difficulty by careful management and good economy and by being willing to accept a standard of living which is less than what is desirable.

Fortunately, many of our congregations when they see a minister actually putting his spiritual work first rally to his support in a financial way. There seems to be a growing conviction against practicing a neglected ministry in order to oppose a salaried ministry. Many congregations are beginning to provide some systematic support of their ministers. But where no support is given or where the support is inadequate the minister's wife can do much for her husband's mental happiness by her attitude which constantly reassures him that she is willing to suffer whatever hardships may come from putting his ministry first. Her attitude on this point can go a long way in helping him to achieve mental poise in the face of a difficult problem.

A word should also be said about the way a loving wife can build the morale of her husband by sincere words of love and appreciation. The minister's wife should be her husband's best critic; in a constructive way she may help him eliminate undesirable mannerisms or habits of speech or doctrinal hobbies as well as encourage him to develop various good gifts and practices. Under all circumstances her husband will find her his best and most appreciative listener.

The virtuous or worthy wife will ever be ready to put aside daily chores and important tasks to accompany her husband to visit the sick, or to entertain unplanned-for guests. Such a ministry is part of her calling.

In closing I would like to say that I consider being a minister's wife a sacred responsibility. If the work of the ministry is the most noble of callings, then certainly the minister's wife has the opportunity to share intimately in that glorious work. May God make us worthy of our calling and may He use us for the upbuilding of the church and the salvation of souls.

Goshen, Ind.

If you cannot give a good reason for what you are doing, that is a good reason why you should not do it.—Messenger of Peace.

LIGHT OF THE YEAR

The candle of the Old Year had burned low.

The light was growing wavery and dim
As quietly he stepped into the past.

And sad of heart we said good-by to him.

But New Year, with a candle freshly trimmed,

Came dancing like a child along the way;

And as we gladly turned to welcome him,

He lit our path with Hope's illum'ning ray.

O New Year, light our way with Faith and Hope

And fill us with a courage that will last,
So, that we do our very best each day
Until we, too, are gathered with the past.

—Bertha Inwood Michael.

WE HAVE WINTER COMPANY

We maintain a bird-feeding station from November until the snows are all gone and even into April, for snows often fall here in Northeastern Michigan after the calendar says that it should be spring. From our kitchen window we are able to see the pine tree where meat bones and scraps of suet and the "scrapings" from the peanut butter jar are fastened. From the dining room window we see the self-filling bird feeder with its burden of scraps and grain and a sturdy young oak to which suet, fat pork rinds, and all other kinds of waste fat (in small quantities, of course, with the world of men in need of food) are attached.

The tiny brown creeper against the bark of the pine tree is all but invisible. He still clings to his habit of traveling upward from the bottom of the tree trunk and pauses only for a bite or two before continuing upward into the top of the tree where he turns around, flies down and starts all over. Quite frequently he meets the white-breasted nuthatch coming head downward toward the food supply. Bluejays, hairy and downy woodpeckers—looking almost alike except that hairy is larger than downy—juncos and the beloved chickadees are all regular callers. The cardinal seldom appears in this region of the state, but we hope to see a stray one eating from our station one day.

Added to the feathered folk we have five or six black squirrels who visit us for the free lunch and they especially like the acorns we gathered last fall. A tiny striped chipmunk calls at the station and we saw, early one morning a little brown woods mouse nibbling away at the seeds. Birds, especially the nuthatch, brown creeper, and chickadees, like an early breakfast and will appear in the first gray dawn of the winter mornings. They may remain at the station until deep dusk. Probably these late "stayers" are living in the community in some snug harbor. We hope to see evening grosbeaks and pine grosbeaks with perhaps a crossbill or two before the winter is over. But, we are thankful for the bright wings of the jaybird on a wintry day when snow falls like a curtain or blows like a tempest.—Fern Berry.

PRODUCERS

Be thankful for your obstacles. They put the life in living, and "I" in life. If a man has an ounce of ambition, an obstacle will bring it forth and develop it; but if he is lazy, an obstacle will reveal it to the world. There is nothing like a good obstacle to help a man find his level; to show him exactly where and how he is placed in life; to teach him just what he must conquer and overcome before advancement can be made. Blessed be obstacles. They measure any man's mettle. They either make or break him. No sane man goes out of his way to look for obstacles, but when they overtake him he faces them. Very often quiet meditation will help a man to see a way to overcome his obstacles and solve his problems a great deal quicker than all the fussing he can do.—Young People.

CHRISTIAN LIFE

"Lead Me, Saviour, All the Way"

BY ELVA YODER

May our prayer for the New Year be in line with the desires expressed in this article by one of the workers in the Mennonite Publishing House.

The old year is nearly over, and a new year will soon be here. As we think back over our lives during the past year we realize that the Lord has been very merciful to us and very tolerant. As we think of His great goodness to us we also think with shame and remorse of conscience of the many times when we have not met His expectations for our lives. How often we have failed Him who has been so faithful to us! Yes, we meant to follow Him, but often we left His way and wandered off on our own way. We want to follow Him more closely through the coming year than we have in the past. We need His leading and guidance for every step of the way.

For the coming year we would be led into closer fellowship with our Lord—a fellowship in which Christ will become more real to us because we are fully yielded to Him. We would spend more time reading and meditating upon His Holy Word and in communion with Him, until His will for our lives becomes clear to us—until His life becomes our life.

We would have a greater faith in God—faith to believe what we cannot see, faith to believe that "He is able" to meet every circumstance and condition in life no matter how hard or trying it may be, faith to believe the promises of God and to act upon them.

We would be led in paths of greater usefulness—to spend and be spent. We would take time to do the little things of life that many people overlook because they do not seem so important, such as a friendly smile to whomever we meet, a word of cheer to a discouraged one, a little visit to a lonely one, or a helping hand to someone who is in need of it. Too often these things are left undone because we think we are too busy doing more important things—things that will bring us honor and praise from others. But we dare not neglect these services we can do to bring happiness to others.

When we serve in a Christian spirit of love for Christ and our fellow men we will not mind if our work is not in the limelight. We will serve unnoticed in our little corner, joyfully doing our best, because Christ has placed us there. Too often we are discouraged because we judge our accomplishments by worldly standards of success. We count a man successful only when he has made a name for himself in the eyes of the

public. Christ taught that he who would be truly great must be a servant. Throughout the coming year may we have our eyes opened to every opportunity to serve Christ and our fellow men, be that opportunity great or small.

We would be led in the way of obedience. Obedience to God's will keeps us in close fellowship with Him. We need to take God's way for everything. So often "self" rises up and desires to be obeyed, but only as we obey the word and the voice of the Spirit within us will we be led in the right way. God's way is the best way. Perhaps we cannot always see it, but our finite minds cannot discern what is best for us. As we yield our lives unreservedly to His will and allow Him to take full control, we can be assured that God's way will bring blessing and peace to our lives and be a means of bringing glory to Him.

Too often we live in such a way as to be well thought of in the eyes of other people. We need to fix our eyes upon Christ as our example and not merely pattern after the lives of others. In the days ahead we would follow our Saviour step by step wherever He may lead us. We will not count the cost too great if it means giving up selfish desires and ambitions in order to be pleasing to Him.

We would be courageous in the face of pessimism. This is a day of confusion and frustration. The future looks dark and

STAND FAST

**Stand fast when waves of trouble roll
And drench your life with tears,
When tribulation smites your soul
And daunts your heart with fears;
For though the storm be ne'er so high,
Be sure the calm of peace is nigh.**

**Stand fast when all the powers of night
Affright your shrinking heart,
When not a star betrays its light
To serve as guide and chart;
For, be the darkness ne'er so deep,
Ere dawn your weary eyes shall sleep.**

**Stand fast! The coward never knows
The thrill of victory won;
'Tis toil that brings the best repose,
As night precedes the sun;
And naught proclaims the conquering soul
Like patience, faith, and self-control.**

—Selected.

men's hearts are failing them because of fear. Hopes are crumbling underneath their feet. We as Christians must not allow ourselves to be caught in the current of pessimism. With our faith in Christ Jesus we can face life's situations courageously. With Christ as our Leader and Victor we can go forward with Him triumphantly through this life and with the assurance of a bright eternity ahead.

We would be more faithful witnesses in the days ahead than we have been in the past. We would be channels through which the love of Christ can flow to bless the lives of others. We need to bring the light of the Gospel to those in darkness who know not of Christ who can save from sin. May the conduct of our lives, as well as the testimony of our lips, count in bringing many souls to the saving knowledge of Christ.

We look forward with anticipation to another New Year. It is in a sense a beginning again. We can leave the past with God and begin anew. "Forgetting those things which are behind . . . I press toward the mark" (Phil. 3:13, 14.) It is as the turning of a new leaf; a page clean and white lies before us upon which nothing is written. It is ours to choose what shall be written upon it. It can either be written full of deeds of mercy and kindness, and of useful Christian living, or it can be marred and stained with sin and selfishness.

And so we pray, "Lead me, Saviour, all the way," and claim the promise, "Lo, I am with you always," as we enter 1952.

Scottdale, Pa.

WHAT IS A FRIEND?

A friend is a person with whom you dare to be yourself. Your soul can go naked with him. He seems to ask of you to put on nothing, only to be what you are. He does not want you to be better or worse.

When you are with him you feel as a prisoner who has been declared innocent. You do not have to be on your guard. You can say what you think, so long as it is genuinely you. He understands those contradictions in your nature that lead others to misjudge you.

With him you breathe free. You can take off your coat and loosen your collar. You can avow your little absurdities, and in opening them up to him they are lost, dissolved on the white ocean of his loyalty. He understands. You do not have to be careful. He is like fire that purges all you do. He is like water that cleanses all that you say. He understands.

You can weep with him, laugh with him, pray with him. Through and underneath it all he sees, knows, and loves you.

A friend, I repeat, is one with whom you dare to be yourself.—The Gospel Spreader.

All knowledge apart from God leads to darkness.—Sel.

To Be a Christian in America

BY ADA STOLTZFUS

To be a Christian in America is to be loaded with a tremendous responsibility to help to preserve his own nation from moral and spiritual decay and to be a Good Samaritan to help to meet the physical and spiritual needs of a very needy world.

To live in America today means to live in a land of plenty, where there is an abundance of the necessities of life and where luxuries are taken for granted. It has been said that the average American possesses ten times as much of this world's goods as the average non-American. In a country grocery store one can count twenty different kinds of ready-to-eat cereals, besides a half-dozen quick-cooking varieties. Watch the average American when he buys his foodstuffs; notice how he chooses, considers, and complains. He carries home fresh meat, out-of-season vegetables, and fruits. The early settlers of a few generations ago were satisfied with salt pork, corn mush, and molasses.

To live in America is to live in a land where there are opportunities for education and professional training. Education is not the privilege of only a select few, but rather there are only a few American children who escape at least an elementary education. Schools are free and the graduate is free to choose his career, then compete in the game. There is no caste system binding him to the vocation his ancestors practiced for generations past. There is no social or religious arm closing the educational door to girls and women.

To live in America means to live in the one sixteenth of the world's population which possesses three fourths of the world's automobiles; one third of the world's railroads; one half of the world's telegraph, telephone, and radio networks. We American people make up this small fraction of the world's population. We are at the apex of the triangle of luxurious living. History can hardly reveal a higher standard of living than the one now enjoyed by the common working class in America. The illiterate and hungry masses of the world fill in the remainder and base of the triangle. Let us imagine a little story as an illustration. It is as though five brothers were stranded on a lonely island. They searched for food and shelter and one of them by sheer accident found a storehouse of supplies. It was too good to be true! The goods had been left by a sea captain who had just recently been on the island. The supplies included everything needed: food, clothing, medical supplies, books, and games for recreation. The brother who found the storehouse found also the key and straightway locked himself in and left his brothers outside. He left them to find their food by hunting for wild berries and game. They made their beds on grass and leaves and slept in fear of wild beasts.

Are we the one who has found plenty and that through no particular merit of our own? Have we locked our grain bins from the hungry millions of the world? Frank C. Laubach in his book, *Prayer, The Mightiest Force in the World*, says that four fifths of

the world is in dire need, that the victims of despair outnumber those with plenty five to one. He suggests that if there were a cause for war in the world today it would be these poverty-stricken millions rising against those with plenty.

The cry for bread is not the only cry of those huddled outside in poverty. The darkened mind longs to learn to read. Children have come to us begging, "Will you teach us to read and play the music box?" They long eagerly for one hour of play per week. Compare that with the average American child who is surrounded with books, beautifully illustrated storybooks. The school child of America may even have his lessons played to him on a phonograph. He has many toys and much time for play; he has love and care. To be a child in America means to have the prospect of a bright future and a long life. He need not become a cripple from a simple fracture of a bone; or go blind from smallpox; or die at an early age from tuberculosis because the nearest doctor is too far to reach, or there is no nurse to give aid, or there are no X-ray clinics to detect early symptoms.

The American talks of freedoms and rights, but scarcely understands their meaning because he doesn't know what it is not to have them. He has never needed to fear a call by the police ushering him off to a Siberian slave camp because he made a wrong statement in an unguarded moment. He doesn't know what it means to have his property confiscated. The title to his farm is clear and undisputable. It may even have been in his family's name since the Redskin gave it up.

What does it mean to be a Christian in a land like this? Added to all the above-mentioned blessings and privileges the Christian enjoys a godly heritage crowned with the joys of salvation. It is through no merit of his own that he chanced to be born where he was. He might have been born in the jungles of Africa, or in the hovels of China, or among the illiterate and hungry millions of India. He might never have heard of Christ, and if so, only as the strange God of the imperialistic foreigner. To be a Christian in America is to be loaded with a tremendous responsibility. It is to be faced with the challenge of saving the world. First, the Christian in America must save his own great nation by preserving it from social and spiritual rotting, as salt preserves raw meat. If he is a real Christian he will then go to the aid of his needy brothers. He will share with them his bread, and that before they starve or all other help will be too late. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him"

(I John 3:17)? The real Christian will also play the role of the Good Samaritan. The Good Samaritan found a man of another nationality who was penniless, without clothing, wounded, and already half dead. "He had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him" (Luke 10:33, 34). Jesus says to the Christian in America, "Go, and do thou likewise" (Luke 10:37).

That needy brother of another nationality is not only destitute physically, but his soul is already half dead. He will die eternally unless help comes to him soon. The Christian in America must rise to meet this great need also. It is the greatest need of all. Jesus is saying to him, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The Christian in America is surrounded with Christian literature, books, and periodicals of all kinds. He hears sermons and programs until he may become almost Gospel hardened. But the true follower of Jesus will not sit down in the midst of such plenty and luxury and leave his brothers outside to feed on wild berries of paganism and sleep on beds of grass pillowed with fear.

The Christian in America today must send out more missionaries with the Gospel. He must send food and clothing. He must share the books on his bookshelf and a toy or two from his children's play yard. He must if he would save the world, his own nation, and himself too. If he does not, the King of all the earth, when He sits upon the throne of His glory, will say, "Depart from me . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25: 41, 45).

The eyes of the world's destitute are looking toward America. They are hungry, hollow, sad eyes. They are hungry for food, for knowledge, and for the love of God. The empty hands of children are reaching for a toy. The hands of the illiterate millions are begging for a book and the Gospel. To be alive without the love of God is to be already half dead. The challenge of the day to every Christian in America is to play the role of the Good Samaritan at the bidding, "Go, and do thou likewise."

Morgantown, Pa.

POWER OF PRAYER

A woman came to a missionary at Bangalore, asking him to interfere and prevent a certain native Christian from praying for her any more. When asked how she knew that the Christian was praying for her she replied: "I used to perform my worship to the idols quite comfortably, but for some time past I have not been able to do so. Besides, he told me at one time that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying, he may make me become a Christian, too. He is always bringing things to pass with his prayers. Somebody must make him stop."—Missionary Herald.

EDUCATIONAL

Biological, Social, and Spiritual Aspects of the Race Problem

BY GRANT M. STOLTZFUS

A paper read at a Study Conference on Christian Community Relations at Laurelville Mennonite Camp, July 24-27, 1951. The author is the editor of "The Mennonite Community."

Any group that seeks to give a Christian answer to the race question must take into account the Biblical view on man. How shall the Christian look at the race issue? What are the Biblical teachings on race?

Throughout the Scriptures the human race is regarded as a unity. There is no account of any separate creation of various races. In the creation account there is the record of many species of animals and trees, but only one species of human beings. In Acts 17:26, it is stated that God "hath made of one blood all nations." The prophet Malachi sensed this unity when he said: "Have we not all one father? hath not one God created us" (Mal. 2:10)?

Not only in creation but also in redemption the unity of the race is established. Abraham was told that in him "shall all families of the earth be blessed." The psalmist assumed again and again that all people were to praise God. The Book of Jonah has as its burden the fact that God would redeem all people. Leviticus 19:15 decrees that there is to be no respect of persons in matters of justice. All men are to be judged by the same moral standards.

The coming of Christ was to be for "all people," according to Luke 2:10. Simeon realized this when he said: "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people" (Luke 2:30, 31). The Great Commission states that we are to make disciples of all nations and peoples and "to preach the gospel to every creature."

Paul declares in Titus 2:11 that "the grace of God that bringeth salvation hath appeared to all men." He declared that God "made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation" (Acts 17:26, R.V.). Concerning this statement from Paul the following is worth noting:

"Science has merely tended to confirm Paul's view of the human race. The race is a biological unity. Between the different races of mankind there may be a vast difference in physical appearance and in cultural attainments, although interbreeding is a biological possibility between all the branches of the human race. But in affirming the unity of the human race, Paul is not thinking so much

of its biological unity as of its unity before God. God has made all men. All races are His by creation. God is interested in all men. His redemptive purpose reaches out to all men. All races of men live in the same moral universe and are judged by a God with whom there is no respect of persons. As Paul says in Romans 2:9-11: "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God."

In many circles it is common to assume that if someone quotes Scripture for a viewpoint it must be accepted. This is frequently done on the race question by referring to Genesis 9:18-27 and 10:1-32. Here is recorded the curse of Canaan. "Cursed be Canaan; a servant of servants shall he be unto his brethren." Some would agree from this passage that God does not consider all men of equal status and that certain people are to be kept permanently in servitude. Concerning this passage Ruth Peachey makes the following comment:

"A careful study of Genesis 10:10 and 19 proves conclusively that the Negro was not involved in the curse upon Canaan. The descendants of Canaan were the Canaanites who settled in the land later occupied by the tribes of Israel. There the Canaanites served the descendants of Shem (Israel) just as Noah prophesied, 'Canaan shall be his servant.' Thus, though the Negro is a descendant of Ham (they are descendants of Cush, a son of Ham, Genesis 10:10), he is not a descendant of Canaan upon whom the curse of servitude was pronounced. Furthermore, the curse, as we have here noted, was one of servitude and was in no way related to skin color."¹

Perhaps there is not a better example of the distortion of Scriptures than to justify racial superiority by alluding to this passage. Certainly it should be weighed in view of the many other passages that proclaim the equality of all races.

Racial Differences

What accounts for the different races, and what is a race? Anthropologists account for racial differences in ways such as the following:

"The greatest adventure story in the history of the world is the spread of early man to all corners of the globe. With crude tools, without agriculture, without domesticated animals except the dog, he pressed on, from somewhere in Asia to the tip of Africa, to the British Isles, across Bering Strait into America and down to Cape Horn. He occupied the islands of the Pacific and the continent of Australia. The world had a small population then, and many of these pioneers were for centuries as separated from other peoples as if they lived on another planet. Slowly they developed physical differences.

"Those who settled near the equator, whether in Europe, Asia, or in the Americas, developed a darker skin color than those who settled north of them. Peoples' hair is often the same over great areas: frizzly hair, dark hair, wavy hair. Europeans remained quite hairy, but in some parts of the world body hair almost disappeared. Blue eyes appeared in the north. In some places in Asia a fold of skin developed over the inner corner of the eye and produced what we call a slant eye."²

There are three main racial groups according to anthropologists. They are the Caucasian, the Mongoloid, and the Negroid. The Caucasian is noted for his medium lips, thin nose; wavy hair, abundant body hair, slight jaw, straight eye, and varied skin color.³

While these great racial differences exist it is important to note that all people are basically much the same. I once heard Ralph Linton, a leading anthropologist, say that to the anthropologist racial differences are really a small matter; the similarities between races are much greater than the differences. Perhaps this view is the one God would have us all take.

In the matter of height there are tall and short men in all colors. In West Africa there are long heads but so also among the American Indian and in Asia Minor. There are four types of blood, and they are to be found among Negroes, Mongols, and all races. People at this conference may have the same type of blood as an Australian bushman.

A great racial mixture has taken place over the centuries. There is no pure race. A careful student of the racial question says, "What we know as 'race' is largely a matter of environment. There is no such thing as a 'pure' race. All European races are mixtures of many stocks, particularly so wherever you have a large group."⁴

Intelligence testing bears out the claim that there is no truly superior race nor inferior race. "Impartial science has been unable to find one." There is a vast and growing body of evidence to support the statement that differences in intelligence are not due to color or location but they are due to differences in income, education, cultural advantages, and other opportunities. When Northern Negroes of New York showed a median score of 45.02 on A.E.F. intelligence tests in World War I and Southern whites from Mississippi showed a median score of 41.25 on the same tests it does not mean that the Northern Negroes were superior. They merely had better opportunities. Do intelligence tests measure the real mental ability,

or do they measure the quality of education received?

One might summarize the biological aspect of the racial question in the words of Professors Benedict and Weltfish of Columbia University in their widely distributed pamphlet, *The Races of Mankind* by quoting from pages 3 and 5:

"The Bible story of Adam and Eve, father and mother of the whole human race, told centuries ago the same truth that science has shown today: that all the peoples of the earth are a single family and have a common origin . . . The races of mankind are what the Bible says they are—brothers. In their bodies is the record of their brotherhood."

Social Aspects of the Race Problem

A section of this paper must tell about the pattern of social relations and segregation that races have set up. We all know that the various races and nationalities stand in the temple of God's universe and thank Him that they are better than other races and nationalities. We also know that man is exploitive and his exploitation often includes his fellow men of another race. The following is something of a sketch on Negro and White relations in America.

"One out of every ten Americans is a Negro. He is usually looked upon as a Negro first of all, and secondly as an American. He is rarely allowed to forget that he is different. From early in life to the close he is kept conscious of his race and he lives in a world quite apart. One Negro has said that his race lives as it were on an island 'anchored in the feelings of millions of people and situated in the midst of the sea of white faces we meet each day.'

"The term segregation is used to describe this general condition and segregation has been defined as the setting apart of people in public or semipublic institutions and agencies by law or custom."⁵

I shall discuss briefly a few of the segregation and discriminating situations.

The Negro is first of all discriminated against in the world of daily work. In the words of La Farge, "The network of restrictions surrounding the Negro's opportunity for employment is bewilderingly complicated, and does not follow geographical lines. In this matter, northern states cannot complacently point the finger at Dixie." More than one-half of the Negroes in America are farmers and three fourths of these are sharecroppers and day laborers.

Certain trends are worth noting because they show an increasing discrimination against Negroes. "In many of the cities of the old South there are still a number of Negro carpenters, masons, and painters, but not nearly as many as were formerly. In other cities there are only Negro helpers. And in some places they are not even permitted to be helpers. In a few cities along the Atlantic Coast, the old Negro laborer may still be found. Negro waiters are still common everywhere, but white waitresses are rapidly taking their place. The entry of white women into industry has caused even more headaches, since white women and Negroes are not allowed to work together in the South on an equal plane."⁶

While greater variety in occupation is open to the Negro in the North he is still kept out of certain desirable kinds of work; in many places he cannot get a skilled job despite his ability. During the depression of the 1930's and in other times of unemployment the Negroes are among the first to lose their jobs. "Last to be hired and first to be fired," is their lot in many instances.

In the professions the situation is little better. Schoolteaching in Negro schools is the chief profession, and here the salary is often lower than that of the white teacher with equivalent training. In medicine the Negro doctor faces a disadvantage in that only a few hospitals admit Negro and white doctors on a basis of complete equality. Negro doctors must draw their patients largely from the Negro community, and this means that their income must be lower.

In education the story is similar. In seventeen states and the District of Columbia, Negro children must attend separate schools. These schools are mostly inferior to the ones for white children. The buildings are older and have inferior equipment. The typical Negro of 25 years of age has only 5.7 years of schooling as compared with an 8.8 years for the typical native white person.⁷

In this connection some recent trends are to be noted. The October 23, 1950, *New York Times* states that "one thousand or more Negroes are attending college and university classes with white students in the south. According to the *CIO News* of November 13, 1950, approximately 200 Negroes were admitted in the fall of 1950 to twenty-one southern colleges and universities from which they were barred heretofore by segregation laws. The C.I.O. item goes on to report Mr. Aubrey Williams of the Southern Conference Educational Fund as saying that 60 Negroes have been admitted to the University of Oklahoma and admissions in other states have been as follows: twenty-one in Texas, twelve in Arkansas, fifteen in Kentucky, nine in Missouri, and three in Virginia. According to Mr. Williams, "The most surprising aspect of this liberal development is that it has been effected without a single untoward incident having been reported. In our survey faculty members reported that these new students have been received with uniform cordiality."

Another aspect of segregation is in housing. To give concreteness to the way in which housing adversely affects Negro life in a few facts about Negro housing in Washington, D.C., I shall present a few facts. They are from the Bureau of Census Figures for 1947 and appeared in *CIO News* of December 13, 1948. Nineteen per cent of the Negro homes in Washington need major repairs, while only two per cent of the white houses are so run down. Thirty per cent lack central heating, while only three per cent of the white houses are without this comfort. Twenty-nine per cent of the Negro homes lack private baths in contrast to six per cent for the white houses.

Tensions arise in many cases when Negroes move into new residential sections that for years have maintained a desirable level of living. Many white families begin to move

out. Stores, schools, and churches sense the change and are often alarmed at the prospect of a decline in finances.

The matter of segregation and discrimination is a ballad with many stanzas. Take the matter of library facilities. The state of Texas some time ago gave the colored state school 25,000 volumes but gave the white school 600,000 volumes. In Jackson, Mississippi, with a population of 100,000 a public library has served white people for over thirty years, but few if any libraries exist for the Negroes who in certain counties pay more taxes than the white people.⁸

In closing this section on social aspects of the race problem let me quote from Mr. Sidney S. Redmond, attorney and member of the St. Louis Board of Aldermen. "Every year we read where some Negroes get seriously injured in automobile accidents and are rushed to the nearest hospital which is usually white, only to be denied admission solely because of their race. Further down in the article we read that many die before they reach a colored hospital several towns away. Ministers of the Gospel are on the boards and are officials of some of these very hospitals."⁹

The question of intermarriage between races is an important social aspect. In fact, the fear of intermarriage between certain races seems to be the standing argument for segregation in all or nearly all its expressions. Anthropologists do not find that intermarriage between individuals of different races produces inferior children. It is society and its customs which make such a marriage an unhappy one for those involved, especially the children.

Ivan Moon, a Mennonite relief worker for several years in the Philippine Islands, states that marriage between Negroes, whites, and Chinese is common here and no noticeable tension results as a rule. In certain sections where the Chinese become successful merchants there is some resentment. Offsprings of these interracial marriages are usually healthy and normal, even handsome beyond their ancestors.

Concerning racial intermarriage the anthropologist, Ethel J. Alpenfels says in *Sense and Nonsense About Race*: "There is no evidence that intermarriage is increasing with the increase in friendliness toward Negroes that has marked parts of our society in the last years. Indications point in the opposite direction. As we relieve fear and insecurity through enforced economic condition, we begin to remove the advantages the minority group might gain through intermarriage. As we provide education, we bring pride in race that is the right of all three races."

La Farge in his book *The Interracial Justice* says that "... there are grave reasons against any general practice of intermarriage between the members of different racial groups. The reasons, where clearly verified, amount to a moral prohibition of such a practice."

Spiritual Aspects of the Race Problem

It is a commonplace to say that such problems as this paper discusses are basically spiritual problems. The patterns of segregation and discrimination are, we must conclude, man-made patterns. To the Christian

all his relationship must be approved of God or move in the direction of goals which God approves. How can we make disciples of all nations and races in a setting of segregation and discrimination? Can we indulge in the fiction that we love the soul of a man of another race but we refuse to accept his bodily presence as a brother in Christ?

In America the Protestant Church is segregated. Of the 8,000,000 Protestant Negroes in America all but 500,000 are in separate Negro denominations. Of those in predominantly white denominations at least 99 per cent are in segregate congregations. "The number of white and Negro persons who ever gather together for worship under the auspices of Protestant Christianity is almost microscopic." This is the setting in which we find ourselves seeking a Christian answer.

We are committed to make disciples of all nations and races. Elvin Snyder, a missionary to Argentina, said several years ago, "When once the Mennonite Church becomes a world church she will be a less worldly church." There are barriers in our way to carry out the Great Commission that only spiritual insight and regeneration can change. In Acts 10 is the story of the conversion of Cornelius, but someone has said it might well be called the story of the conversion of Peter.

In our Mennonite circles we have orphanages that do not admit Negro children and in a personal conversation with a superintendent of one of our orphanages I learned that the opposition to such admission comes most strongly from Mennonite people themselves. Negroes are not admitted to our old people's homes. I am convinced that in a majority of our congregations, Negro members would not be welcome. Only at a very slow rate have we been opening our schools to Negroes. It is interesting to note that Orientals can somehow be admitted easier than Negroes. So it is not a matter of race but which race. Yet God is no respecter of persons.

In discussing race relations in Africa, Julius Lewin cites the Dutch Reformed Churches for having an "essentially Calvinist" outlook which considers some people predestined to be slaves and others to be masters.¹⁰ He goes on to say that "they seek to impose their Calvinist outlook on church schools of their own creation, and also on the public schools financed entirely by the state."¹¹

It would be interesting to know how widely spread in Mennonite circles is the notion that certain races are willed by God to be subservient to others. I have evidence that this idea exists in a number of our churches, north and south of the Mason and Dixon Line.

Our accumulated heritage has perhaps given us a false pride. Irvin Horst, in discussing "Mennonites and the Race Question," states: "Frequently we fail to appreciate the positive qualities of groups who are not of Swiss, German, or Dutch background. Our heritage may have given us the virtues of honesty, industry, and the ability to have well-painted and well-managed farms and homes, but it may also have given us a cold austerity of conviction, a lack of social grace, and a hard

individualism. Too seldom do we attract others from outside our circles and when we do, we rarely extend to them the full social privileges accorded an individual in our own group."¹²

Yet one of our Negro converts in the South writes, "One of the many fine things that caused me to join the Mennonite Church was their anxiety, their very deep desire to treat our people as brothers, to teach us through their example what real Christian love is; to have sympathy and a ready, helping hand for the one farthest down, regardless of color, thus bringing us closer to our Maker." Perhaps there is hope. We have small and growing Negro memberships in a number of our conference districts.

We who believe that Christian love must be applied to all situations and who consider objections to nonresistance as a concession to human weakness must say that we truly love all races and will take up the cross for them, even as Christ once did for us. Yet so many of us who insist on the cross as the only means of salvation do not have much experience of the pain of the cross. We never get hurt for what we believe. We have no scars that speak. Perhaps our religion is not as truly Christian as we think it is.

John Newton, the well-known Methodist hymn writer was converted while working for a slave dealer in Africa. His conversion came to him one night when his ship faced disaster. For years after his conversion he continued as a pious skipper of a slave ship. He could write such hymns as "How sweet the name of Jesus sounds in the believer's ear," yet engaged in a hideous traffic of human life.¹³ We can see his moral blind spots. May God give us grace to see our own.

We have been reminded in recent years that the Mennonites originally stressed the cross and martyrdom. Discipleship at any cost and obedience to the will of God were the focal points of faith and not so much a "cozy experience" of inner enjoyment. This faith when applied to peoples of different social backgrounds made them into closely knit brotherhoods that have been called prophetic and "forerunners of better things for all." These brotherhoods expected to pass through persecution in order to form the body of their Lord. Today a shrinking world with its many peoples, made of one blood, needs such brotherhoods.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:9, 10).

Scottdale, Pa.

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- ² Benedict and Weltfish, *The Races of Mankind* (New York; Public Affairs Committee, 1946), pp. 5, 6.
- ³ *A Primer on Race*, Council of Christian Social Progress of the Northern Baptist Convention, 152 Madison Ave., New York.

⁴ La Farge, S. J., *Interracial Justice*. Quoting prop. Boaz of Columbia University (Ancrina Press, 1937) p. 12.

⁵ *Ibid.*, 107.

⁶ Maxwell S. Stewart, *The Negro in America* (New York; Public Affairs Committee) p. 11.

⁷ *Ibid.*, pp. 15, 18.

⁸ Proceedings of the Lutheran Race Relations Institute, 1950. Valparaiso, Ind., p. 52.

⁹ *Ibid.*, p. 53.

¹⁰ Julius Lewin, *Race versus Reason in South Africa, Social Action*, Dec. 15, 1950, p. 5.

¹¹ *Ibid.*, pp. 18, 19.

¹² "Mennonites and the Race Question," Irvin Horst, *Gospel Herald*, July 13, 1945, p. 284.

¹³ Soper, *op. cit.*, pp. 287, 288.

EASTWARD TO THE SUN

(Continued from page 22)

selves to causes such as these young folks serve!

Sunday morning found a bus load of us at Kohlhof for worship with the Mennonite congregation. The afternoon was spent at Speyer, the scene of Reformation Diets and disputations, where stands the great Kaiser Wilhem "Gedächtnis Kirche" dedicated to the memory of Martin Luther and paid for by contributions from many lands. Here, as elsewhere, it is the old things—old churches, old castles, old paintings and tombs—that are most highly esteemed. Each Sunday groups of people from many places come to see these famous remnants of the past. Besides seeing places of interest, we met lovely people in their native haunts who live their simple everyday lives doing the things upon which the world is so dependent for its existence. What a tragedy that every so often a people so kind, in whom resides so much that is good and lovely, must suffer as the people of this land have suffered because of misguided leadership and the unsanctified designs of some of its neighbors!

When a person sees the destruction and waste of war, the ruined cities, men and women maimed in body and soul, unwanted little ones imposed upon unwilling victims, often, through the lust of a victorious soldiery, the situation looks despairing. But when, on the other hand, he sees the thrifty, industrious, and intelligent peasantry working and the earnest effort of the nation's leaders planning for its restoration, his faith rises again. Surely a people in whom there is so much good will not cease to exist, and if given time they will again lift their homeland out of its ashes and restore it to its place in the sun.

Goshen, Ind.

THY GOOD BE DONE

By John D. Kendig

Lord, bless the ones
Who are doing good
To others, every day,
Who with a word
Or thoughtful deed
Help chase some care away.

Thy good be done
To the needy one,
And bless the doer of the deed;
Who looks about
And reaches out
To help the one in need.
Manheim, Pa.

A Questionnaire on Smoking

By C. AUBREY HEARN

1. How many people smoke tobacco today?

It is said that there are sixty million Americans who smoke tobacco. One study revealed that three out of four men and two out of five women above the age of sixteen smoke, and that ninety per cent of both prefer the cigarette.

2. How much do Americans spend for tobacco?

In a recent year the American tobacco bill was \$3,880,000,000. This was more than was spent in that year for all education—elementary, high-school, and college.

3. Why do people smoke?

Various reasons are given by smokers. Among them are to break down social barriers, to aid digestion, to give a lift. Most of these reasons are based upon ignorance and cannot be scientifically defended.

4. How can the increasing popularity of the cigarette be explained?

While cigarettes in 1915 accounted for only ten per cent of the total tobacco used in production, in 1946 they accounted for seventy-seven per cent. In 1914 there were three billion cigarettes manufactured in the United States. By 1918 this figure had jumped to forty-six billion. It was the first World War that gave gigantic impetus to the smoking of cigarettes. By 1928 cigarette manufacture had jumped to 106 billion, and by 1939 to 172 billion. In the next decade the latter figure more than doubled. In 1948, 388 billion cigarettes were manufactured—over a billion a day. This was an average of nearly eight cigarettes a day for every person in the country.

5. Does smoking shorten the wind?

One of the first noticeable effects of smoking is upon the breathing. It is for this and other reasons that athletic coaches forbid smoking.

6. Does smoking waste time?

Smoking is one of the most common time wasters. Dr. Douglas Southall Freeman, famous biographer and newspaper man, quit smoking because he found that the buying, lighting, smoking, and crushing out of cigarettes wasted eight and one-half hours a week.

7. Does smoking harm the voice?

I sent this question to Dr. Chevalier Jackson, one of the world's most eminent throat specialists. He replied: "Untold thousands of singers have ruined the finest qualities of their voice and have fallen short of the highest attainment in their career by smoking tobacco. Relatively few succeed in spite of indulgence. The enormous increase in cigarette smoking has made laryngotracheitis (cigarette cough) an extremely common disease, deplorably so among women. It has ruined many beautiful voices among choir and concert singers. This effect is local in the larynx and trachea, and is due to empyreumatic oils produced by the destructive distillation of the tobacco leaf in burning."

8. Is tobacco habit forming?

I examined a dozen books on hygiene and

health and all said that smoking soon becomes a habit. It is a habit that is hard to break. Relatively few smokers have the will power to quit.

9. Does tobacco cause cancer of the lung?

Dr. Alton Ochsner, professor of surgery at Tulane University School of Medicine, wrote to me: "Cancer of the lung is a common disease, particularly in men. It is increasing more than any other kind. The reason is smoking. This disease is also increasing in women because of smoking. It is my opinion that smoking is the main factor responsible for the increasing incidence of lung cancer."

10. Is it more harmful for women to smoke than for men?

Smoking has the same effect upon women that it has upon men. It has been found, however, that girls and women tend to smoke to greater excess because they have more leisure for smoking.

11. Does smoking shorten life?

Dr. Raymond Pearl published his famous study on "Tobacco Smoking and Longevity" in Science in March, 1938. His conclusion was: "The smoking of tobacco is statistically associated with an impairment of life duration, and the amount or degree of this impairment increased as the habitual amount of smoking increased."

12. Has tobacco advertising increased the number of smokers?

Millions of dollars spent to make smoking appear glamorous have undoubtedly played a big part in the increasing popularity of smoking. The general tendency of tobacco advertising is to promote a belief in the harmlessness of smoking. Tobacco advertisements are cleverly designed but shrewdly misleading.

13. Does smoking aid digestion?

Smoking reduces appetite and interferes with digestion. While occasional smoking may have little effect upon the appetite, the tendency of smoking is to make food become tasteless and to lessen the desire for food. Normal appetite induced by hunger is interfered with by tobacco.

14. Does smoking soothe the nerves?

Tobacco is used primarily for its effect upon the nervous system. The effect upon the brain is essentially narcotic, or depressing. Denicotinized tobacco has never been popular. When smoking becomes a habit, as it soon does, the nervous system tends to demand the drug effect which tobacco produces. If this demand is not satisfied, irritability and insomnia may follow. "Smoking nervousness" manifests itself in some cases in shaky hands, nervous movements, and in indisposition in general.

15. How much does it cost to smoke?

The per-capita expenditure for the smokers in 1948 was about \$62. Many a smoker spends \$150 a year for tobacco and accessories.

16. Is smoking the leading causes of fires?

Careless smoking causes about thirty per cent of fires and has been for many years the leading fire cause. In 1947 the property loss

from fires caused by careless smokers was \$51,500,000. Most of the nation's destructive fires are now caused by careless smokers.

—The Mennonite.

RECIPE FOR A HAPPY NEW YEAR

Take twelve fine, full-grown months; see that they are thoroughly free from all old memories of bitterness, rancor, hate, and jealousy.

Cleanse them completely from every clinging spite; pick off all specks of pettiness and littleness; and in short, see that these months are freed from all the past—have them as fresh and clean as when they first came from the great storehouse of Time.

Cut each month into thirty (or thirty-one) equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time (so many persons spoil the whole lot in so doing), but prepare one day at a time as follows:

Into each day put **faith, courage, work**, (some persons omit this ingredient and so spoil the flavor of the rest) **hope, fidelity, liberality, kindness, rest** (leaving this out is like leaving the dressing out of the salad—don't do it), **prayer, meditation and Bible reading**.

Be sure to include a generous quantity of **consideration, patience and longsuffering**.

Don't forget a pinch of the salt of **candor**; season well with **grace**, not forgetting a sprinkling of good **humor**.

Pour into the whole **love** without measure, and mix with a vim. Cook thoroughly in a fervent heat. Garnish with smiles of **thankfulness** and sprigs of **joy**; then serve with **quietness, unselfishness and cheerfulness**—and a Happy New Year is yours.

—By Tom Olson from "Now."

SHADOWS

I am told that engineers on the railway dislike moonlight nights, because they are all the time fighting shadows. There is a shadow across the track just ahead; it looks like a man, or a horse, or a tree, but it is not; it is only the shadow of something extending across the rails. We spend a lot of our energy—all of us do—just fighting shadows. We are all prone to mistrust God and to see great troubles rising up before us. Time after time have we come to the place, and either like the women at Christ's tomb found the trouble removed, or have found that God has given us grace to overcome it. One trouble is scarcely passed until we are looking into the future for new ones, forgetting that we have a promise good for all the days to come: "My grace is sufficient for thee."—G. B. F. Hallock.

"Therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you" (Isa. 30:18).

BIBLE STUDY

Christian Ordinances

BY THE BIBLE STUDY EDITOR

VIII. Baptism—the Mode

The Significance of the Mode

It may be truly said that there is no mode of water baptism given in the New Testament. Undoubtedly there was a mode of baptism used by John the Baptist and by Jesus, the same having been continued by the Apostles who were with both John and Jesus while they performed their ministry of preaching repentance and baptizing those who confessed their sins.

If neither a statement of mode, nor a historic precedent is available, it may be possible to gather from the testimony of the Scriptures a suggestion for an adequately expressive mode for baptism.

Used as an ordinance in connection with the expression of the Christian faith, there is a significance in baptism which is called, "the answer of a good conscience toward God" (I Pet. 3:21). It symbolized submission to the will of God and of Christ. This act of obedience would include the acceptance of all that God would require of one of His servants, or bondsmen, and expresses the acceptance of all that God desires to bestow on him of all the fullness of God in Christ. Paul says, "Put ye on the Lord Jesus" (Rom. 13:14). Jesus used baptism in the same sense as that referred to by Peter, as quoted above, saying: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness" (Matt. 3:15). "I come to do thy will, O God" (Heb. 10:9).

Water baptism could be the symbol of cleansing, but cleansing is a continual process, while baptism is an act fulfilled only once, at the beginning of the Christian life. Peter associates the water baptism with a suggestion of cleansing, but says it is not the putting away of the filth of the flesh. At Pentecost he associated it with repentance and remission of sins, but we know that sins are remitted not with baptism, but by atonement.

The Holy Spirit and Baptism

A most intimate relationship exists between water baptism and the Holy Spirit baptism. Both John and Jesus preached repentance which was attended by water baptism. John used baptism with water as a symbol of a more important experience. "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire" (Luke

3:16). John being the forerunner of Jesus, his baptism was the symbol of that which Jesus would administer. The priestly messenger of the High Priest administered a material baptism to introduce the spiritual outpouring of the Holy Spirit. The baptism of John was from heaven. "The baptism of John, whence was it? from heaven, or of men" (Matt. 21:25)? It was an ordinance designed to show forth heavenly things. The Holy Spirit coming from heaven is described as a pouring forth by the prophets (Isa. 44:3; Joel 2:28, 29; Zech. 12:10), and Jesus called the coming of the Spirit a baptism. Acts 1:5. He likened receiving the Spirit to drinking of water, and the blessing of it as a pouring forth of a fountain. Jno. 7:37-39. Peter describes the coming of the Spirit as does the prophet, for it was a pouring forth. Acts 2:16-21. His own observation is described in the baptism of the Spirit, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33).

The baptism of Jesus was the occasion of God's witness to His Son. The two baptisms, with water and with the Spirit, closely coincided. The water baptism of Jesus was to be the occasion for the Spirit baptism. "I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (Jno. 1:33, 34). Both the water and the Spirit are called baptisms. The Spirit was a descending baptism, the water was a symbol and precedent of it. It is this close affiliation of the two baptisms which most surely determines the mode of baptism. If the pouring out, shedding forth, and descending of the Holy Spirit is God's mode of baptism with the Spirit, then too, the water baptism which John received from heaven, could be a form of pouring forth and shedding upon with water, a mode agreeable to the use of water in ceremonial service in the days of the Lord and the Apostles. It need not be a dipping into, a plunging or immersion into an element, in order to be divinely approved baptism. Matthew and Mark both describe the descent of the Spirit upon Christ. The term "straightway," used in both passages (Matt. 3:13-17; Mk. 1:9-11) is a reference to time and not to position.

One Baptism

The fact that water baptism is expected to follow as a witness to faith and obedience to the will of God would suggest that it is not the only baptism. We have already noted that there are three baptisms—the Spirit, the water, and the death of Christ. But Paul says that there is "one baptism" (Eph. 4:5). The context immediately discloses that it is associated with the Spirit, and the gifts of God. Verses 7-16. It is associated with "one Lord, one faith," and "one God and Father." Can water baptism be elevated to the rank of Deity? Believers are baptized by the Spirit. "For by one Spirit are we all baptized into one body, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13). The Corinthian text also applies to the unity of the Spirit in His gifts to the church. The one baptism for believers is the essential baptism of the Spirit which calls men to Christ, acknowledges their relation to Him, and qualifies them for His testimony. "Ye shall be witnesses unto me" (Acts 1:8).

The one baptism is that which relates the believer to Christ and God. When the Holy Spirit came upon Christ, God said, "This is my beloved Son." Water baptism does not establish that relationship, but becomes the believer's witness to it. "Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:15, 16). See also, Gal. 4:6, 7. Sonship implies the honor and obedience of a son, and water baptism is but the token of the acceptance of that relationship. Jesus gave His answer to the Father, to "fulfill all righteousness" in His water baptism, when the Holy Spirit witnessed that He was the Son of God. The Holy Spirit was poured out upon the Son "without measure." Thus Moses poured the anointing oil upon Aaron. This mode of baptism is thus established. The water baptism is in agreement with this mode.

One baptism is also indicative of the unity of the Godhead. Jesus said to the apostles, "Baptizing them in the name of the Father, and of the Son, and the Holy Ghost" (Matt. 28:19). Jesus also indicated the nature of this unity in His promise of the Comforter. Jno. 14:15-23. The obedience of the believer includes the obligation to Jesus and to the Father. "If ye love me, keep my commandments. And I will pray the Father and He shall give you another Comforter, that he may abide with you for ever." "I will come to you." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (Jno. 14:15-23). The commandments of the Son are honored by the Holy Spirit and the Father. The presence of the Holy Spirit, of the Son, and of the Father

is an abiding one. The presence of the Trinity is established by the presence of the Spirit. The Father, Son and Holy Spirit are one. Where the Spirit is, there are also the Father and the Son. As water baptism is the expression of the presence of the Spirit whom we receive by His baptism, it is also the expression of the presence of the Father and the Son. By the one act of baptism the unity of the Godhead is fully expressed as it relates to the presence of the Holy Spirit.

Baptized into Christ

There is a unity in the work of Christ into which the believer is baptized. "Know ye not, that as many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6:3)? The expression, "into Jesus Christ," is significant in that it implies the person of Jesus Christ, and not alone His name. "I am he that liveth, and was dead; and, behold, I am alive for evermore" Rev. 1:18). Paul said, "I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2). Again, Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). The Christ in whom the Christian is baptized is He who was dead and is now alive. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The death of Jesus Christ stands out as distinct from His resurrection. The death stands for the judgment of sin. In Him every believer has died, and is dead, unto sin. This death is not accomplished in fact, nor by any means of grace, save only by faith in Him who died for us. The baptism into death is a matter of the past. As many of us as were baptized into Jesus Christ, were baptized into His death. We are buried with Him by baptism into death. That which was, continues. We now are dead in Christ because He was dead for us. This is an important fact of our faith. To be dead unto sin is an essential fact of the Christian faith. But we are also alive in Christ because of His resurrection. "I live," says Paul. But this life also comes in Christ. Our spiritual baptism into Christ establishes both our death in Him, and our life in Him by resurrection into newness of life.

Thus Peter unites the believer with Christ, who is risen from the dead. I Pet. 3:18-22. Persecuted believers are with Christ in His bearing the judgment of persecution, and are saved from it by the new life which they have in the resurrected Christ. Noah was saved out of the flood by the power of resurrection, through his obedience unto God. The like figure is one of the power of salvation, and the answer of a good conscience toward God. Jesus Christ is the One unto whom and in whose name the believer is baptized.

The consecration of the Aaronic priesthood also reveals the unity of all that is in Christ—His death and resurrection. The blood of the consecration ram was touched on the right ear, thumb, and great toe of each person, and then sprinkled on the altar. In that act was signified their death with

the sacrifice. A new thing was then enacted. Some of the blood was taken from the altar, mingled with the anointing oil and sprinkled on the high priest, his sons, and their garments. This signified their resurrection from the dead to serve the altar in a new life. Thus faith appropriates both the death and life of Christ, by whom the believer is dead to sin and is alive unto righteousness. The material water has nothing to do in effecting this grace from God in Christ. It is a spiritual grace.

Inadequate Modes of Baptism

The mode of baptism by immersion, as expounded, is made to be very inclusive and profound, besides being made very intriguing in its appeal. It is claimed to be based on the mode used by John the Baptist and Jesus, which method, in turn, is said to have been followed by the Jews in receiving proselytes into their faith.

The term "proselyte," is used only four times in the Scriptures. Matt. 23:15; Acts 2:10; 6:5; 13:43. These were proselytes of the Jews. In the Old Testament, there were **strangers** who lived among the Jews and some united with the Jews, partaking of their feasts and sacrifices as one of them. But nowhere is the rite used which is required by the traditions established by the Jewish Talmud, which included solemn oaths and declarations, and the immersion of the entire body in a cistern or body of water. Jesus said that the Jews made void the law of God by their traditions. Matt. 15:6. This seemed to be the result with regard to proselytes.

There was only one method used by which a "stranger" could become a Jew. Ex. 12:48; Num. 9:4. The stranger must first become circumcised. Nothing more was required. A strange woman was required to shave her head, pare her nails and change from her garments of captivity, and be separated for a month. She then could be joined in marriage to a Jew. Deut. 21:10-14.

Romans 6 is made the basis of immersion for baptism. The water is called the "watery grave," into which the candidate is buried. But Paul says that we were baptized into His death. Indeed he says we are buried with Him by baptism into death. If it is His death and not His grave into which we are dead and buried, the error is apparent. There is no symbol of death anywhere in the Scripture that is not associated with the shedding of blood, or a token of the shedding of blood. The immersion into water as a token, or figure, of Christ's death would in effect signify an atonement without the shedding of blood, for it would be a death by strangulation. The apostles were strictly taught and were commanded to teach everywhere that believers should abstain from blood, from things strangled, from fornication, and from idols. They could not have used as a sign of Christ's death a ceremony of death by strangulation.

Even if Romans 6 were to be taken as a literal baptism, its symbolism would be unscriptural. There is another ordinance which Christ instituted to show His death. "This cup is the new testament in my blood, which

is shed for you" (Luke 22:20). A bloodless death is unscriptural.

Again, the baptism into death is not a dipping, for that which is baptized into His death, remains dead. We are buried. The believer in Christ became dead by faith in Christ, and remains buried in His death. "Our old man is crucified with Christ." "I am crucified with Christ." "Ye are dead." In every case of the attributed death of the believer with Christ, the present tense is used. The thing that became dead is not resurrected.

Because of the death of the believer with Christ, there is a new life. It is that of rising with Christ from the dead. The baptisms ended in death. The newness of life began after death, and is not a part of it. Thus the submergence and emergence, or the dipping process of the immersion mode of water baptism, cannot portray the truth of the Gospel. This truth of regeneration can only be brought about by faith, a spiritual grace.

The dipping of the Syrian, Naaman—if it was an immersion—may apply as a model for the Talmudic proselyte. But it was in no sense a Jewish rite. Naaman had no priest of the Jews to perform the ceremony in applying the water. Not even the prophet was present. No Jew performed the service either of dipping him or plunging him under the water three times. He was alone with his Syrian servants. What heathen method did he apply to dip himself as instructed by the prophet? His obedience to the commandment of the prophet to apply [there was no statement of method] the water of Jordan to his body effected the cure and recovery of his disease. It was as easy for Naaman to have applied the water to his body as for him to plunge himself into the river three times.

Again, the use of immersion as a sign of the death of Christ is inharmonious with the Scriptures. Never, in any case, was an individual of the Jews immersed in sacrificial blood. In the consecration of the priests and in the cleansing of lepers, blood was sprinkled upon the person. Only the high priest dipped his finger in the blood of the sacrifice to touch it upon the horns of the altar, or to sprinkle it on the altars. Jesus did not shed sufficient blood to afford the act of immersion into it. Blood was holy in the sight of God, and was to be used only as specifically directed by the law. Other uses of it destroyed its spiritual significance. There were no fountains filled with blood into which people were plunged. The sentiment is poetical but not Scriptural, and such allusions to it destroy the truth of the Word. The presumptuous doctrine of transubstantiation would have furnished enough blood of Christ to have filled many fountains, but such was not used for baptisms.

Infant Baptism

Previous reference to this subject has suggested that it is based upon the suppositions that infants were baptized by the apostolic church and that infants receive spiritual benefit, even unto believing, by having the rite of baptism administered to them. Various forms of baptism are used—pouring, sprin-

(Continued on page 24)

MISSIONS

Eastward to the Sun VII. Trailways through Germany

By S. C. YODER

The author takes us through historic country as he follows the trail of Mennonite activities in the German fatherland and visits scenes associated with Martin Luther and Menno Simons.

Early one morning—too early to please the customs officials—in late August a station wagon bearing a group of MCC workers drove across the Rhine at Basel, Switzerland, into Germany. The party was scheduled to make its way through some of the most scenic parts of the country which was once the home of my ancestors. Consequently I looked forward to this trip with much anticipation and deep interest. I recalled again incidents my mother's father related about his childhood at Waldek near Kassel where he played by the old mill. Stories of the loveliness of the Pfalz (Palatinate) along the Rhine rose out of the past and brought to memory again some of the folk songs and tales we had listened to as children at our mother's knee.

Though it was early in the day, the thrifty population was astir and already at work. It was the time of the grain harvest. The fields were teeming with reapers who wielded the scythe, while others bound the sheaves as they did long ago before modern machinery made its advent. Now and then there were machines at work. Occasionally there was a mower drawn by horses or oxen, and less frequently a person saw a self-binder. Instead of the large fields we are accustomed to, these crops grow on narrow strips of land adjoining each other. The colors of the grains, vegetables, and root crops adorn the landscape with a charming beauty that makes the countryside look like a little paradise.

The life of these rural communities apparently centers in the villages, many of which are old and bear the mellowness of age and maturity. Here children play in the streets, and in the evening the young folks gather to while the hours away in such pastimes as they know, while their elders enjoy themselves in conversation or perhaps sit quietly dreaming as older people do. How quiet and restful and how charming these places are! One would like to linger here for weeks and get a taste of the life as it is lived in seeming contentment by the country folks. To them our isolated farm home would no doubt seem dull and its life drab, and our rushing hither and yon would appear confusing and useless, as much of it in reality is.

The road led through the famed Black Forests whose pines and evergreens cover the mountain slopes to their very peaks. Beau-

tiful little lakes lie hidden deep within the valleys, and now and then an ancient castle raises its hoary head high above its surroundings. During the day our trail led to one of these remnants of Germany's past, where once the proud Hohenzollerns lived secure within the lofty walls and battlements which still stand as they did of yore. From its



Monument to Martin Luther in Worms, Germany, Where He Took His Famous Stand Against Catholicism

towers one may gaze for miles across the smoky hills and valleys, and see in fancy the lords and their retainers, with lances and armor gleaming, coming up the winding trails to the security of this vast establishment.

Today its life is stilled except for the rare festal occasions and other uses which are made of its facilities. When we crossed over its drawbridge and entered its wide portals we found some of its quarters occupied by a group of young theologues who, we were told, were holding a retreat here in the shadows of the past. They were led across the court by a Lutheran minister who greeted us reverently with a beautiful salutation: "Gruss Gott."

During the American invasion, we were informed, one of the Hohenzollern princesses—if they are still recognized as such—captivated the heart of one of the American army officers. Once more the old castle be-

came alive. Here within the chapel the vows were spoken and in these vast rooms the festivities were held. Again the chandeliers were burnished and the lights glittered. The long tables were spread and the rooms reeked with the aroma of the field and forest—the stag and the roe. Once more the draperies of the bridal chamber were hung and lithe forms glided over the floor of the ballroom to the strains of music such as the great German masters produce. One can almost see the "misty" forms of the proud, bearded proprietors of the past, arrayed against the wall in their princely regalia, gazing upon scenes that once charmed and delighted them. But when we saw the place the wedding celebration was over and the guests were gone. In some less pretentious quarters the princess sat waiting for her Romeo to return from his Texas oil fields, while skeins of political "yarn" in whose entanglements she had become enmeshed, were being unwound.

Our route took us through the American Zone with its PXs (U.S. military stores) where gasoline, ice cream, candies and knickknacks such as Americans buy are sold. There, too, are lunch counters and restaurants serving food in American style. These

are little islands of the U.S.A. in a sea of alien tradition that has its roots deep in the past. Here German girls, neatly attired, waited on tables and took our order in terminology that we understood. When eggs were ordered they asked: "Straight up or over?" just as they do in the places where we eat at home.

The soil of Germany is historic ground. Incidents that were forgotten came alive again as familiar names appear in their native setting. Somewhere in these parts Walenstein sought to read his destiny in the stars while hostile armies flamed around him. To the east lies historic Weimar where Goethe and Schiller once lived and wrought and immortalized their names while bringing undying renown to their native land. There too lie the beautiful Harz Mountains, quiet and serene retreats, over whose hilltops the sage of Weimar looked when he

scribbled on the wall of his lodge the words of the famed "Slumber Song of Summer":

Über allen Gipfeln ist Ruh.
In allen Wipfeln spürest du
Kaum einen Hauch."

Within the bounds of this country lived also others who contributed to its wealth in the field of literature and music and art to say nothing of their achievements in science and other fields of knowledge. In the period along with Goethe belong the galaxy of "Nines"—Father Gleim, Lessing, Schubart, Schiller, Rückert, and Heine—all of whom made their advent into the world in years that ended with "nine." How poor the world would be if it should be deprived of the work of all these noted bards along with that of a host of others who filled the ages with their melody and song!

Among these great were some of lesser renown who had no advantage of learning or training, nor of birth or position, whose names are not found in halls of fame or in the register of the elite. They came out of obscurity and sang their songs amid the cares of the common life with its toil and perplexities and then disappeared too often unhonored and unsung. Such an one was Johanna Ambrosius, a German housewife who toiled over the kitchen stove and wash tub to provide for her children and her spouse. Only one like she could sing as she sang out of the experience of her careworn and tired soul:

"Den lieben langen Tag
Vom frühen Morgen an
Freut' mich die Stunde wo
Ich schlafen gehen kann.
Wenn sich die müde Seel'
Kraft sucht im Gebet
Dann fühl' ich, wie der Herr
An meinem Lager steht.

One would suspect from the following lines that there were times when she must have been keenly conscious of her lack of preparation. Her declensions, conjugations, and syntax would perhaps not have passed the test of the schools of her day nor of ours, but she used what she knew—her dialect, her words, and her experiences—with no thought of apology and perhaps no idea of winning acclaim from the circle of her admirers:

"Richtet nicht nach Form und Rhythem,
Davon hab' ich nichts gelernt.
Denkt, es sind bescheid'ne Blüten,
Hie und da vom Tau besternt;

Hie und da vom Sturm zerbissen,
Wie sie bieten Feld und Flur,
Meinem Herzen all' entrissen
Gleich der Mutterbrust Natur."

What a ray of light must have come into this humble life when one day she was invited to come across the English Channel to be the guest of Briton's honored. Here she was given a taste of a side of life she had never known. She was presented to king and queen, to men and women of letters and people of high renown. The schools, to which she had been a stranger, did her homage. But she returned unspoiled and contented to her humble home and family. When she saw the shoreline of her native land rise out of the sea, words began to flow and she wrote:

"Ich lass von meiner Heimat nicht
Was man auch sagen wollt,
Sie hebt vor allen Landen sich
Heraus wie echtes Gold.
Lass blüh'n das Glück aus anderwärts
In reich'rer Farbenpracht
Ich weiss wie in der Heimat mir
Die Sonne nirgends lacht.

"Ich lass von meiner Heimat nicht,
Sie birgst das Elternhaus,
Vor diesem stillen Heiligtum
Zieh' ich die Schuhe aus.
Da ist ein jeder Ort geweiht,
Nichts Heil'gres gibt's wie das,
Da wird auch ohne Priesterwort
Mein Aug' von selber nass."

Translate these lines, you say? Forbid such travesty! The words of no language I know can convey the feeling and sentiment of this humble soul whose spirit rose and whose hope mounted when she looked ahead to the time when she would no longer be judged by the limits and meagerness of her earthly lot. Friends of mine have searched in vain the shelves of libraries and used bookstores on the continent for treasures from the



Memorial Marker to Menno Simons, Near Where He Is Buried in North Germany Near Hamburg. Bro. S. C. Yoder Beside the Marker

pen of this peasant woman and returned with empty hands but from the secluded nooks in which they lie some passing travelers will draw the inspiration and comfort and, above all, the faith which they reflect:

"Heb' nur empor dein Auge,
In Hoffnung und vertrau'n,
Ist auch mein weg verborgen,
Bald wirst das Glück du schau'n!
Lass deine Thränen rinne
Nur nieder in die Flut,
Und denk' bei Kreuz und Leide:
Dein Vater meint es gut!"

Coming down the mountainside there lay before us a smiling sheet of water—Tittesee. Quaint little shops and homes lined the roadside that skirted the shores of the lake. Close by, the Black Forest clocks are made. From the markets along the way they are sold and

along with beautiful wood carvings of all sorts they find their way into homes of travelers from afar.

From this restful, friendly little spot where one would like to remain indefinitely the road led through Tübingen, an old University center, and through Backnang, near Stuttgart, where there was located at that time a large refugee camp. Evening found our party at Heilbronn where the river Neckar flows. Here the Mennonite Central Committee has set up a community center equipped with sewing machines for the use of the women of the neighborhood. In it is included also a shoe repair shop, a recreation center, a reading room, and a hall which is used for worship services. This is a little oasis of consolation and hope in a wilderness of desolation and destruction. About 7:30 on the evening of December 4, 1944, a fleet of American bombers dropped their entire load of phosphorescent bombs on this place. Within a few minutes the city became a burning inferno. When the people began to count their losses they found some twenty to thirty thousand missing, many of whom still lie hidden among the ruins. At the edge of a beautiful forest outside the city in what was once a field of grain more than twenty thousand bodies lie uncoffined in unmarked graves where grass now grows and flowers bloom to hide the bitter scars of war. On the side facing the timber stands a large wooden cross as a symbol of faith in a Redeemer whose sacrifice holds forth the only hope of better things.

An evening trip to the farmsteads of the Felman Brothers gave us a glimpse of what intensive farming is like on the large estates. Here were barns filled with the choicest livestock—large work oxen, fine horses, and choice dairy cattle. From the fields, gardens, and orchards came a wide variety of grains, vegetables, fruits, and other products with which these thrifty and industrious people, together with a host of others, have succeeded in reducing Germany's want and lifting it out of its need and dependence on the ministry of kind hands from across the sea. Close by lie the shattered remains of what was once Loewenstein Castle owned by a Loewenstein Prince who sought security for his possessions in this retreat only to have it bombed out of existence—only part of a wall remains.

In this section is located also the castle of "Weibertreu" fame. Tradition has it that long ago the inhabitants of this community were driven to the security of this fortress by hostile invaders by whose decree the men were doomed to destruction. The women were to be released and were granted the right to take with them all of their possessions they could carry. When this stipulation was fully confirmed, the gates were thrown open and the wives emerged, each carrying a man on her back. The old castle hung in the haze of an autumn morning when we saw it, but one could easily imagine a long line of the faithful women coming down the hill wending their way along the crooked path each carrying her precious burden.

Eastward from Heilbronn,
"In the valley of the Pegnitz,

Where across blue meadow-lands,
Rise the blue Franconian Mountains,
Nürnberg the ancient stands.

* * *

Where when art was still religion,
With a simple reverent heart,
Lived and labored Albrecht Dürer,
The evangelist of art.

* * *

Through these streets so broad and stately,
These obscure and dismal lanes,
Walked of yore the Mastersingers,
Chanting rude poetic strains.

* * *

Here Hans Sachs the cobbler poet,
Laureate of the gentler craft,
Wise of the twelve Wise Masters
In huge folios sang and laughed.

Not thy councils, nor thy Kaisers
Win for thee the world's regard,
But thy painter, Albrecht Dürer,
And Hans Sachs thy cobbler bard."

—Longfellow.

From Heilbronn, through Heidelberg, Mannheim, and Neustadt to Kaiserslautern we passed through forests that have long been the pride of Germany and an example to the world of what thrift and care can do in the way of conserving a nation's resources of timber. Under the generous care of the government, these wooded areas have been preserved, improved, and replenished and furnish not only the lumber and fuel and wood for other needs, but they provide also alluring playgrounds and pleasure resorts for the nature-loving population. When I passed through them they were in the hands of aliens embittered with their losses and sufferings. Large cutover, denuded spaces on the mountainsides bore evidence of the ruthlessness with which the work was being done. Sawmills lined the highways, and trainload after trainload of lumber went across the border each week as reparations of war. What confusion and ruin such upheavals as the years of '38 and '45 brought! When one looks upon the wreckage and wastage he wonders who could be proud of any part he may have had in bringing about this spirit of vengeance and destruction of life and property.

The trip from Neustadt to Hamburg took us part of the way over the famed Autobahn which was built in Hitler's day and which was his pride and delight. Along the highway was the famous field from which the planes flew that shuttled in and out of Berlin during the winter months when the airlift kept the city supplied with food and coal. This road is one of the beautiful drives that take one through a country of rolling hills—often mountains in the distance—where the wayside is bordered with fields that look like a garden.

To the East, behind the "Iron Curtain" and enshrouded in a pall of secrecy and mystery, lies Leipzig famed for its University and its long list of great men. There, too, stands Halle with its University of Pietistic origin where Spener taught and wrote his *Pia Desideria* which infused warmth into the spiritual stirrings of his time. Along with him wrought Francke and Schwartz, the latter of which was sent to Tranquebar to become one of the great ministers to India's spiritual need.

Within the haze of the Soviet orbit are the cities of Weimar and Jena once stars of the first magnitude in Germany's firmament but now shaded in clouds of delusion that hang over that part of the land like a deadly miasma. Wittenberg, also, where Tetzels infamous sale of indulgences brought to a climax Luther's ire, lies within this sector. Once the atmosphere rang with the hammer strokes of this young Augustinian monk when he nailed his ninety-five theses to the door of the parish church and showed his disdain for the Papal Bull of Excommunication by burning it in a public bonfire in the presence of a group of professors and students. That day the discontented masses who were seeking new light found their leader and Martin Luther became their hero. Summoned to Worms to give an account of his heretical notions, he entered the city on the morning of April 16, 1525, in a two-wheeled Saxon cart accompanied by a few companions. Two thousand people met him and conducted him to his lodging. The following day he met the Diet, composed of dignitaries of church and state, before whom he was to give an account of his writings and his conduct. The star of Luther perhaps never shone brighter than it did on that day when he calmly and with composure and dignity defended his cause and refused to retract one single statement found in his writings unless it could be "proven by the Scripture or evident reason" that he was wrong, and concluded his address with the following dramatic statement: "Here I stand, I cannot do otherwise. God help me! Amen." Throwing up his arm in the gesture of a knight who had won the tournament he quietly slipped away from the hissing papists into the arms of his friends. Lutheranism was born and the battle was on!

High in the church tower at Münster in North Germany hang three iron cages in which three misguided leaders of a radical Anabaptist group were confined after their plan to bring in the kingdom of God by force had failed. Through the centuries from 1536 their bones lay bleaching in the wind and sun until 1870 when they were finally removed to a less conspicuous place. But the cages still hang as a memorial of what was then and is now—by some people—considered an act of piety. In the private dining room of a restaurant near the scene of this tragedy hang miniature replicas of these cages with the following quotation inscribed upon the walls:

"Jan von Leyden, Kipperdohnck un Kraeching sind fangen,
Daud Makte un on Lamboetilaon hangen."

Some miles from the city of Hamburg by a large linden tree stands a little white house known as "Menno Lynde" which sheltered Menno Simons when he was forced to flee from his native Holland as a result of his Anabaptist activities. Here, it is said, he established his home and set up his print shop in the attic from whence books and tracts began to flow. A little distance farther on in a field of grain stands a stone which marks his last resting place. Grateful refugees from other lands have cleaned the enclosure within the iron fence where his body may lie and

have adorned the place with flowering plants and shrubs as a token of the love they bear to the founder of the faith that is so precious to them. It is not known for sure exactly where he was buried, but it is believed to be in this section of the country.

At Gronau, near the German-Holland border is the large refugee camp where the homeless people who have wandered into the country are gathered and maintained while waiting for the way to clear for them to migrate to the New World. This camp is maintained by the Mennonite Central Committee. A large building which was before the war a private home is used for living quarters for the employees and as office space for the large staff of clerks, stenographers, counselors, and statisticians who are employed here. Across the street stands a commodious dwelling house which has now been converted into a hospital of some sixty-bed capacity staffed with competent medical men and trained nurses. Here the ailments of camp are taken care of. In a grove of beautiful shade trees are located the large buildings formerly used as a social center by the local Mennonites. In these quarters the refugees are housed and fed. As one wandered through the crowded halls he was led to wonder how people can continue to exist amid such congestion. A person comes away from places such as this with a feeling of deep gratitude for the spirit of the noble company of men and women, as well as others, who are devoting their life and energy to the need of these unfortunate, homeless, unwanted folks.

When I returned to Germany for the meeting of the MCC workers at Neustadt it was past the middle of September. The trip took us through the beautiful Pfalz (Palatinate) in the Rheinland. The gathering of grapes was in full swing. Everywhere one saw wagons loaded with large tubs, drawn by slow-moving oxen which gathered the grapes for the wineries. The leaves were beginning to turn and the smells of autumn were in the air. It was wonderful to drive over the hills of the beautiful land, where the kind, thrifty, patient, village people were deeply absorbed with the duties which harvest brings. Here and there were demolished bunkers of the Siegfried Line, and now and then a village that did not escape the eye of those who sought to break the morale of the people by bringing destruction to their very doors.

The meeting at Neustadt was held in what was before the war a social center for officers of the German army. Near by was a hostel built for the Hitler youths, with comfortable sleeping quarters and ample dining facilities. These were glorious days filled with inspiration as we mingled with these young people full of the strength and enthusiasm of their youth. In this instance it was all the more so because here their powers and abilities were dedicated to helpful, serious purposes. They were strangers from the western world who had come to help mollify the wounds of war and bring hope to a people whose world had crumpled at their feet. What a task to devote one's life to! And how appropriate it is for Christians to dedicate them-

(Continued on page 16)

Workers Together with God

BY RALPH BUCKWALTER

One of our missionaries to Japan shares with us some of his experiences which are typical of what our missionaries are doing as they are opening up work in the island of Hokkaido.

"Please do not call him our interpreter for he is much more than that. He is our co-worker, our partner in the proclamation of the Gospel." Pastor Ito understood this reference to himself, for earlier he had asked, "Do you call your ministers, 'Reverend?'" When we answered, "Brother," he said, "That is very good. From now on I will call you 'Brother.'" No, this is not a hairsplitting

them returned and said, "I have thought about our discussion last night. I think I must first know the Bible and have faith in God." Pray that this young man as he attends the Bible study class in Beck's home will make the great confession.

It was at the suggestion of Pastor Ito that we called on a young man in the hospital. He is a student of Tokyo University. His

or how can we live? Did you know that five thousand Japanese lost their lives in Korea since the fighting began? They weren't carrying guns, but they were fighting with the U.N. forces just the same. Did you know that coal is being shipped from Kushiro to Korea? Hamano San had been reading and thinking and with a restless spirit planning his future course of action.

"You have raised many questions, Hamano San. Now what do you propose to do about them?" He said that we must open our minds to economic and political aspects of our lives and must work against movements to curb our freedom. We must defend democracy and work against the neo-feudalism in the schools. We must participate in the international peace movement of the World Peace Committee. It seems Christians are satisfied with only their own peace of mind and happiness. We must do something.

With a prayer for divine guidance and wisdom the discussion continued as we tried to present the Christian viewpoint and the way Christ has set for youth today; being confident of the adequacy of Christ but being aware also of how inadequately we ourselves have followed Him in a costly discipleship of redemptive self-giving. There were many questions. Isn't our main problem economic? What is sin? Do you mean if I don't believe in God, that is sin? We had finally begun to understand each other. It is very clear that Hamano San has been strongly influenced by humanistic thought and the idealism that Communism offers youth today.

After another hour we had to call a stop. Hamano San and his friend received, with unconcealed interest, a copy of J. C. Wenger's pamphlet, **Can a Thinking Man Be a Christian?** As most university students, his reading comprehension of the English language is much greater than his ability to speak in conversation. We are eager for the next discussion. Will you pray with us for the conversion of this promising young man and his friend? The Lord needs their witness in Kushiro and in Japan.

There have already been many unsolicited invitations to teach English Bible classes in the schools of the Kushiro area. We realize that the most effective, permanent work for Christ here will not be done through the English language. We are committed to a program of study which we hope and pray will eventually give us the ability to really use Nihongo. But the widespread interest in English, among the student class especially, has been the means of reaching thousands of students for Christ in recent years. We intend to enter this open door as much as time and energy permit.

One afternoon two teachers from Koryo High School came with a request. "Will you teach an English Bible class at our school? After the class we want you to spend another hour just with the teachers in informal discussion."

Mr. Hatano is postmaster of a branch post office and teaches English at Konan High School in his spare time. At his invitation a Bible class for high school students was started in July with twenty-five students attending even during their vacation.



Scene in Obihiro, One of the Cities, on the Island of Hokkaido, Where Our Missionaries Are Working

distinction, it is simply pointing to a way of life that must ever be aware of the implications of Christian fellowship. When Spirit-filled men share in the suffering of Christ and see their task with clarity of vision as beseeching men in Christ's stead to be reconciled to God, then there is a bond of unity and a fragrance of Christian love which the Holy Spirit can use to bring forth fruit to eternal life. There is an equality achieved only by the Spirit, a common sense of being brother-slaves serving the Master in an obedience of love, and then the altogether astounding truth of God in us working ceaselessly His redemptive love for all men, a partnership entered into only by the way of the cross. "Christ in you, the hope of glory," becomes a vital reality.

The other evening we were speaking with several young men when Araya San joined the group. He soon questioned, "Have you asked them yet about their attitude toward peace and war?" "No," was the answer, "you ask them." After some discussion, the young men said goodnight, taking with them several pamphlets. The following morning one of

home is in Kushiro, where he is now recovering from tuberculosis. When we entered his room he smiled and said, "I'm glad you came. I heard you were interested in peace It is my deepest concern." Several days later with the doctor's permission he came to our home, bringing a friend with him. He sat across the table, tall and lean, with clear, piercing eyes. He spoke for two hours, prompted by questions and our interest. He discussed the peace treaty. It is very strange without China, Russia, or India. We wronged these countries. We must go to the Peace Conference with a conscience. He spoke about rearmament. It means war and a severe standard of living. We must prevent it. He spoke of the student problem. There was a "Red purge" last fall in the universities and all the "liberal" professors were silenced. There is not real freedom of speech, press, or even of study in the schools. He expressed his concern about the fishing restrictions which prevent Japanese from fishing, except in the waters immediately surrounding Japan's main islands. We must keep friends with our neighboring countries,

At Akkeshi, a seaport town near Kushiro, Pastor Ito introduced the principal of the high school. Result: an invitation to teach a Bible class this fall. The teacher of art and music, a young Christian boy, insisted on some help in his class for the singing of hymns in English. Another Christian young man in Akkeshi asked, "Will you come and speak to our youth meeting sometime?" It is a group of over one hundred young people of both sexes who meet to discuss common concerns and to improve social life. Most of them are not Christians.

At Teshikaga, inland town on the edge of Akan National Park near beautiful Lake Mashu, the patients in a large tuberculosis sanatorium gathered in the lobby for a Christian service. The four visitors spoke. Araya San gave his personal testimony of how and why he became a Christian. After the service they asked, "Won't you come in every month?" That evening as we were walking to a hot springs hotel near the village a sudden torrential downpour caught us with only one umbrella for four people. We all tried to stay under so we all got wet!

Yubetsu and Shakubetsu are coal-mining towns where there is no Christian witness. We plan to visit these towns and others along with Pastor Ito who will give the proper introductions, a very necessary (though sometimes frustrating) procedure in Japan.

Through the efforts of our co-worker, Araya San, we have secured the use of a large room on the second floor of a construction company office located near our home by the water front. The room had been used as a dance hall earlier but is now vacant. Araya San will be using this room several evenings a week for an English-Japanese Bible class. He is teaching a group of young men around his own age who are interested in learning English and are also eager to study the Bible. We hope to begin a Saturday-evening hymn sing and evangelistic service and a Sunday-morning worship service in Japanese as soon as possible. As the Lord gives guidance and strength we must buy up every opportunity for pressing the claims of Christ.

Our co-workers in Obihiro and Kushiro: Nishino, Yamade and Araya Sama, will be baptized in the near future as the Spirit leads. It is clearly an answer to prayer that the Lord has given us these splendid partners in the Gospel. They are ordinary young men but they have seen a great Light and the darkness has fled away. Pray! And again we urge, pray! The Lord knows how crucial to His witness in Kushiro and in all the world are Spirit-filled youth who have a vision of Christian service and evangelism.

You have read many glowing reports of the response to the proclamation of the Gospel in Japan. Evangelists have claimed their thousands of decision cards signed. Churches where a real message is preached are crowded with young people. Everywhere, anywhere it is possible to get a hearing with the Gospel story. And yet there is no mass movement to Christianity in Japan. The present membership of the Christian Church is only slightly more than the prewar figure. The best answer to this is not simply to send

more missionaries to Japan. The church in Japan welcomes missionaries as partners in evangelism, but until every Christian member becomes a witnessing Christian; until a truly layman's missionary movement takes root there can be little hope of evangelizing Japan in this generation or even the next. The enemies of the cross, not least of which are materialism and indifference, are doing their work well.

We are keenly aware that we are engaged in a spiritual conflict, that the weapons of our warfare, though certainly not made of steel and hydrogen, are mighty through God to the destroying of the strongholds of Satan. Whether it is the resurgence of the evil spirit of militarism (promoted generously by the United States), or the perennial darkness of human greed and immorality, the deep-seated sin of pride and self-centeredness, the ugly specter of economic injustice and all the inequalities nurtured by sinful men in every generation, we know that the same power that raised Christ from the dead is today at work in us, the gift of the Holy Spirit, and that this power of God can heal the sick, raise the dead, make the foul clean, free the prisoner, release the slave, cleanse the leper, and bring sight to the blind—that men may see the glory of the Lord and know that God is, and that He is a rewarder of those who diligently seek Him.

The fire burns and it cannot be quenched! Burn on, O flame of God. Cleanse, refine, illuminate, convict, inspire, create, build Thy temple, the fellowship of the redeemed, laborers in Thy vineyard, workers together with God, obedient disciples, suffering servants, anointed prophets, ministers of reconciliation, ambassadors of Christ, Thy body in pure unity; until heaven and earth are created new and all men shall know Thy name even as the waters cover the sea. Amen.

Kushiro, Japan.

BIBLE STUDY

(Continued from page 19)

klings, or the touch of a moistened hand. But all inquiries concerning faith and obedience of the child are addressed to the parent or sponsor of the child. "What shall this child be called?" The name is presented, and the child is baptized under that name. No other ceremony is performed. But the child is considered a member of the church. The seeming purpose of infant baptism was that all children should become members of the state church; therefore, only one church was recognized by the state. Abraham's family was of the flesh, with a fleshly circumcision as its sign. The Christian Church is spiritual and is composed of those who are spiritually born and possess the spiritual life. Children are under the grace of Christ, and belong to His kingdom by virtue of His grace, but can become members of His body only by their own individual faith. Hence the futility of a water baptism for children.

No Water Baptism

Jesus proved His desire to fulfill all righteousness when He came to John to be bap-

tized, and was thus baptized. He had no sin from which to repent. He was perfect in His life. Yet, He considered it His duty to be baptized as a part of His fulfillment of the will of God. It is true that baptism has in itself no saving virtue, but it is the Biblical method of expressing a saving faith. If Jesus required baptism as an act of obedience, what excuse can any man have for refusing it? It is a witness to a believer's faith in Christ and in His redemption. If one accepts His redemption, what should hinder the expression of it by baptism?

The thief on the cross is cited as a case of salvation without baptism. But the poor thief was not on the cross to evade baptism. He had found his Saviour there, and the Saviour accepted him into His kingdom and paradise. There was no opportunity for water baptism. The lost thief challenged the power and authority of Jesus.

Christian ordinances have not been set aside by the Lord. The ordinances of the law are nailed to the cross, but not the institutions of Christ. Col. 2:14. The communion is also an ordinance, yet it was observed by Paul, who wrote of the abolishing of ordinances. What Christ instituted has been established for testimony. For the sake of testimony a number of ordinances have been instituted. Each ordinance has its own special significance. Water baptism is an ordinance which every believer uses in order to express the living faith in the Christ by whom he is saved.

By Christian baptism the Christian says "Yes" to God and continues in all good conscience to live with, and serve in, the one baptism of the Spirit, in the one body, and under the one name of the Father and the Son and the Holy Ghost.

SPEAK SHORT

An aged minister said to a young brother: "Speak short. The brethren will tell you if you don't speak long enough." The counsel is good, good for speakers, and good for hearers, good for writers, and good for readers. Length without breadth and thickness is a very poor recommendation in a sermon, a prayer, or a newspaper article. The power of condensation, abridgment, and elimination of useless matter is greatly to be coveted. When a man has five minutes in which to speak, he will usually consume one or two of them in telling the people what he is "going" to say, or in informing them that he has "been thinking" of something which he proposes to relate. If men who have something to say would say it, if those who have had thoughts would speak them, and those who have something to write would write it, omitting prefaces, introductions and useless and unmeaning remarks, much time and space would be saved with no loss to any one. But how hard it is to be brief! It takes gallons of sap to make a single pound of sugar, but the sweetness pays for the condensing. A little word said and remembered is better than any amount of weary, casual talk, which men endure and gladly forget. —The Armory.

SUNDAY SCHOOL

Lesson Nuggets of Truth

By MERLE SHANTZ

THE CALL OF THE FISHERMEN

Luke 5:1-11

Lesson for January 13, 1952

Luke 5:1-3. Whence the secret of this popular preacher, for such He was generally accounted to be during the second year of His public ministry? Was He the product of a school? No, rather His preaching power was a product of the Spirit. Had He not returned in the power of the Spirit to Galilee but a few weeks previously? The Word of the Eternal God needed no temple pulpit for its proclamation. The prow of an obscure fisherman's boat served very well, and thus He demonstrated that spiritual results are not dependent upon ceremonial forms and ecclesiastical atmosphere. As Christ broadcast the Word from Simon's ship, He showed that wherever the commonplace is consecrated to God, truth has a rostrum.

Luke 5:4-7. In these verses we have a revelation not only of Jesus' divine omniscience, but also of His tender compassion for the temporal concerns of man. The tired fishermen had returned to shore, dejected and discouraged. Experienced though they were in their work, they had come back from a long night's toil with nothing to show for their labors. Now the Master, so recently a carpenter from Nazareth, unerringly led them to a record catch.

Luke 5:8-11. Sometimes men are more convinced of truth by what is done than by what is said. Sitting in the boat He had taught the people words of truth, but when He guided the forlorn fishermen to a huge catch at a place where fish were least expected to be found, Peter at once sensed himself to be in the presence of Deity. His eyes were opened and he saw his sinful sense confronted by God's revelation in Christ. "Depart from me, for I am a sinful man," was his cry. This was less the consequence of theological reflection than of a spiritual encounter with God in Christ. Though not yet possessed of that fuller knowledge of the Incarnate Son which was later to be his, Peter had come to that distrust of self essential to an adequate faith in Christ.

"And when they had brought their ships to land, they forsook all, and followed him." James and John were apparently silent spec-

tators of Peter's conquest by Christ, but the lesson was not lost on them. Their consequent conduct reveals that his confession and action became theirs. Though catching fish was by no means ignoble toil, yet catching men was a far more necessary task. Too many men today are content with catching salmon who ought to be engaged in the high and holy calling of catching souls. Perhaps they have never had a personal encounter with the living Christ and seen in consequence the sinfulness of their own lives.

MATTHEW BECOMES A FOLLOWER

Matthew 9:9; Luke 5:27-39

Lesson for January 20, 1952

Matthew 9:9. Matthew's decision seemed to be very suddenly made when he responded to Jesus' invitation. But only God knows the disturbing thoughts which might previously have agitated the mind of this mercenary puppet of a foreign government. At any rate, the man who was despised by his fellow countrymen was seen by Christ as having a hunger for righteousness.

Luke 5:27. "He left all." Christ's impact upon his life changed his previous evaluation of what is important. Things and temporal considerations loom large until Christ is met. From the spiritual viewpoint Levi's action was certainly logically complementary. He not only forsook the wrong, but he embraced the right. Some people foolishly try to divert themselves from the bad without reaching forth to accept the good. Such conduct is sure to end in spiritual defeat.

Luke 5:29-32. Can following Christ consistently include a feast? It can. Levi's feast was neither for self-indulgent pleasure nor for the sake of courting political patronage. Rather, its design included an increase of his new-found Master's influence.

Frequently lack of spiritual discernment is betrayed by carping criticism. Not caring for the souls of sinners, the Pharisees only cared to embarrass Christ.

Luke 5:33-35. The query of Christ's critics revealed the legality of their outlook. True fasting, Jesus replied, in effect, is less the product of rules than it is the consequence of an occasion. It is plainly to be seen that the Pharisees did not associate religious practices with spiritual reality. To them religion was legalism.

Luke 5:36-39. In this passage Christ still addressed the Pharisees. He implies He did

not come to make a religious composite of legalism and grace. The old is superseded by the new, yet those sentimentally attached to the old deprive themselves of the superior benefits of the new.

NICODEMUS, A HESITANT FOLLOWER

John 3:1-10; John 7:45-53

Lesson for January 27, 1952

John 3:1-10. This portion is an extract from a favorite Bible chapter. It is the partial record of an interview. However, the immediate result of this interview appeared to be both disappointing and inconclusive. What more could be expected? On the one hand Jesus' background was hidden in lowly obscurity, whereas Nicodemus belonged to the Sanhedrin, a select group of Pharisees. What brought this learned man to Jesus, this man who was supposed to be able to give the answers to all answerable questions? Naught brought him but need.

The interview began in an unusual way. It was night time in Jerusalem. Troubled Nicodemus came with an affirmation intimating either praise or patronage. But Jesus saw behind the words a hidden hunger. So deftly He directed the conversation to God's kingdom and its primary demand. Until a man comes under God's dominion through the new birth, all else is irrelevant.

The reference to the new birth brought the kind of response one might expect from a religious moralist outside the kingdom. Nicodemus moved in a different realm, he was still a stranger to the world of the Spirit. Therefore his reaction is understandable. But in spite of the fact that he was a man of Jewish culture and enjoyed the respect of his fellow men, he was not content with his world. Jesus sensing his spiritual need pressed the claims of the kingdom and its inexorable demand of the new birth. Nicodemus' query, "How can these things be?" revealed the intellectual temper of his religious approach.

John 7:45-53. Christ creates controversy. He came not to send peace but a sword. This passage relates part of an incident which occurred about two years after his first interview with Christ. In it we see that our Lord's witness on that memorable night was not lost. Official prejudice was mounting against the Master, but one of the Sanhedrin had an attitude that was fair and objective. Men who meet Christ can scarcely trifle with truth. Nicodemus may not yet have been all out for the Christ, yet inwardly he seemed to have found life's answer.

Sometimes we become impatient with such men, but Jesus did not. Some men professed to follow Him in the days of His earthly life. Others forsook Him at the hour of His

crucifixion. Nicodemus' spiritual valor came to light when his Lord's crucified body hung on the tree. Was he not the fruit of Jesus' understanding and compassionate love? May God give us the patience and skill of the Master as we meet with men hovering near the borders of the kingdom.

A PHARISEE AND A REPENTANT WOMAN

Luke 7:36-50

Lesson for February 3, 1952

Introduction. Jesus' life was not as narrow as that of ours. Though a lowly Galilean, He felt equally at home with all men—not because He condoned men's sins, but because He was the incarnate Son and the lover of all men's souls.

Luke 7:36-38. What prompted this invitation? Was it a hidden hunger for the living bread? The possession of conventional prejudices, even though they are those of the exclusive social caste, is no guarantee of inner poise and peace. Whatever the motive, our Lord accepted the proffered hospitality. Christ's meal at the Pharisee's house proved to be a providential circumstance both for the good of His host and for the benefit of the former woman of ill fame.

She brought an alabaster box of ointment to anoint His feet, but more precious to Jesus were the tears of penitence with which she also washed them.

Luke 7:39-42. Simon's reaction to the tender homage of the penitent woman reveals the unloveliness of unredeemed conventional morality. Yet Christ's attitude toward His host was not without genuine concern for his soul. This concern was, however, expressed with an implied rebuke. Jesus might have treated the Pharisee as being beyond spiritual response, but the Scripture belies such a spirit. Indeed the lesson portrays Jesus' bid for Simon's soul, as well as a continued concern for the repentant woman. After all, her sinful life was history, his need was acutely contemporary. It was for this reason that Jesus told the story of the two debtors.

Luke 7:43-50. Simon answered and said, "I suppose," etc. What a grudging admission to the truth implied in Christ's query! The factual evidence of the change in this woman's life was irrefutable and commonly known.

In these verses we see how Christ turned the tables on the woman's critics. Simon, the Pharisee, had judged the woman by her past immoral conduct, but Jesus confronted him with his present failure. As a host he had failed to extend the common courtesies due to guests. Though Christ was no guest of the repentant woman, and though she came unbidden into His presence, she extended to Him proof of her gratitude to the fullest extent of her human abilities. Thus she testified concerning her great love for Him who delivered her from her sins.

When Jesus said to her, "Thy sins are forgiven," the tongues of the critical again began to wag. They were far more desirous

to preserve their prejudices than they were to see the sinful redeemed. Such abound in every age. Amidst the contentions of the religious theorists, Christ did not forget to bestow mercy to the penitent, so He con-

soled her, "Thy faith hath saved thee, go in peace."

Christ was a lover of souls. Thus men followed Him. As those ministering in His name, do we reveal His Spirit?

The Most Printed Book

By W. EVERETT HENRY

Since the day of John Gutenberg more than two billion copies of the Bible and portions of the Bible have rolled from the printing presses.

The Bible is the most printed book the world has ever known.

The Bible was first printed by Johannes Gänsefleisch (John Goosemeat) — better known under his mother's name as John Gutenberg. This German burgher began work on his Bible almost exactly five hundred years ago and completed it in 1455 or 1456.

The Gutenberg Bible was printed in two huge volumes, each sixteen inches tall. Instead of the thin limp bindings found on our Bibles today, these volumes were bound in solid oak boards covered with thick leather. Together the two volumes weighed twenty-eight pounds.

Nobody knows what this Bible sold for, but since handwritten Bibles of that day sold for \$120, the price was probably not much above this sum. Today a single page of these old Bibles will sell for \$300 to \$3000. When the United States Government bought the Vollbehr Collection, 3000 books printed before 1500, the complete copy of the Gutenberg Bible in the Collection was appraised at \$600,000. Only two other perfect copies of this Bible are known to exist. It is said that if another perfect copy were to be discovered, it might bring \$1,000,000.

The Gutenberg Bible is prized by lovers of fine books primarily for its priority and rarity. Of all the copies printed only forty-six are known today. But it is also prized for the extraordinary beauty of its workmanship. The "Antiquarian Bookman," a leading authority on rare books, declares, "No other art, craft, or science ever reached such a degree of perfection at its very beginning as did Gutenberg with the printing of his first complete Bible."

What Gutenberg began, the printers of the world have carried on to an amazing extent. Since his day more than 2,000,000,000 copies of the Bible and portions of the Bible have rolled from their presses—almost one for every man, woman, and child in the world today.

This stupendous production, however, has not been evenly distributed through the five centuries since Gutenberg. It is estimated that up to the year 1800 only 4,000,000 complete Bibles were in existence. In the century and a half since then, approximately 500,000,000 more Bibles have been printed, plus many, many parts. Yet the demand continues insatiable. The output of Bibles and portions for 1951 may reach an all-time high of 30,000,000 copies.

These modern printings of the Scriptures in whole or in part are in 1118 languages and dialects. If the peoples of the earth were

literate, more than nine tenths of the world's population could read at least a part of God's Word in their own tongue. There are, however, still about 1700 dialects without any portion of the Bible in them. Included in this total are 600 dialects in India and 450 in Africa. Missionaries and expert linguists are turning the Bible into these dialects at an average rate of one every thirty-two days.

While the officers of the great Bible societies are toiling to meet the present demands for the Scriptures, they are also looking toward the future. The American Bible Society has been stockpiling Bibles in the Russian language since 1947. Today its New York warehouse holds the largest accumulation of Scriptures in that language ever assembled in one place. The Society is also prepared to send paper, machinery, and plates to Russia itself for the printing of the Bible in Russian and other leading languages of the U.S.S.R. as soon as that becomes possible.

The Bible is being printed in more sizes and bindings today than any other book in history. The range is from an unbound copy of a single book of the Bible to that of the whole book printed on paper so thin that its 894 pages are less than half an inch thick. To the traditional morocco, silk, and cloth bindings have now been added colored plastics. The Cambridge University Press is now enclosing its Bibles in a transparent acetate box which shuts out all dust until the book is in the hands of the purchaser.

These modern Bibles range in price from one and a half cents for a copy of an unbound Gospel to \$169 for a complete Bible on 169 double-sided, long-playing phonograph records for the blind.

McMinnville, Oreg.

MY NEW YEAR RESOLUTIONS

To endeavor to speak the truth in every instance, to give nobody expectations that are not likely to be answered, but aim at sincerity in every word and action; the most amiable excellence in a rational being.

To apply myself industriously to whatever business I take in hand, and not divert my mind from my business by any foolish project of growing suddenly rich; for industry and patience are the surest means of plenty.

I resolve to speak ill of no man whatever, not even in a matter of truth; but rather by some means excuse the fault I hear charged upon others, and upon proper occasions speak all the good I know of everybody. —Benjamin Franklin.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

UNIT I—IDENTIFICATION WITH CHRIST began in the last issue of the Monitor. It dealt with the theme of **Christ with the Father from Eternity**. We shall continue this Unit during the coming months of January and February.

For January 13 we have the topic **God's Eternal Purpose for Christians**. This topic fits closely with the first and sets forth a teaching, often not understood and sometimes perverted, but very precious, if we enter into its wondrous truth as revealed in the Word of God. A God who saw such a glory in creating man, who saw so far ahead to know that man might go astray and would need to be redeemed, and who planned the redemption for souls whom He knew would respond to the wondrous plan through the redemption made possible by the sacrifice of His Son—such a God is worthy of our deepest adoration and most earnest service.

For January 20 we have the topic **Jesus Obedient unto Death**. This topic deals with the wondrous view of the willing humiliation and sacrifice of the Lord Jesus Christ. Submitting to the plans of the Father which had been formed in the councils of eternity, he yielded Himself to the necessary humiliation of becoming a man like us and enduring the lowliness of such an experience that He might become a fitting sacrifice for our redemption.

For January 27 we have the topic, **How I May Share in Jesus' Death**. This is the center of the Gospel message. He died for our sins. I need to know how that credit may become mine. It will not be credited to me without my willingness to accept it by faith and appropriate its blessed merit to my own soul condition. May we not only enter into this blessed experience ourselves but become active in making the privilege of salvation to others who do not have it.

For February 3 we have the topic **Jesus Doing the Works of the Father**. His name shall be called Immanuel, meaning **God with us**. Jesus in the flesh is doing the great work of revealing God's love and true character to us.

As we study His life from the cradle to the grave we behold a sinless life lived in full purpose to fulfill the will of the Father concerning the salvation of men. He testified, "I am come that they might have life, and that they might have it more abundantly" (Jno. 10:10). He also said concerning His death, in laying down His life and taking it again—"This commandment have I received of my Father" (Jno. 10:18).

* * *

Only for Thee

Precious Saviour, may I live
Only for Thee!
Spend the powers Thou dost give
Only for Thee!

Only Christ who died for me
Paid the price and made me free,
Now and through eternity,
Only for Thee.—Eliqa Ann Walker.

GOD'S ETERNAL PURPOSE FOR CHRISTIANS

Ephesians 1

Topic for January 13

MOTTO

"I have chosen you."

MEDITATIONS ON THE TOPIC

I. Chosen with Christ from Eternity.—We have learned how Christ was with the Father from eternity. If our minds are not too dense we can grasp in a small measure how God, who knows all things from the beginning, could plan a salvation for souls who would accept Christ, and that He could have that plan perfect from eternity, even before such souls were created and brought into the world. Thus He could look down through the ages of time to our very day and see those of us who are willing to receive Jesus as our Saviour, and make all the provisions necessary to see us through, making us in the likeness of His Son as children of God (Rom. 8:29), and applying the whole plan of salvation, of calling, of justification, and of final glorification. Rom. 8:30.

Without taking away from us any of our own right to choose, His foreknowledge

made it possible for Him to know that many souls would accept the grace of God by receiving Jesus Christ as a Saviour (Jno. 1:12), and having done so, His grace was ready to apply the work of salvation through which they are made children of God. See also Jno. 1:13. Surely, One who is so wise and so mighty and who has perfected His plans so long and has been working them out by His providence through the ages, is able to make "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Man who has power to accept has also power to reject. Our personal responsibility comes in to lay hold of the gift which has been held out to us by the preaching of the Gospel. The fact that this plan is from eternity does not lessen our responsibility, but it does deepen our confidence in the Author of life and salvation, that His work is true and right and that it cannot fail. Oh, how He loved us! "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things; to whom be glory for ever. Amen" (Rom. 11:33-36).

II. The Text.—Eph. 1.—In the choice of God for the souls of men in Christ, He has followed up in the fulfillment of His plan of redemption through the death of Christ, and has given to the believing souls a knowledge of His will and a hope of an inheritance. To all such the seal of the Holy Spirit of promise has been set upon them, which becomes an "earnest" of the inheritance until the full redemption of "the purchased possession" has been completed. In the face of such glorious facts, Paul prays for the enlightening of the eyes of the understanding of the Ephesian brethren so that they may have in view the "hope of his calling," the "riches of the glory," and the "greatness of his power," already demonstrated by the resurrection and the exaltation of Christ. All is put under His feet and He has become the head of the body, the church. This church is the "fulness of him that filleth all in all."

OUTLINE STUDY

I. God's Eternal Purpose for Us.

1. Chosen from the beginning (II Thess. 2:13).
2. Chosen before the foundation of the world (Eph. 1:4).
3. Called according to His purpose (Rom. 8:28).
4. Chosen out of the world (John 15:19).
5. A chosen generation (I Pet. 2:9).
6. Ordained to good works (Eph. 2:10).

II. How God Chooses His People.

1. According to His foreknowledge (Rom. 8:28).
2. Through belief of the truth (II Thess. 2:13).
3. Through sprinkling of the blood of Jesus Christ (I Pet. 1:2).
4. By the sanctification of the Spirit (I Pet. 1:2; II Thess. 2:13).

III. What Election Means to Me.

1. Assurance and confidence (Rom. 8:28).
2. Watchfulness (I Cor. 10:12).
3. Diligence (II Pet. 1:10).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Chosen.
2. God Has Chosen Us.
 - a. Before the foundation of the world.
 - b. In Christ.
3. What We Are to Do.
 - a. Have confidence.
 - b. Do good works.
 - c. Be diligent.

For Seniors.

1. God's Eternal Purpose for Us.
2. How God Chooses His People.
3. What Election Means to Me.

PERSONAL THOUGHT

God has revealed glorious things concerning our place in Christ. As we receive these revelations concerning His salvation and what that salvation brings, it behooves us to improve our opportunities to the utmost.

SEED THOUGHTS

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

"And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

"They that dwell upon the earth shall won-

der, whose names were not written in the book of life from the foundation of the world" (Rev. 17:8).

JESUS OBEDIENT UNTO DEATH

Romans 5

Topic for January 20

MOTTO

"Obedient unto death."

MEDITATIONS ON THE TOPIC

I. Obedience unto Death of Jesus Christ.—"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec" (Heb. 5:8-10). The experience of Jesus Christ in carrying out the great plan of redemption was one of co-operation with the Father. Jointly they had worked in creation. Jointly they had worked out the plan of salvation. The Father occupied the place of leadership. The Son took the place of becoming the victim of sacrifice. God the Father gave His Son. The Son, though equal with God, was ready to take the place of no reputation and in that place fulfill all that was required of the Father to make it a complete and an effectual sacrifice for the redemption of man. We have noted how that He is called a "Lamb slain from the foundation of the world" (Rev. 13:8). And when He was in the world in the form of man, He took the place of humility and submission in everything. He occupied the place of one who was sent into the world of the Father (Jno. 8:18; 5:30, 37; 6:38) and who was seeking to do the will of that Father. Included in the will of the Father was the willing sacrifice of the life of the Son of God in the flesh. I Jno. 3:10.

The obedience of Jesus was a perfect, voluntary obedience. He could truthfully say concerning the sacrifice of His life, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (Jno. 10:18). A perfect obedience is full submission to the will of the Father, and that without any resistance against those who were the instruments in putting Him to death. Though man was guilty of putting Him to death, man could have no power at all "except it were given him from above" (Jno. 19:11). The Father above, in co-operation with a Son who was willing to be the sacrifice, permitted the hatred of men to work in putting Jesus to death. Blessed obedience of Jesus! Blessed and precious gift of the Father who commanded His Son to take the place of a sacrifice! Blessed offering of the Son who offered up Himself to God as a spotless sacrifice. Heb. 7:27; 9:14; Gal. 1:4.

II. The Text.—Rom. 5.—This passage deals especially with our means of peace with God through our Lord Jesus Christ and how that peace becomes our possession by faith in Him. It reveals on the one hand how that God has made the atonement by giving the gift of His Son to be the sacrifice; and on the other hand it shows how that by this act of righteousness (v. 18) Jesus brought the free gift to our power of acceptance by faith.

OUTLINE STUDY

I. The Father's Gift.

1. His love for the world (John 3:16).
2. The proof of His love (Rom. 5:8).
3. Delivering up His Son (Rom. 8:32).

II. Christ's Obedience.

1. Coming to do the Father's will (Heb. 10:7, 9).
2. Delighting in God's will (Ps. 40:8).
3. Not choosing His own will (Matt. 26:39, 42; Luke 22:42).

4. Speaking in obedience (John 12:50).
 5. Keeping God's commandments (John 15:10).
 6. Making many righteous (Rom. 5:19).
 7. Obedient unto death (Phil. 2:8).
- III. Christ's Death.**
1. Voluntary (John 10:18; Matt. 26:53, 54).
 2. The righteous for the unrighteous (I Pet. 3:18).
 3. Betrayed (Mark 14:43-46).
 4. Denied (Matt. 26:69-75).
 5. Crucified (Mark 15:20-38).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, **Obey, Obedient.**
2. Christ's Obedience.
 - a. In word.
 - b. In act.
 - c. Even to death.
3. Christ's Death.
 - a. The betrayal.
 - b. The denial.
 - c. The crucifixion.

For Seniors.

1. The Father's Gift.
2. Christ's Obedience.
3. Christ's Death.

PERSONAL THOUGHT

Thanks to the Father for the Son. Thanks for the obedience of the Son by whose sacrifice I am redeemed. Thanks for the grace that has brought the message of life to my understanding and has enabled me to receive Him as my Saviour.

SEED THOUGHTS

The character of the sacrifice is obedience to the will of God. Heb. 10:8, 9. Herein is stated the moral quality of the sacrifice in contrast to the Levitical offerings. Instead of animal sacrifices we now have the willing surrender of Christ to the will of God, and the former offerings are therefore done away in order that the latter may be established as the one and only way of forgiveness and approach to God.—W. H. Griffith Thomas in "Let us Go On."

Learning Obedience (Heb. 5:8)

This does not mean for an instant that there was anything like disobedience or even the slightest tendency toward a difference between His will and that of the Father. His attitude of obedience was perfect from the first, "Lo, I come to do thy will, O God" (Heb. 10:9). But by means of His experience of human life the attitude of obedience was expressed in action. And so it was not that He was learning to obey as though there were any opposition of will, but was learning obedience by means of discipline. This is the difference between innocence and virtue. Innocence is life untested, but virtue is innocence tested and triumphant. Thus Christ fulfills completely the twofold requirement for priesthood.—Thomas in "Let us Go On."

Our Lord went into the school of suffering, learned the lesson of discipline, and because thereby He came to understand us thoroughly. He became our Saviour, and as such was "designated" or "made" of God a High Priest after the order of Melchisedec. The epistle lays great stress on the discipline of suffering experienced by Jesus Christ as the condition of fitness to be our Saviour. Heb. 2:9, 10, 14, 17; 4:15, 16; 5:7-9; 12:2. Thomas.

HOW I MAY SHARE IN JESUS' DEATH

Romans 6

Topic for January 27

MOTTO

"Crucified with Christ."

MEDITATIONS ON THE TOPIC

I. Sharing in Jesus' Death.—As a sinner I have received death as a penalty for my sin, and I am dead. But how is that? Oh, it is Christ my substitute who died and the law counts it to my credit when I have taken Him as my substitute! So in the eyes of the law of justice I am reckoned dead. I no longer need fear paying the penalty of the law, because it is already paid by Christ in my stead. So in the records of the courts of Divine Justice I have been counted as having paid my debt when Christ died on the cross for sin and when I became a believer and received Him as my Redeemer. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

The dead must be buried. When I received Christ by faith and had that faith sealed in baptism into His death this act of faith and oneness with Christ has also credited me with His burial as well as with His death. "Therefore we are [I am] buried with him by [because of] baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). We do not only obtain an acquittal for what Christ has paid for us by dying in our stead; but we obtain the life which His resurrection power has for us who have been united with Him in His death. Rom. 6:11. The new life is not only legally accounted ours, but what is legally ours through Christ has also been made actual by the new life that has been imparted and which bears fruits unto holiness as is shown in Rom. 6:13-22. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

How may I have such a share in Jesus' death? The answer has been already given in the exposition of the preceding chapters of Romans. There it was proved that we are justified by faith without the deeds of the law. But it was not to make light of sin that we were so freely justified. It cost the death of Christ in our stead. Paul now follows in chapter 6 to show that it is far from God to expect a continuance in sin for the abounding of grace. Rather the new life in Christ is designed to make us not only free from the penalty of sin but to deliver us from its bondage as well. And this will be shown by chapters that follow.

II. The Text.—Romans 6.—This passage we have in a measure already sought to express in substance by the above meditations. We are dead with Him. We are buried with Him also by virtue of being in Him in death. We are also risen with Him and walk in newness of life by virtue of the new power that comes to us because of our new relation with Him. It is God's gift to all who receive Jesus Christ our Lord.

OUTLINE STUDY

I. Children of Adam.

1. Sin entered through Adam (Rom. 5:12).
2. All men sinners (Rom. 5:12).
3. None righteous (Rom. 3:23).
4. Unable to please God (Rom. 8:8).

II. Reconciled Through Christ's Death.

1. Redeemed by His blood (I Pet. 1:18, 19).
2. The just for the unjust (I Pet. 3:18).
3. Made atonement for us (Rom. 5:11).
4. Bore our sins (I Pet. 2:24).
5. Made righteous (Rom. 5:19).

III. Crucified with Christ.

1. Life hid with Christ (Col. 3:3).
2. The old man crucified (Rom. 6:6).
3. Reckoning dead to sin (Rom. 6:11).
4. Yielding to God (Rom. 6:13).
5. Obedience unto righteousness (Rom. 6:16).
6. A voluntary commitment (Rom. 6:19).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Crucified.**

2. What Jesus' Death Did for Us.
 - a. Reconciled us to God.
 - b. Made atonement for our sins.
 - c. Justified those who believe.
3. How We Can Share in Jesus' Death.
 - a. By counting ourselves dead to sin.
 - b. By yielding to God.

For Seniors.

1. Children of Adam.
2. Reconciled Through Christ's Death.
3. Crucified with Christ.

PERSONAL THOUGHT

What a share has come to me when I obtained the credit of Jesus dying on the cross as applied to my own sin and sins! How I should avail myself of the blessing of such a relation that God's purposes may be fulfilled by the great sacrifice and the resultant gift to those who receive it!

SEED THOUGHTS

I am a sinner and a debtor to God. The law has a claim against me; but the Gospel says Christ paid that claim on the cross. I believe that. I take that death as good for my claim, and I say boldly, "It is paid." I am tired of sin. Christ bids me rest on Him. I do rest on Him. He tells me that if I will put myself, sins and all, with all my weakness—put my stained past, the guidance of the present, the whole matter of the future, into His hands, and leave it with Him, He will take care of the whole. I do put it all into His hands. I lay my sins on Jesus. I rest my whole life on Him.—M. R. Vincent.

On the cross of Christ relying,
Through His death redeemed from dying,
By His favor fortified;
When my mortal frame is perished,
Let my spirit then be cherished
And in heaven be glorified.—Sel.

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
Take all my guilt away;
Oh, let me from this day
Be wholly Thine!

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire!
As Thou hast died for me,
Oh, may my love to Thee
Pure, warm, and changeless be,
A living fire!

—Ray Palmer.

JESUS DOING THE WORKS OF THE FATHER

John 10:22-42

Topic for February 3

MOTTO

"I must work the works of him that sent me."

MEDITATIONS ON THE TOPIC

I. Jesus Doing the Works of the Father.
—We have seen how Jesus was willing in face of His equality with the Father in glory, to become a man and take the place of a servant. As God's servant (Isa. 52:13; 42:1-4) He did the works which the Father had given him to do. Jno. 17:4. It was His greatest delight to do His Father's will and to finish His work. Jno. 4:34. His mission was revealed as being from God the Father. Jesus always was ready to do the thing which His Father had plainly set Him apart to perform.

At Jesus' baptism the Father declared Him to be His beloved Son in whom He is well pleased. When He had returned to Galilee after the temptations in the wilderness, He

read the prophecy of His anointing and declared that it was fulfilled at that day—"He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19). All His works as related to mankind are comprehended in the above words which He read in the synagogue at Nazareth. This was accomplished by His words and His miracles and deeds of kindness and love among men and finally in His sacrifice of life itself upon the cross, followed by a resurrection and further instructions and the ascension to glory.

It became manifest that Jesus was more than a man doing His own work. His Deity was manifest in the nature of His works. His word was with power. His miracles manifested the power of God. His mercy and forgiveness were in line with the character of the Father and revealed His love toward mankind. His pre-eminent task was His intercessory service as God's High Priest. In this He not only offered prayers by word of mouth, but gave His own body as a sacrifice for sin that men might have assurance of forgiveness when they ask in His name.

He prepared the twelve Apostles to forward the work after He had gone to glory. Thus He paved the way for the establishing of the church and the spreading of the good tidings of salvation to all mankind.

II. The Text.—Jno. 10:22-42. A critical group questioned Jesus asking for a plain statement or demonstration of His Messiahship. He refers them to the works that He was doing in the Father's name as witness. They did not believe Him; this was the only reason they did not understand the witness. He contrasts their unbelief with the sheep who readily hear His voice and who follow Him who knows them. At His declaration of being one with the Father they take up stones to stone Him for blasphemy. He asks for which of the good works that He had shown that they would stone Him. He declares that if His works do not correspond with the Father's they do not need to believe. But He pleads that they believe the works as of God so that they can understand the oneness of Himself and the Father.

OUTLINE STUDY**I. Revealing the Father.**

1. By His life (John 14:9).
2. By His power (Matt. 14:15-21; Luke 17:11-19; John 11:43, 44).
3. By His compassion (Luke 4:18).
4. By forgiving sin (Mark 2:1-12).

II. Anointed to Preach.

1. Calling to repentance (Matt. 9:13).
2. Calling to the kingdom of God (Matt. 4:17).
3. No man spoke as He (Mark 1:22; John 7:46).
4. A Teacher come from God (John 3:2).
5. Speaking the words of the Father (John 3:34).
6. Itinerant evangelism (Matt. 9:35).

III. The Master in Prayer.

1. Praying for laborers (Luke 6:12, 13).
2. Interceding for His followers (John 17).
3. Upholding Peter (Luke 22:31, 32).

SUGGESTIVE ASSIGNMENTS**For Juniors.**

1. Text Word, Work.
 - a. Praying for the apostles.
 - b. Praying for Peter.
 - c. Praying for all believers.
3. Christ Serving God in His Deeds.
 - a. Healing the sick.
 - b. Feeding the hungry.
 - c. Preaching the Gospel.

For Seniors.

1. Jesus Revealing the Father.
2. Jesus the Great Preacher.
3. The Master in Prayer.

PERSONAL THOUGHT

Are we responsive to the works of Jesus? Have we received the revelation from the Father in the Son as did Peter and the Apostles at the time of the great confession—"Thou art the Christ, the Son of the living God" (Matt. 16:16)?

SEED THOUGHTS

All Christ's public acts were consecrated by prayer.—His baptism, His transfiguration, His miracles, His agony, His death. He breathed away His spirit in prayer. "His last breath," says Philip Henry, "was a praying breath." —J. R. Macduff.

The Mighty One

When light divine had touched the hills,
By slumbering Galilee,
The golden wave then rolled afar
Towards the western sea,
And when the men had knowledge of
The Holy One of God,
They journeyed forth thro' all the land,
And spread His fame abroad.

And when they bro't the suff'ring ones,
The lowly and the dear,
And laid them at the Healer's feet,
From far away and near,
They bent before the wondrous One,
And earnestly besought
That they might only touch the hem
Around His garment wrought.

He heard the prayer, and gave the will
And strength to touch the hem,
And gave the faith, and virtue flowed
From Him and healed them;
For ev'ry one whose feeblest touch
Thus met the Saviour's pow'r
Rose up in perfect health and strength
In that accepted hour.

O Tender One, O Mighty One,
Who never sent away
The sinner or the sufferer,
Thou art the same today;
The same in love, the same in pow'r,
And Thou art waiting still
To heal the multitude that come,
Yea "whosoever will."—F. R. Havergal.

FAMILY ALMANAC

for 1952

Many homes wouldn't be without the Family Almanac. In it is the regular listing of information about the sun, moon, stars, eclipses, holidays, and constellations—all brought up to date.

Also included are articles on home-making, on family life, and on general Christian endeavor. Here are the contents for this year:

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COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

United States Ambassador to the Vatican?

The Kings of the earth have committed fornication with her. Rev. 18:3.

Neither the Christian Monitor nor the Mennonite Church, which sponsors this magazine, is anti-Catholic. Individual Catholics need our interest and concern; they have spiritual needs, as well as we. We must approach them with an all-sufficient Saviour from sin. However, there is a Catholic world organization, headed up by the Vatican, which has gigantic schemes and a vast influence. The Christian Church dare not be sidetracked from its work of preaching the Gospel, lest we become ineffective in our testimony. Yet we dare not be blind to the significant trends of Romanism, or deaf to the thunders which indicate the course of world Catholicism as a system.

The United States of America stands today at one of the "Critical Periods in American History," the title of a book by John Fiske. On October 21, this year, President Harry Truman nominated Gen. Mark Clark, Chief of the Army Field Forces (an Episcopalian), to be the United States Ambassador to the Vatican City, thereby calling for the resumption of formal diplomatic relations with the papal state which ended in 1868. The White House declares that this was done so as to combat Communism more effectively.

The United States established consular representation in the papal state in 1797, and that form of contact continued until the end of the Pope's temporal power in 1870. Jacob L. Martin became the first chargé d'affaires, responsible under President Polk's instructions, for relations of a commercial nature. Lewis Cass, Jr., succeeded Mr. Martin and on June 29, 1854, became the first minister resident in Vatican City. The last minister was Rufus King, who resigned on Jan. 1, 1868, after which Congress cut off all funds for representation to the Vatican. The Roman Catholic population of the U.S. is 28,634,878, according to the 1951 Official Catholic Directory, or about one in five.

Nationwide Protest

This protest is being made because such a relationship is contrary to the will of God. The text used in the caption of this editorial speaks disapprovingly of the religious system termed "Babylon," which maintained illicit relations (called fornication) with the "kings of the earth," that is, political rulers. The history of the last centuries shows the fallacy of such tie-ups. Our Lord, the Apostles, and the early church leaders abstained from such relationships.

The chief opposition is based on the fact that "Romanism is totalitarian." The Roman Catholic Church's hands have been stained with too much blood in bygone days. She has been, and still is, a relentless persecuting

BY CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

force, when she is in the majority. There is bound to be a conflict between the free, democratic concept, and the Roman Catholic totalitarian, hierarchical concept. This is inevitable and unavoidable.

It is common knowledge that within countries like Italy and Spain, where Catholicism holds sway, the Roman Church is making use of its ties with the government to restrict the rights of Evangelicals and even to carry on bitter persecution. The archbishop primate in the Catholic country of Colombia, S.A., has gone as far as to request government permission to fight Protestantism openly, along with Communism. Note the following clipping:

Word has just reached the NAE Washington Office that two schools established by The General Conference of the Mennonite Brethren Board, with headquarters in Hillsboro, Kansas, have been closed by the Colombian government. The schools were located in the cities of Istamina and Noanama in the Department of Choco, on the west coast of Colombia. An appeal by the U.S.A. Embassy to reopen the schools has been refused.

Here we have another instance of the Roman Catholic authorities in South America abusing their present political control to eliminate Protestant schools. The contrast is sharply shown in the United States situation where not only are Roman Catholic parochial schools permitted, but the hierarchy is requesting Federal aid to assist them. We can hardly expect consistency from the Roman hierarchy on any of its relations with other religions.

According to the United Press report, the United States Attorney General (a Roman Catholic)—J. Howard McGrath—says that the separation of church and state has no sound basis in American democracy. To show how his own thinking is becoming dangerous to the welfare of the nation, here is the report:

1. That the principle of separation of church and state was created by distortion of a constitutional amendment and a phrase in one of Thomas Jefferson's letters.

2. That "true American freedom would not countenance the bias that we of the Catholic faith have been subjected to by books of Canon Stokes, Paul Blanshard, and the like."

3. That Protestants and others united for separation of church and state are guilty of "bad taste and bigotry in advocating such separation."

"If anything," Mr. McGrath is quoted as saying, "the state and church must not have any fence between them."

Such statements make it a positive need for church and state to remain separate. Also, such statements by men who remember too well their own church background make it unwise to have representatives at the world headquarters of the same church in Rome. With the influence of Catholicism growing, there is need to be alert.

Already, the same influences are at work in other departments of the government. Be-

fore me lies an editorial from the pen of the editor of the "Christian Conservator," which tells its own story of the menace of Roman Catholicism:

We have called attention to the effort of the Roman Catholic Church to influence Government agencies to their advantage. One case in point was their effort to induce the personnel in charge of issuing visas to missionaries, when wartime conditions greatly limited ocean-going traffic, to favor Catholics going to South America on the score that South American countries are all Catholic.

We have also called attention to the many efforts on the part of Catholics to get control of public schools and also to direct government funds to the conduct of their parochial schools, in the way of the supply of textbooks and transportation of students of parochial schools. They have also taken control of some public schools and taught Catholicism in them. They also attempted to set up a censorship in our post office department.

These encroachments upon departments of the state are dangerous to religious liberty, because we must remember that the government in the Roman Catholic Church is dictatorial, and that it either cannot, or refuses to, adapt itself to democratic methods, rulership, and principles. Rome has no use for religious liberty, except in her demand for religious freedom, exclusive religious liberty, for herself.

It is the avowed intention of the Roman Catholic Hierarchy to make the United States Christian, by which they mean make it Catholic. Should the time come when the Roman Catholic Church dominates in the United States, it would impose its own ideas of government, which ideas are dictatorial. The final phase of such conquest could mean only one thing, the overthrow of the United States Government and the establishment of dictatorship.

National Association of Evangelicals

The above-named organization is making a nationwide attempt to arouse the nation to a consciousness of this menace. They request pastors, people, everybody to appeal to the United States Senate to refuse the appointment of an ambassador to Rome. Already, thousands of churches from the Atlantic to the Pacific have co-operated in such a demonstration. These protests have been sent to the Chairman of the Foreign Relations Committee of the United States Senate. This attempt to appoint Gen. Clark is just another indication of the rising dominance of political Romanism in this country.

The National Council of the Churches of Christ, representing some twenty-nine Protestant groups, protested with these words: "This nomination will cause unhappy controversy and great division in the nation and should be withdrawn."

Romanism Breeds Communism

Dr. John W. Behnken, President of The Lutheran Church Missouri Synod, one of the largest bodies of Lutherans in the United States, with 1,800,000 members, declared:

"The decision of President Truman to appoint an ambassador to the Vatican is against the best interests of the United States and ought to be opposed by every American citizen interested in preserving our traditional freedom."

"Assertion that recognition of the Vatican will co-ordinate our opposition to Communism appears somewhat specious in the face of the fact that Communism has scored some of its greatest gains in certain European countries where the Vatican has achieved the greatest ecclesiastical domination."

When Myron C. Taylor Took Office

The above-named former chairman of the United Steel Corporation was appointed President Roosevelt's personal representative to the Vatican, Dec. 24, 1939, at a time of international crisis. The nation was told that it was only a personal matter. This hushed the affair for some time. Everyone "in the know" politically and diplomatically was aware that this was only a discovery of a formula which would avoid official diplomatic recognition on the one hand and Protestant condemnation on the other. Protests poured in, but not to the extent of that created by the appointment of Gen. Clark. The appointment of Mr. Myron C. Taylor, necessitated no confirmation by the Senate, the customary procedure; it required no salary to be paid by the government to this millionaire. The appointment was soft-pedaled by a letter to Dr. George A. Buttrick, then president of the Federal Council of Churches, and to Rabbi Cyrus Adler, head of the Jewish Theological Seminary of America. Since the time was close to Christmas, "the camel got his nose into the tent." If anybody protested at this crucial time, they were in danger of being cited as fifth-columnists, for the war effort was on. This was to help to bring it to a successful conclusion.

The Vatican was jubilant. The affair was staged in a colorful way. The formal reception was at the Apostolic Palace, with purple-robed prelates, the Swiss Guards, chamberlains, and red-liveried ushers. All were attired according to strict papal rules. There was a march through luxurious halls, joined by more and more officials. At last they came to the throne room, where the American representatives met "the Supreme Pontiff of the Universal Church." Robed as a king, with white cassock, and a red cape bordered with ermine, the pope beamed with delight. Words were exchanged. The President's credentials were presented. All this despite the known antipathy of the great majority of the American people. Consequently, diplomatic relations were established between the United States and the Holy See. Later this representative resigned. Today, the whole question faces the nation. Will the United States bow to the Pope of Rome?

Space does not allow for a thorough handling of the issue before the American people. James DeForest Murch presents a number of issues involved in the appointment:

1. The Pope considers himself the vicerent of Jesus Christ upon the earth and, therefore, the "supreme pontiff of the universal church."
2. The Pope of Rome is a civil and political sovereign under the law of nations and considers himself, by divine right, to be the source of authority in all temporal governments.
3. The temporal power (the state) must not be divorced from the spiritual power (the church), according to the law of the Roman Church.
4. In ordinary circumstances the Roman Catholic Church recognizes the temporal rights of nations as parallel to the spiritual rights of the church, but in case of conflict the church is supreme. (Also, that the pope is the head of all nations.)
5. The Vatican is conceived by many to be the spiritual and temporal capital of the world.
6. The Roman Catholic state is an Imperium in Imperio—a state within a state.
7. The Roman Catholic system is fundamentally fascist and opposed to democracy.
8. The Roman Catholic system is actively opposed to many fundamental rights guaranteed to American citizens by the Constitution of the United States.

The latter statement may sound untrue, but the most influential Catholic magazine said, as recently as May 17, 1941: "American

democracy is disintegrating, crumbling from within. . . . Leadership in this crisis will not come from the laity. It will not come from the bottom of the Catholic pyramid. It will only come from the top, from the HIERARCHY. The Christian revolution will begin when we decide to cut loose from the existing order, rather than be buried with it." This sounds like the end of the American way of life. This is in line with what Pope Leo XIII wrote:

We must now consider briefly liberty of speech and liberty of the press. It is hardly necessary to say that there can be no such right as this. . . . If unbridled license of speech and of writing be granted to all, nothing will remain sacred and inviolate. . . . Wherefore this liberty (of teaching) also, in order that it may deserve the name, must be kept within certain limits, lest the office of teaching be turned with impunity into an instrument of corruption. . . . From what has been said, it follows that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship, as if these were so many rights given by nature to man.—Extracts from the Encyclical Letter, "Immortale Dei," of Pope Leo XIII, 1885.

Persecution, Cruelty, and Murder in Korea

Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

Rulers will have much to answer for in eternity for their dealing with the precious lives of men and women as if they were pawns on a chessboard. At the Yalta Conference held in 1945 between President Roosevelt, Winston Churchill, and Joe Stalin, the more than 19,000,000 people of Korea were dealt with as if they had been so many cattle.

In order to pacify the gangsters of the Kremlin, which still seems to be the aim of this and the British Governments, about 10,000,000 North Koreans were handed over to the Communists to do with as they pleased. Then began the fatal work of indoctrination of these people in principles of Communism.

Let us remember that, when this wicked work began about six years ago, the North Koreans were just the same kind of people as their brothers in South Korea. Some of the finest Christians in all the world were in North Korea and, a short time before, a revival in that country had brought the church to a high state of spiritual power.

However, the Communists' first aim was to destroy Christianity, to wipe out the many fine churches in North Korea, and get rid of the Christians, who, they knew, would oppose their program. As a result of the massacres among the Christians of that country, the church was almost completely wiped out.

The work of Communist indoctrination continued unabated, and on June 25, 1950, these once peace-loving people with Satan in their hearts crossed the thirty-eighth parallel to destroy the church in South Korea and win that part of the country to Communism. As a result, since then the church in South Korea has been almost destroyed.

Christians have been cruelly massacred by the thousands, driven from their homes, separated from their families and loved ones, so that today these fine Christian people are chased from place to place like sheep by hungry wolves. They are stoned, sawn asunder, tried in every way, slain with the sword, wander about in sheepskins and goatskins, being destitute, afflicted, tormented. They are wan-

dering in deserts and mountains, in dens and caves of the earth. Heb. 11:37, 38.

The words of this terrible Scripture have been literally fulfilled, according to the reports of missionaries who know the facts. The Christians who were not destroyed by the Communist armies that invaded that land last summer and fall are now being searched out and put to death by the Communist guerillas. In a recent number of the "Standard," the Oriental Missionary Society said that every native leader under that agency had been destroyed!

There has never been a greater tragedy in the history of the Christian Church, unless it was during the early years of the church under the cruel emperors of Imperial Rome.

* * *

Our leaders even argued that the Chinese Communists were innocent agrarians, nothing like the Russians; and, duped by a lot of Communist sympathizers in our State Department, they still hold on to that idea and refuse to believe that we are at war with Communist China, with Russia backing her with everything she has.

Our national leaders bartered in cold blood the 450,000,000 fine people of China and gave them over to Joe Stalin and his gangsters in the Kremlin.

* * *

These leaders refuse to admit that Russian Communism cannot be pacified—that it is bent on ruling the world and started its fight with that purpose in view many years ago. It has varied its tactics to suit its immediate end, but it has but one purpose that it will not turn from until it has either won or been destroyed.

* * *

Before the Communists took over Korea, that country was a bright and shining light for the Gospel, and eternity alone will make known the multiplied thousands of the finest Christians there who have given up their lives for the cause of Christ. We do not know the number of Christians in Korea at the beginning of the Communist regime, but there were, perhaps, a million, the greater part of whom have been destroyed.

Their churches have been burned, their schools and seminaries razed to the ground, their happy congregations broken up, and so far as it has been in the power of the Communists to do so, the church has been completely wiped out. The Christians everywhere today in Korea are at the mercy of Communist guerillas, who are hunting them down like wild animals and killing them wherever found.

A few years ago these people were meeting in their churches in peace just as we are today, never dreaming any more than we are of the terrible things that were to befall them. But, in a brief time, the blow came, and we have the terrible situation here described. Who knows but that we here in America may lose our freedom of worship just as speedily? The hand of persecution may fall here just as it fell there, and we are far from having the background of faith that they had to enable us to endure persecution as heroically as they have.

These people had been in an almost continuous revival for years, but we are cold and indifferent to the things of God, caring little about the millions in the world about us perishing without Christ. These dear people went as missionaries to others around them and suffered untold hardships to give them the Gospel. They learned to suffer at

*Young people—
here are books for you!*

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MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

The Mennonite Church in the Second World War

by GUY F. HERSHBERGER

A useful reference book for Sunday school and home libraries. You will want to read the book. It gives an over-all picture of the church meeting the crisis of the second World War. You will have a basis for understanding present and future actions of the church on the war question. \$3.50.

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

home, and it was nothing new to them to suffer for others.

The missionaries tell us that they are a poor people, knowing nothing about the many luxuries we enjoy in this country; but in spite of this, they gave great sums of money to get the Gospel to others. They frequently gave their means of livelihood, their clothing, went without needed food, and made other such sacrifices in order to help in building churches and to supply other needs of God's work.

The wife of one native worker witnessed the death of her imprisoned husband, then went back to her humble home with her two little children with renewed determination to be faithful to the Lord. With a sewing machine as her only means of support, she began to make a living for herself and children, and at the same time to give out the Gospel to those around her. She led many to Christ, organized them into a church which soon grew, through her faithfulness, to a membership of several hundred. She helped them secure a pastor, and then moved to another community to start a similar work there.

Before she died, this poor little widowed mother, without an education and with only a sewing machine as a means of support, had organized many churches with a membership which ran up into thousands. She could not have done this in her own strength, but God was with her according to His promise, and did a mighty work through her. She had no education, but she had what was a thousand times better, a surrendered will which God could use.—Editorial Missionary Crusader.

CHRISTIAN MONITOR

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MENNONITE QUARTERLY REVIEW

February 1952

CHRISTIAN MONITOR



Stone Shaft Erected to the Memory of Menno Simons Near Witmarsum, Holland.
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"Call upon Me in the Day of Trouble"

BY ALMETA HILTY GOOD

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Ps. 50:15), is still the promise of the Lord.



ed-haired Julie stepped out on the back porch, to empty a bit of dirty water, and stood for a moment looking at the unattractive back yard, wishing she had time to do something about the tall weeds on the vacant lots bordering

both sides.

As she stood there a sense of uneasiness, like a cloud, settled over her spirit. She tried to shake it off, but it only sharpened, until it was clearly an inner voice of warning:

"There is danger out here. Go back in and fasten the doors and windows."

With a reaction as instinctive as ducking a blow, she stepped in and slid the little night latch shut as she closed the door behind her. Then she stood still, puzzled and anxious. The freckles stood out clearly on her face as she slowly paled. Nothing happened.

Surely this is just a case of nerves, she thought. Immediately her habit of turning to her heavenly Father when she felt inadequate to any situation caused her to pray:

"Lord, is this Your voice? Or am I getting jumpy? You know Your Word says 'perfect love casteth out fear,' and so I've always taken it for granted that as a child of Yours I need only trust. . . . Why is that not enough now? All right, I will lock the doors and windows presently, Lord." The cloud slowly lifted, and Julie went on about her work. After dinner she took a nap.

When at two o'clock she attempted to step out on the back porch again, she was reminded of the incident by the little night latch. It was still locked. She opened it, and stepped out, and as she was about to step back in, the uneasiness was stronger than before, and left her trembling and shaken.

She prayed again, and this time she obeyed the Voice immediately. All the doors and windows were soon secured but one, and that one window had a broken catch. Now, she thought, the sense of danger will surely ease up. But again and again an inner voice reminded her to attend to that one window. Finally she got a stick and propped it. Still a measure of premonition remained.

Julie's oldest daughter Anne came hurrying into the house after school, urging the two younger children ahead of her and glancing fearfully over her shoulder.

"Mama!" she called. Julie came out of the bedroom to meet them, hearing the urgency in Anne's voice.

"Mama, something dreadful is going to happen!" she said in a low tone, as the two little ones chattered away between themselves. "I just know it, Mama!" Anne's twelve-year-old face was white and strained.

"Just a minute, dear." Julie turned to the two small children. "You kiddies run upstairs and change your clothes. I have something

special for you to play today, in the living room."

"But can't we play outside? Why not? It's a nice day!" They objected.

"Never mind, wait until you see what I have planned for you to do!" Julie tried desperately to put some enthusiasm into her tone of voice. They ran laughing up the stairs. She turned to Anne.

"Now, Anne, we must get something started for them, or they will sense our fright and it won't be good for them. Get busy, find something for them to do. It will help you to control your own sense of danger—"

"But Mama—"

"I know. I know how you feel. I've felt it off and on all day."

Anne gasped, and her eyes widened. "You have? Then it's not just me!"

"Take it easy now. You see I trust you to be old enough to help me and not to get panicky. And pray, Anne, inside."

They found some old magazines, and Anne helped the little ones cut out and paste the nicest pictures into their scrapbooks. When they tired of that, she started an "I'm thinking of something blue," guessing game.

When they changed to hide-the-thimble, Anne had a moment with her mother who was getting supper in the kitchen.



THE PATH IN THE SKY

The woods were dark, and the night was black,

And only an owl could see the track;
But the cheery driver made his way,
Through the great pine woods as if it were day.

I asked him, "How do you manage to see?
The road and the forest are all one to me."

"To me as well," he replied, "And I
Can only drive by the path in the sky."
I looked above where the treetops tall
Rose from the road like an ebony wall;
And lo! a beautiful starry lane
Wound as the road wound and made it plain.

And since, when the path of life is drear,
And all is blackness and doubt and fear,
When the horrors of midnight are here
below

And I see not a step of the way to go,
Then, ah! then, I can look on high
And walk on earth by the light in the sky!

—Amos R. Wells.

"I still think something is going to happen, even if I do feel better," she murmured to Julie. "Don't let Daddy go away tonight to any street meeting, or anything. Please!"

Her mother murmured an assent as she set the supper on the table.

Soon she heard Eric's car in the driveway. With intense relief she rose and went out to meet him.

"I've had such a scare," she breathed, after greeting him. He closed the garage doors behind him.

"Why, what happened?"

"Nothing exactly,—that is—" she hesitated. How was she to tell him convincingly?

"Nothing? You mean nothing at all?" He looked closely at her, and then grinned.

"Well, nothing much. I had this feeling, you might say—"

They were inside the door now and lowered their voices.

"What caused it?"

"I don't know."

He gave her another queer look, but said nothing more as he washed and sat down to eat with the rest of the family.

"I hope you haven't any plans that will take you away from home tonight," Julie ventured presently.

"Why, yes, as a matter of fact, I had planned to be gone this evening. There's something I must see to—"

"Don't go!" She whispered it, not daring to trust her voice lest she alarm the children. "Not?"

"I've had this feeling—all day—whenever I step out on the back porch. I finally barred all the doors and windows."

She stopped, noticing the children listening intently.

He studied her as he finished the meat and vegetables on his plate, looking concerned at last.

"I'm afraid you've been working too hard lately. You see, I get feelings like that too, sometimes, and generally they turn out to be just a case of nerves, squeamish nerves from fatigue or something."

"But you know I've never been the nervous kind. I'm not jittery usually, tired or not. You know that. Just this once, please." It seemed so odd that he could not understand the importance of this one evening. Julie felt desperate for a moment, and then when she thought she would dissolve into tears her habit of prayer reasserted itself, and she silently sent up a call for help.

"Anne feels it too," she spoke after a moment.

"Anne too?" He looked troubled for a moment, then took refuge in a lightly teasing mood. "She probably caught it from you; fears are catching, you know, especially to children," and he glanced around at the too-still small ones.

Better get to bed early and get a good rest. I'll be home before too late," he reassured them all, his tone loving as always, but unconvinced.

"Perhaps," she answered enigmatically, and turned to the Lord in her extremity.

Supper over, Eric prepared to leave. Soon the crunch of his tires on the gravel faded

(Continued on page 58)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLIV

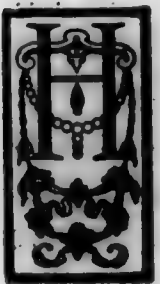
SCOTTDALE, PA., FEBRUARY, 1952

No. 2

Through the Window of Her Heart

BY MRS. LLOYD H. DOUTRICH

A story illustrative of the great truth: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (I Pet. 4: 14).



"HURRY, hurry," Nellie Tyler told herself, and hurry is just what she did. In no time flat the steaming oatmeal was ready to lift, the coffee was poured, the chilled orange juice was taken from the icebox.

On the table were three plates—one for Nellie's husband Tony, one for Nellie, and one for Tony's father Alfred, who had been living with Nellie and Tony for the past six months.

Nellie walked over to the doorway. "Breakfast, breakfast!" she called to her husband and his father.

Tony and Alfred walked slowly towards the kitchen, taking their good old time. It was always this way on Sunday morning. They had planned this way to make her too late for Sunday school. They themselves had no love for God, and they did everything they could to hinder Nellie.

"Please hurry, you two; you know you both like a hot breakfast," urged Nellie.

"Well," snorted Alfred to Tony, "that wife of yours isn't worried about our breakfast getting cold; she's just worried about getting to that old church on time to teach that class of hers."

"Yea," said Tony, "slow down; don't walk so fast; maybe if we can get her mad enough she might quit going to church services. So in their own time the men entered the house, each taking a long time to wash and get to the table.

While Nellie prayed with her eyes closed, Tony quickly moved his dish of oatmeal over to the edge of the table. "Crash," went the dish, and its contents spread over the floor. Nellie looked up at Tony, who said, "Dear, accidents will happen, you know."

Two red spots appeared on Nellie's cheeks. She bit her lower lip. No, she wouldn't cry. Nellie pushed back her chair and filled another plate of oatmeal for Tony, then she went about cleaning up the mess of broken dish and oatmeal from the floor. To be angry would avail her nothing. The only thing she could do was to be quiet, or else how could she prove to these two that her way of life with Christ was the better path? Her

life must count for Jesus; so she found strength from above to hold her temper over these things that would have caused many a woman to give up and burst into tears.

Nellie thought of how once in desperation she had gone to her pastor. With tears in her eyes she had told him how the men mocked her when she tried to speak out for the Lord. "What can I do?" she asked him.

Whereupon he said to her, in that soft understanding voice of his, "Nellie, if you can't win them by words, live a life that shows that Christ liveth IN YOU; let them see the Saviour shining through the window of your heart."

Breakfast was over now, and Nellie hurried with washing the dishes and putting them away. Her eyes went to the clock on the wall. It was good that the church wasn't very far away; she would get there just on time.

Nellie stood before the mirror and adjusted her wraps; she knew what Tony and Alfred would do next. They would follow her out on the front porch, lean over the railing, and laugh at her and make jokes, as they did every Sunday morning.

Nellie was ready now, and with her Bible tucked under her arm she went walking down the road. Tony and Alfred came out on the porch as usual to call after her and make fun. Nellie could hear their laughter, but she never looked back or showed that it bothered her.

At Sunday school Nellie rejoiced to see the eyes of the children beam softly with

reverence for the Word of God she taught them. Little eager hearts beaming out of little scrubbed faces looking up at her, how she loved them! What a joy, what a blessed calling was hers, to present to these trusting hearts the stories of Jesus!

In church Nellie listened to the sermon closely, and when the pastor said, "Brethren, I reckon the present sufferings of this world are nothing to be compared with the joys that will be in store for the soul that wholeheartedly loves the Lord," Nellie's heart said, "Amen."

Then homeward went Nellie to cook dinner for Tony and Alfred.

Sunday evening found her back in church again.

One stormy Saturday evening, when Tony's father was not there, Tony stood watching Nellie and when she looked up from her sewing, he smiled and walked over to her, touched her hair and said, "You're a beautiful little thing, Nellie."

Nellie, surprised, stared at him. "Why Tony, do you mean it?"

"Of course I do," said Tony.

Nellie's heart pounded like distant drumbeats. "Tony, Tony, do something for me, will you?"

"What Nellie?" asked Tony.

"Tomorrow is Sunday. Will you go to church with me then?"

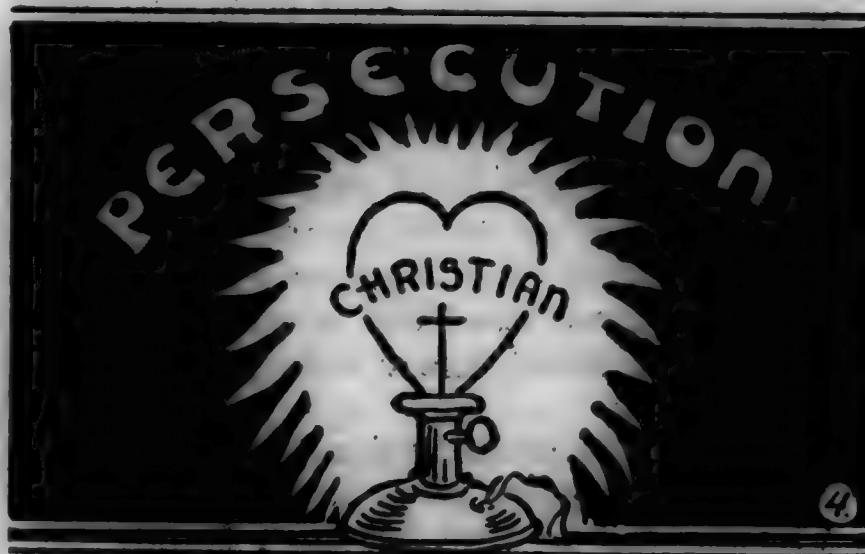
"There you go again," said Tony, with all the tenderness gone out of his voice. "Listen to you; you sound like a magpie, 'Go to church, go to church, go to church,' " mimicked Tony. "Nellie, once and for all get this straight; I'm too busy to go to church."

"Tony, remember this one thing and never forget it. If you're too busy to go to church, you're busier than God wants you to be," said Nellie.

"Don't wait up for me," said Tony angrily; "I'll be back when I get here."

"Slam!" went the door, and Nellie went to the window and watched him drive off into the night. Overhead the lightning flashed and the thunder roared, as the clouds hung heavily in the sky. There was a storm in her heart too, for it isn't easy to keep going when the man you love is beginning to hate you for the Christ you serve. And suddenly Nellie felt sick with discouragement. "What does one do when the going is hard? O Lord, help me. I know you are worth more than human relationships, more than all the world. For me there is no turning back; only encourage my soul, encourage my soul."

And then the encouragement came to



Nellie as she remembered what the preacher had once said, "When the way seems dark ahead, and you cannot see, go right on but look up, and you'll come out. Be like the eagle. When it gets into a storm and the going is rough it does not turn back but flies right through the storm." And Nellie, thinking on these things, found strength and grace sufficient from on high.

Sunday was a beautiful morning. There were no traces in the sky of the heavy dark clouds of the evening before. Nellie, with her work finished, set out again on the road to church. This day began the same as many other Sundays in that Tony and Alfred as usual laughed and made fun of Nellie's going to church.

After church Nellie came home and began to start dinner. Tony and Alfred were out in the barn. Things were going the same as usual when suddenly the calm of the day was broken by a loud explosion. That noise, what was it? Where did it come from? Both men began to race out of the barn to the house. Even before they got there they could see flames leaping up against the shattered window; they could see also that a section of the kitchen wall was blown out. The old oil stove had exploded.

Tony ran in and found Nellie on the floor, her clothing a mass of flames. He beat out the flames and wrapped her carefully in a blanket. Tenderly he laid her in another room on a cot. Neighbors came running, and at length the fire was put out.

But Nellie's body was badly burnt, and her one arm was black. That night Tony sat by the cot, stroking her hair and hating himself.

Across the room Alfred sat, with tears running down his face. Though Nellie had freely forgiven both her husband and father-in-law, they both felt a heavy sense of how happy they could have made things for Nellie in the past.

Then Nellie looked up and said to Tony, "O Tony, Tony, if only I could have had more time to live, perhaps I could have shown you in some way Christ living in me. I did try though; I tried so hard to live so close that you could see Jesus shining through the window of my heart." Nellie was crying now and Tony bent down and put his tear-wet cheek close to hers. Then suddenly Nellie raised up a little and she threw her burned arm round Tony's neck, "Tony, Tony, I love you so, but, O Tony, I guess I didn't get to live long enough for you to want my Christ too."

"But you did, you did, Nellie, you proved Him to me. I do want him too," cried Tony.

But Nellie never heard him, for Nellie was gone.

Alfred crossed the room and laid a hand on Tony's shoulder. He wished he could say something to comfort Tony, but what do you say when a man's heart is in deep agony? Alfred didn't know, but he did make an attempt. "I—I'm sorry Tony. Is there anything I can do for you?"

Tony didn't answer him; he stared straight ahead. Alfred waited a while and, repeated, "Can I do anything for you?"

Tony's head jerked up and his eyes met his father's. "Yes," he said, "You can do something for me. Get hold of that preacher, tell him Nellie's dead and that I want to get right with God. You will do that for me, won't you?"

"Yes, I'll do that for you, and I'll also do it for me. Nellie showed me, too, what I need," said Alfred as he went out into the night.

And that night two men found God because they were sorry for their sins unto sincere repentance, and because they sought Christ with their whole hearts. They found Christ who with His precious blood cleansed them and cast their sins into the sea of forgetfulness to remember them against them no more. They offered their lives to Christ, and He who wanted them all the time took them into His fullness of love and gave them the new birth into His family of believers.

"You know," said the preacher, "there is much joy in heaven tonight. Even the angels sing and rejoice because you men have found the Lord. Think of that, angels singing because your sins are rolled away. It is a beautiful thought, isn't it?"

"It is indeed," said Alfred.

"Is that really right, Preacher?" asked Tony. "Do the angels sing because Dad and I were saved tonight?"

"THEY TOOK UP STONES"

By David E. Plank

**They took up stones for to cast at Him,
But their arm-force was never spent.
These men would have torn Him limb
from limb—**

**So angry and mischief bent.
The truth of God they could not endure,
Those accusing words that He spoke.
Their hearts were hard and their thoughts
impure.**

These scribes and Pharisee folk.

**But Jesus escaped those menacing hands;
His death was not in their power.
(Was He not in the care of angel bands?)
God alone had chosen the hour
When His Son should pay the price of
guilt—**

**Our guilt, His death did atone.
On Calvary's cross His blood was spilt,
Where He died, forsaken—alone.**

**God's thoughts are wise and His plans are
sure;**

**His will, may it e'er be done.
Whether flying stones we need endure,
Or darts from the wicked one.
For temptation's snare shall not o'erwhelm
The faith of the trusting soul.
The Pilot grasps in His hands the helm
That guides our lives as a whole.**

**May we trust Him with our course in life;
Commit our all to His care;
Obey His voice 'mid opposing strife,
For we know the Pilot is there.
One day we shall know why stones were
cast;**

**That day we shall understand
Why life is rugged from first to last,
Though led by the Master's hand.
Detroit, Mich.**

"Yes, my boy, I believe they do, for the Scriptures say, 'There is joy in the presence of the angels over one sinner that repenteth,' " answered the preacher.

"Then," said Tony, trying to steady his voice, "then, Preacher, I hope one of them tells my Nellie why they are so happy, for I sure would like Nellie to know."

Vero Beach, Fla.

GETTING THINGS DONE

Promoting the best for ourselves and for those ideals to which we give allegiance calls for effective effort. In 1947, Donald A. and Eleanor C. Laird wrote a book, "The Technique of Getting Things Done." They offered the following rules for productive work:

1. Have the habit of planning work not only for tomorrow but also for goals in the future. Work for a purpose which carries through hardships and over obstacles.

2. Have the habit of working on things that count. Avoid enticing distractions. Know that the steam that blows the whistle does not turn the wheel. Work with foresight.

3. Have the habit of saying "no" to things that will not help production. Keep on the main highway, off the detours.

4. Have the habit of reading books and magazines that help in the work. Keep priming your head with ideas, facts, and inspiration.

5. Have the habit of doing the unpleasant job first. Do not paralyze present activity by letting past work hang over your heads.

6. Have the habit of making yourselves work. Keep effort alive.

7. Have the habit of deciding trifles quickly. Do not putter around trying to decide what to do next.

8. Have the habit of starting vigorously and promptly, often early in the morning. Do not let the grass grow under foot.

9. Have the habit of working like craftsmen. By working for quality, more gets done, and greater satisfaction is attained than in rushing for quantity.

10. Have the habit of using spare time, the habit of using both hands, the habit of doing two things at once. Use each minute before it disappears forever.

11. Have the habit of getting others to help you. Train others to be extra hands, eyes, and heads.

12. Have the habit of working for more than money. Pride in a job well done, in accomplishment, is more rewarding than a big bank account.

13. Have the habit of taking on more work. Keep expanding abilities and achievements. Catch up on work quickly, take on more work easily. Keep out of ruts by broadening the highroad. Put pressure on yourselves to do or sink.

14. Have the habit of requiring production from yourselves, of not accepting your own alibis. Crack the whip over yourselves instead of feeling sorry for your lot in life.

—Selected.

Dudley Criticizes General Conference and Its Boards and Committees

Every organization and movement in the church encounters criticism, both constructive and otherwise. The critical shafts of Dudley and his kind have to be reckoned with along with others.

Christian Monitor:

Dudley's heart goes wide open sometimes and he is ready to do a good turn to his pastor, or others; just then his good far outstrips his criticisms. His pastor (Forbes) needed to go to General Conference, and had planned to take the train for the trip, but Dudley, having his summer work well up-to-date, told Forbes he would take him without any charge. Forbes accepted the invitation and did all he could to make the trip and conference as enjoyable to Dudley as possible.

They reached the Conference grounds without anything unusual taking place. Dudley spoke of the beautiful farms, bountiful crops, and the good stock he saw en route. His thinking and conversation were very much confined to earth and things on the earth. However, at conference he couldn't see the farms, cattle, and crops; he saw largely preachers, but he wondered why they didn't see him more. This was his first time to General Conference. The first day had passed, and he hadn't heard "a good Gospel sermon yet." Forbes was on two committees and so was not with Dudley very much. However, Dudley saw Forbes going hither and thither as he thought all the preachers did; they reminded him of a den of ants moving hither and yon with their heads tilted forward, seemingly a little top-heavy, very seldom looking at him, but going as though they were headed for a fire wagon just ready to hop on, going to do some real worth while work. He (Dudley) couldn't imagine what this zeal was all about, considering no more any of them ever did at a conference or board meeting. He heard a little of the discussions of the Problems Committee, and left there thinking, "Those fellows may be wise, but I've learned long ago that if you want to kill weeds you've got to go right where the weeds are; you'll never get it done sitting around a table in comfort, afraid to get your hands smeared. I'm afraid we'll always have problems if five men try to do what 50,000 ought to be doing."

Dudley listened to the report of the Educational Board, and a long list of other reports. He heard the Conference sermon, and enjoyed that very much, for he agreed with its sentiments. He took some notes and reviewed them for possible use later. One thing very noticeable to him was that so many of the preachers carried a brief case or satchel, in their hand or under their arm, which he decided was to give them an "important front." Just then he was walking down the hall when he met Forbes, who said, "How are you making out, Dudley?" Without hesitation Dudley replied, "Do you

mean that this is a fair sample of our General Conference and associated boards and committees?" Forbes sensing what was coming excused himself: "Pardon me, I'm two minutes late for my committee now. I'll see you later." Dudley watched Forbes go till he disappeared through the committee room door, then he thought, "He's getting spoiled just like the rest of them. I think the best thing we can do is to keep our pastor at home, or soon he will be of little value to us at home and not much good anywhere else. I never in my life had any idea before that our preachers are so sold to boards and committees. The organization is top-heavy and it won't take a man of Samson's caliber to topple it over."

The last day of conference had come. Dudley had done a lot of thinking the last few days, and now felt wise with good coun-

HE ALWAYS ANSWERS

A little while He may defer
And hold the answer back,
But come it will, the answer's sure
Not one part will it lack.
And oft the answer does not come
In ways we're looking for
For He would have us know that He
Has many an open door.

Sometimes He answers right away
And proves His presence nigh
And to our troubled spirit sends
His comfort from on high.
And then at times before we cry
His answer has begun;
Our every need is known to Him
Long ere our path is run.

Oh! What a God we have to trust
A God of love and grace,
Who never will refuse the cry
Of those who seek His face.
Then may we oft while here we wait
To meet Him in the air
In earnest supplication spend
That hour, the hour of prayer.

—Unknown.

sel for even preachers. They, Forbes and Dudley, started home that beautiful August afternoon. The sun shone beautifully. The crops were bountiful. The car ran like new. But Dudley had just been at his first General Conference and he knew all of its weaknesses, plus. He started: "Forbes, you preachers remind me of a bunch of ants, only the Bible speaks favorably of ants. Preachers going in every direction, looking at nobody but

committee members or favorites; soon all disappear in search for your brief cases and committee rooms. Then comes a season of quiet, after which, another storm. With brief cases under arm, here they come, if there were any importance attached to all this, it would be different. I'd hate to see my youngest son Sam act like that; it's like children playing church. In and out you fellows go at any and all meetings. The man at the front ought to have a gavel and bring it down good and strong to let you preachers know that you are all to listen at the same time, just like we have to when you preach to us."

There was a little silence. Dudley wanted some reaction, but Forbes had learned quite well how to get along with critic No. 1 in his congregation. They stopped for lunch and gas, and soon after starting Dudley began again: "Forbes, why is it that so many of the preachers don't come into the public meeting till they're half over? This morning I was wondering where the second of the three speakers was, when just about thirty seconds before his time to talk, in he comes with his brief case under his arm. He gives his talk, or reads it like a school boy, then as quick as he's done, out he goes as if the following speaker were his enemy and he refuses to listen to him. I s'pose he's on his way to another committee meeting. Forbes, I just can't see the value of all this mixed concern; it's more than any bunch of preachers will ever be able to untangle. And of twelve public messages at the Conference, there was but one Holy Ghost, Gospel sermon; no wonder the preachers are next thing to being petrified and the constituency which they represent are like a large stagnant pond. About all you do is talk about problems, money (and how to spend and get it) missionaries, schools, and reports. Then tell the rest of us how materialistic we are, and before that's done you've got your men ready to go out and gather money from us materialists. It's a good thing some of the rest of us do some worth-while thinking and working to make your extravagance possible. Anyway, I think your spending is patterned too much after Washington, D.C. Every committee and every board uses just so many men and so much money; if this combined usage were spent in the service of God and for the saving of souls, it would work wonders. This is my chance and I must say my bit; my observation at this conference convinces me that your system is 'vanity and vexation' to a thinking man. It's time a change comes. God never intended that boards and committees do what He told the church to do. The structure is top-heavy and can't stand much longer, until the sandy foundation lets it tumble. When that happens once, then we can expect a real Gospel sermon when our ministers from elsewhere come to visit us, instead of trying to sell some committee's project or begging for money to pay for debts made in the past without considering the people to whom they are coming for help. The very next conference this change should begin, and not stop until we get back to the Biblical system of running the church and the Lord's work. Forbes, yes, or no?" Forbes replied, "I think so—yes, and no." They had reached home. —Dunn

Farmer Washington

By W. EVERETT HENRY

The author brings out an almost forgotten phase of the life of Washington—his interest in agriculture and related things.

George Washington inherited an estate of eight thousand acres. After his marriage he was overseer of the still larger estate of his wife. He enjoyed farming. Of all the titles which came to him, he liked best that of "farmer."

In farming, as in most things, Washington was a leader. He saw clearly that the constant growing of tobacco was exhausting the soil of Virginia, and began to plan a rotation of crops. As finally worked out, this rotation covered a seven-year period. When he died in 1799, plans for crops for 1800, 1801, 1802, and 1803 were found written out.

Washington had also observed the damage caused by erosion and planned to minimize that. He had one farm that he called the "Muddy Hole" farm. The wash from the hillsides on this farm was carried down and deposited in a low area. From this muddy hole Washington would have the soil moved back to the hillsides. Farmers today would regard this as a very crude way to fight erosion, but it shows Washington's alertness to a danger to which most farmers of his day gave little heed.

The careful attention which Washington gave to details is illustrated in his counting seeds to know how much to plant to the acre to insure a good crop and avoid waste. He found 8,925 seeds in a pound of barley, 71,000 in a pound of red clover, 298,000 in a pound of timothy, and 894,800 in a pound of "New River Grass."

On a page of his domestic journal he set down: "Corn. On rows 10 feet one way, and 18 inches thick, single stalks will yield as much to the Acre in equal ground, as at 5 feet each way with two stalks in the hill; to that Potatoes, Carrots and Pease between the drilled corn . . . are nearly a clear profit."

Such farming, of course, brought dividends. Washington shipped, among other products, as much as 6,241 bushels of wheat in one year. Most of his wheat was shipped to the West Indies. By this time Washington's reputation was such that produce bearing the brand "George Washington, Mount Vernon," was passed in foreign ports without inspection, and sold at a premium.

Washington did more than seek to preserve and improve the fertility and productivity of his land. He also sought to improve his stock. It was customary to depend for pork on hogs that ran free in the woods. It required a hundred shoats a year to supply Mount Vernon. Washington imported a breed of hogs that could be kept in pens and produced much more meat per head. By importing better animals he also greatly improved his sheep.

After the Revolutionary War, Washington became convinced that a staunch breed of mules would be of great service to the plantations of the south. Through the American ambassador to Spain he applied for a Spanish ass and two jennies. The exportation of such animals was forbidden by law

at that time, but King Charles III, in consideration of Washington's great prominence, ordered the animals shipped to him. Then the Marquis Lafayette learned of his former commander's desire, and had a jack and two jennies sent to Mount Vernon from the island of Malta. Thus the astute farmer Washington introduced the mule to American agriculture.

Washington was also greatly interested in trees. He was the first farmer in America to cultivate the pecan tree. The French botanist André Michaux brought him some of these "finest American nut" trees from southern Illinois. Three of these trees set out by Washington are still standing.

Other facts from his journal underscore still further the thought the owner of Mount Vernon gave to his farming. "After several efforts to make a plow," he wrote, ". . . was feign to give it up. . . . Spent the greater part of the day in making a plow of my own invention. . . . Sat my plow to work and found she answered very well." He also fashioned a seeder out of a barrel by boring holes in the bottom. The shaking of the barrel as it was driven over the ground caused the seed to fall out and pass through tubes into the ground. By experiment he found that if the holes were made larger at the bottom the seed was less likely to clog the holes. This was doubtless the first "drill" ever used on the American continent.

WINTER PLOWING

By Bertha Inwood Michael

The morning star
Is disappearing now from view.
The leaden sky
Is full of clouds of grayish blue,
But in the east
A halo, with a golden glow
Shines in the field
Whose frosty robe is white as snow.

The leafless trees
All wear a dainty ermine suit:
Each bush and twig
Is full of strange but shining fruit;
A long black line
Of crows fly low across the sky—
The air is filled
With echoes of their noisy cry.

Just as the sun
Comes up in clouds of gold and rose,
Forth to his work
The farmer with his tractor goes;
He pulls the plows
Whose sharpened shares are silver bright
Across the fields
Arrayed in lovely gowns of white.

The plow upturns
Like ribbons, long black rows of sod;
With keen wise eyes
The plowman watches every rod;
The tractor hums,
The farmer whistles a refrain,
While visioning
A field of golden, waving grain.

It probably is not too much to say that as Washington was "first in war" and "first in peace," he was also first among the farmers of his day.

McMinnville, Oreg.

Nature's Reporter

By OWEN PENFIELD FOX

In early February I was making the rounds of some feeding stations, and on hearing a commotion indicated by loud cawing of crows and barking of squirrels, I hastened to the location of the noise. I found that the crows and squirrels were much agitated at the presence of a Cooper's hawk, that was perched on the limb of an oak tree about thirty feet from the ground, with his back to the tree trunk in a defensive position.

It was evident that the crows were planning to attack their enemy, also the enemy of other birds and small wild game. The crows had to be careful in their approach to this bird of prey, as should one of the crows come within reach of the hawk's talons, the crow would be torn to pieces. When the crows drew near for the attack, the hawk would give forth a harsh scream of rage and defiance, while keeping close to the tree trunk.

After repeated diversions at the hawk, the crows succeeded in routing him from his defensive position, compelling the hawk to take wing. Then he was struck by the crows with their strong beaks, causing him to fall several feet in the air. The crows chased the hawk until he found safety in a thick woods some distance away.

The crows mentioned, belong to a colony that has ranged around the feeding stations for years, and are organized to keep the marauders out of their territory.

The food that the crows live upon in the winter is obtained at the feeding station, where they pick up the corn left by the squirrels after they feed. The crows do not molest the squirrels, being content to wait until the squirrels have retired from the station.

The strange actions of birds cause no little concern to some who observe them. Such questions arise as: We have a cardinal problem for a long time—the bird has been flying at one of the windows, hitting it so hard he leaves blood. What is the cause? Many observers of bird life do not realize that the objects the birds see are magnified many times, and birds are like humans—they often become irked at some of the things they see.

There are many objects that cause birds to fly against windows. A blind pulled down, and being stirred ever so little can be sighted by the eyes of a bird. A caged bird or a goldfish in a bowl at a window can cause birds on the outside to do the unexpected. At times the male cardinal and the male robin get queer streaks attacking windows that reflect their bright colors. They will fly up high, then as they slide down the glass they pick at their shadows so hard with their bills, causing blood to flow. Once birds get the taste of blood in their mouth they will return repeatedly to the window to fight their imaginary rivals.—Selected.

Editorials

Mennonite Voluntary Service

The Mennonite Relief Committee, a standing committee of the Mennonite Board of Missions and Charities, through the approval and commission of Mennonite General Conference has been administering Voluntary Service units for a number of years. The movement took hold rather slowly, but it has now reached proportions of considerable size, as one of the items under World News on page 62 reveals.

It should be pointed out that there are two types of service in matter of time. The long-term units include a five-year term of service with some foreign mission, in doing building and other service work that releases missionaries for doing more direct mission work. Then there is a two-year term unit in Puerto Rico, where a staff of thirty-five workers is maintained to do medical, community, and agriculture services. Among one-year term units are the services at the Mennonite Hospital and Sanitarium, La Junta, Colo.; Kansas City General Hospital, Kansas City, Mo.; Among Indian Migrants centering around Grants, New Mexico, and Phoenix, Ariz.; Mercy Home, Birmingham, Ala.; Spanish Mission, Mathis, Tex.; Mennonite Children's Homes, West Liberty, Ohio, Kansas City, Kans., and work at various other points.

In addition to these long-term units sponsored by the Mennonite Relief Committee, the Mennonite Central Committee, serving all groups of Mennonites, also offers service in Mexico, South America, and other foreign countries, as well as in mental hospitals.

These long-term units are of special interest in that they may become the base of services that will be approved by the government as "contributing to the maintenance of the national health, safety, or interest," which the C.O. section of the new draft law requires. It seems quite clear that our C.O. young men will have the privilege of volunteering for church-approved services in advance of their calls by the local boards. They should therefore give serious consideration to serving in some phase of Mennonite Service Unit work during the two-year period that the law requires them to give service in lieu of serving under the military arm of the government.

But Mennonite Voluntary Service is not intended primarily to provide an alternate to military service. It is a peacetime program that provides for rendering service to some church-approved cause "in the name of Christ" for both men and women within and beyond the draft ages.

The Summer Service units are particularly described in the article in the World News section. They too provide a very significant and helpful avenue of service for people of different ages and skills.

The Mennonite Publication Board Meets

The Mennonite Publication Board, along with the Mennonite Board of Missions and Charities and the Mennonite Board of Education, is one of the three church-wide boards of the Mennonite Church which function under Mennonite General Conference in directing some important phase of church work. The object or task of the Publication Board, as stated in its constitution, "is to produce, publish, and distribute wholesome and Scripturally sound literature which shall contribute to the spread of the Gospel for the salvation of souls and the building of Christian character; to maintain a Publishing House and bookstores; and to carry on any other activities through which it can most effectively serve the constituency, advance the cause of Christ, and promote Scriptural unity in the church."

This board which at present is composed of twenty-one members elected by seventeen different conferences, five

members at large elected by the Board, three members elected by General Conference, and the Publishing Agent by virtue of his office, will hold its annual meeting at the Sugar Creek Mennonite Church, Wayland, Iowa, Feb. 20, 21, 1952. Here important business will be transacted and subjects of vital interest to the work will be discussed.

This is a general meeting that will no doubt be largely attended by local people and representatives from all over the church. It is a very important meeting because it has to do with the planning of our over-all printing and publishing work. The Mennonite Publishing House which does a business of between 800,000 and 900,000 dollars worth of business annually is controlled and operated by this Board. When we remember that the Publishing House serves our whole constituency in an intimate way by bringing many items of literature into our homes thus serving every age group of our people; that in addition it supplies all the educational agencies of the church with literature; and that because of this it is the greatest single unifying agency of the Mennonite Church, we see how important are the annual meetings of the Board where this work is planned and given direction.

The annual meeting of the Mennonite Publication Board is general and open to all who will to attend. It is clear, however, that only a small fraction of our constituency will be able to be present. It is important, then, that all who are interested in this great work should remember this meeting in their prayers. At the throne we can unite in behalf of this vital aspect of our church's activities.

The Inner Life

In his second letter to the Corinthian Church Paul writes of both the "outward man" and the "inward man." There is an outward life which has to do with material things and with other people, and there is an inward life which has to do with ourselves and with God. The outward man has to do with the physical, the inward man with the spiritual. The outward man is subject to all the vicissitudes of the natural life; the inward man has the stability and fortitude of the spiritual life.

Paul describes the outward man by calling him an earthen vessel and by giving the following list of experiences that contrast the outward and inner man: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (II Cor. 4:9). Note the contrast between that which affects the natural life and that which is sustained by the spiritual. The outward is hard pressed, perplexed, troubled, and persecuted, but the strong inner spiritual life sustains and keeps one from going into despair and becoming a physical and spiritual wreck.

All of this describes one of the wonders of the Christian life. Time and again it has been demonstrated that Christians can stand up under hardship, pain, sorrow, and persecution that would drive a non-Christian to utter distraction.

Paul's emphasis is that the Christian need never lose heart. In verses 16-18 of II Cor. 4 his words have been translated as follows: "Inspired by such a glorious hope [of the resurrection] we faint not; we never lose heart. For, though our physical powers are wasting away, yet our spirits are being continually made fresh and strong. Processes of destruction and renewal are going on at the same time. They are even related. For our present light burden of affliction is working out for us a weight of glory which is of incomparable greatness and is to abide forever. This is true of those who are gazing, as toward our goal, not at the things which are temporary and fleeting, but at those abiding realities which by us are at present unseen."

From these statements of the Great Apostle we see at once the importance of strengthening the life of the "inward man." We need to live in close fellowship with our Lord, to allow His Spirit to empower and guide us, to feast upon His Word, to spend time with Him in communion and prayer, so that we may be fortified for any and all assaults by Satan and the world upon the outward man. "But though our outward man perish, the inward man is renewed day by day."

CHRISTIAN LIFE

Thoughts to Live By In the New Year

BY RUBY P. ZOOK

"To live full, overflowing lives of service" should be the aim of all of us during the coming year. May these thoughts help us to that end.

"A magazine comes into our home twice a month which carries a column entitled, **"Thoughts to Live By."** A good discussion of some one subject is always given by the author, and the reader is just naturally inspired to better living. The author is a stranger to me, but his writings reveal a man of Christian character, who has a desire to help others to live full, overflowing lives of service. With apologies to Larry Schwarz, we acknowledge that **Thoughts to Live By** have been partly responsible for this article.

Today is the great reality. Yesterday is already a memory; tomorrow is hope. Yesterday is gone; tomorrow may not come. Today is mine. It is very important for us to realize that we are living today. The Psalmist was a very wise man. He wrote, "This is the day the Lord hath made; we will rejoice and be glad in it" (Ps. 118:24). If a man lives each day to the full he will have nothing to regret nor to be sorry about tomorrow.

Men will sometimes sacrifice the joy they could have now with their families, the good they could accomplish along the way in serving their fellow men, just in order to amass enough money to enjoy their retirement. Can joy be purchased in this way? No.

And what is true of joy is also true of work. Postponing a job does not accomplish it. It merely makes the tomorrow much more burdensome. An accomplishment is one source of happiness. Therefore, we should do today what our hands find to do.

Service is the royal road to the abundant life. Jesus said, "But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:26-28). We know He is right. Then we recognize that our society is ill—it is possessed with a lingering malady. There is no hope nor relief except in sacrificial service for God and mankind.

Stop Worrying. Many may be worrying about what the new year holds for them. Many are worried over world economic and financial conditions. Many are worried over

their individual finances. Many are worried about the future for their children. Do not worry. "We know that all things work together for good to them that love God" (Rom. 8:28). If one believes this, then he is grateful for everything that comes. "A broken arm may be a greater blessing than a gift of money." It has been proved that the person who trusts in God will not be disappointed. That means that God's ways are always best even if everything does not always go well. John wrote that "perfect love casteth out fear." He also believed that "God is love."

"The man who lives in God lives in love, and that helps him in his conquest over worry." The true worshiper finds peace and power in God's presence.

Work can be a big help in changing fear to trust. When work calls for one's energies and expresses a purpose it is a wonderful blessing.

We are admonished to "wait on the Lord." This may be a difficult way to overcome worry, but it is a sure way. How can one

THE LIFE I SEEK

Not in some cloistered cell
Dost Thou, Lord, bid me dwell
My love to show,
But 'mid the busy marts,
Where men with burdened hearts
Do come and go.

Some tempted soul to cheer
When breath of ill is near
And foes annoy:
The sinning to restrain,
To ease the throb of pain—
Be such my joy.

Lord, make me quick to see
Each task awaiting me,
And quick to do;
Oh, grant me strength, I pray,
With lowly love each day,
And purpose true.

To go as Jesus went,
Spendng and being spent,
Myself forgot;
Supplying human needs
By loving words and deeds—
Oh, happy lot!

—Robert M. Offord.

possess his soul in patience? "One must develop patience as a gardener does a delicate flower. It needs much cultivating. Here worship and faith come to one's assistance. The man who knows God can afford to wait.

"Once upon a time, there was a man who planted a seed in the ground and then waited. His patience was rewarded with one of the greatest discoveries in history. If a man will plant a seed and wait, something will happen. The good earth and the warm sun will do their part. So also, if a person will worship, work and wait, something will happen. There are forces in God's universe that will develop peace of mind."

Courage is the master virtue. It surely requires courage to enter upon this new year. With courage we need not fear. Do you recall how Paul, the prisoner, met Felix, the governor of a great empire? Behind Felix was great military strength and a great empire. Behind Paul there was God. When these two men came face to face it was Paul who spoke with boldness and Felix who trembled with fear.

All of us, no doubt, have known people who faced poverty, painful death, or life in general with an unshaking courage. These individuals give both moral and spiritual uplift to those they contact. I know a Christian woman whose husband was killed, leaving her with six children. The next day after his funeral the seventh child was born. This woman, in spite of poverty, reverses, and many obstacles has always exemplified courage in every sense of the word. God was with her and she overcame. Her courage prevailed.

Enthusiasm is a characteristic of youth, but it is also often present in old age. With enthusiasm, life is not merely existing. Enthusiasm brings zest to living. Nothing is as contagious as enthusiasm. "He who is possessed of a vital faith will find it to be iron in his blood generating health and producing joy." "Every great and commanding movement in the annals of the world is the triumph of enthusiasm. Nothing great was ever achieved without it."

Success is often a wish for the new year. One friend wishes another success. Just what does he mean? What is success? How can it be defined? Today it seems the world, and Christians, too (and Mennonites as well), have the wrong conception for measuring a man's success. When someone has many earthly possessions or a big bank account we may hear this statement, "Oh, he's been very successful." Has he really?

Bessie A. Stanley wrote, "He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men, the trust of pure women and the love of little children; who has filled his niche and accomplished his task; has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it, who has looked for the best in others and given them the best he had; whose life was an inspiration; whose memory is a benediction."

When we decide where we are going then we should get acquainted with the right people. Have you ever met the Success Family? You should try to do so during this new year. "The father of success is work; the mother of success is ambition; the oldest son is common sense. Some of the other boys are perseverance, honesty, thoroughness, foresight,

enthusiasm, and co-operation. The oldest daughter is character. Some of her sisters are cheerfulness, loyalty, courtesy, care, economy, sincerity, and harmony. The baby is opportunity. Get well acquainted with the old man and you will be able to get along pretty well with the rest of the family."

La Tour, Mo.

The Value of Testimony to the Truth

BY ARLEAN LEIBERT

"Religion is not just a beautiful ideal, a Sunday affair. It must be workable. Only when we have proved this in our own lives are we in a position to tell others about it."

Only insofar as our daily lives correspond to God's Word can our testimony be of value. "Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. 20:11). N. M. Bearinger tells of a Jew who had just been converted. While talking to a preacher-farmer the Jew said, "A closer study of the Master's teachings creates for me a special interest in your people, not only because of their nonresistant faith, but also because they stress a life that is not in conformity with the world." We certainly cannot effectively witness to something we do not first practice ourselves. A church member once testified to the fact "he was sanctified and saved," but by his ungodly life he made Christ a mockery.

Testifying to the truth is a natural consequence of knowing and believing the Word, "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). The sermon on the Day of Pentecost was only the beginning of the Gospel's travels to far places. In Jerusalem itself the Gospel traveled from the beggar at the Temple gate to the wondering crowd and thence to the Jewish council. It traveled by means of the spoken word of the apostles, the witness of those who heard them, by signs and miracles of healing. God even used the punishment of Ananias and Sapphira to spread fear abroad and to add believers to the church. When Jesus was asked the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" He responded, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:6-8).

In Acts 8:26-39 we have the account of Philip's meeting with the man of Ethiopia. As Philip preached Jesus to him, the eunuch confessed his belief in Jesus Christ as the Son of God. And when he was baptized by Philip, the Scriptures tell us that "he went on his way rejoicing."

The importance of proclaiming the truth cannot be overestimated, for many religions contain erroneous views. It has been said that the so-called Christian is the biggest detriment to the spread of the Gospel.

A Christian was heard to say, "I feel that I have talked more about what Jesus has

done for me than I have about the man Jesus Himself." It does not take a Christian to talk about Jesus. Many are agreed that He was a good man and did many wonders while here on earth. But only a Christian can tell what Jesus has done for him.

There are times when Satan would have us believe there is little value in testifying to the truth of God's Word. Often hearts are hardened and it appears that our efforts are in vain. Yet we need to remember Isaiah 55:11: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

It has been said of Christians that they do not really believe in hell. If they did they could not be so complacent concerning their unsaved neighbors and friends.

Illustrations of the Value of Personal Testimony

But let us dwell upon the positive value of testimony. I personally know of a young woman who gave up smoking after reading several tracts on that subject. Recently a sister told me of an experience that she had when with her class in the capital city. After eating their lunch in the park the class attended the movies—all but our sister. Undoubtedly the others thought her queer. But our sister gave testimony to the fact that her own faith was strengthened through her faithfulness.

A few days ago a non-Mennonite mother told of her child's definite spiritual growth since attending our church-sponsored school.

In a certain old people's home a Christian lady has been helpless for at least ten years. Yet as she lies upon her bed of affliction she has a wonderful testimony for her Lord. When others visit with her, they come away awed at the marvelous grace of God. We have to wonder what our own testimony might be under similar circumstances, for we are prone to complain about taxes, the high cost of living, or life in general.

There is a sister in her nineties who no longer hears preaching or singing, yet faithfully attends church every Sunday morning.

As we witness for the truth we often stand alone. Christian friends have their value, but even the best of friends have been known to part. It is then that we remember the

words the Lord spoke so long ago, "I will never leave thee, nor forsake thee" (Heb. 13:5). Our whole dependence is rightly upon Him.

It was through contact with the Mennonite people that I learned to know the Lord Jesus as my personal Saviour. Some of my richest spiritual blessings came while a patient in the Mennonite hospital at La Junta. A nurse came to my room each morning before breakfast to read a few verses from God's Word and to pray for my recovery, thus demonstrating her concern for my spiritual as well as my physical welfare. In the years that followed my release from the hospital I can see the hand of God in my life. We finally settled in Nampa, Idaho, and once more met up with those of the Mennonite faith.

As I thought on this subject one idea came to me very clearly—keep yourself out of it. I realized later that thought was from the evil one. We can't very well give a personal testimony without mentioning ourselves! When we are looking to the Lord for a message we need to be very careful that what we receive is from the Lord "for Satan himself is transformed into an angel of light" (II Cor. 11:14).

Religion is not just a beautiful ideal, a Sunday affair. It must be workable. Only when we have proved this in our own lives are we in a position to tell others about it. Then our testimony will be backed with the power of God and there will be far-reaching results.

Nampa, Ida.

TO PRAYER!—THE BENDED KNEE!

A call to prayer! I cannot sleep!
A midnight vigil I must keep!
For God doth call! I hear Him speak.
"To prayer! To prayer!" (I but repeat.)
To prayer! To prayer! Prevailing prayer!
The need of such is everywhere;
It covers earth—it fills the air—
This urgent need of urgent prayer!

To bended knee! To bended knee!
God's call to you—God's call to me;
Because what is, and what's to be
Shall reach throughout eternity.
Like Christ our Lord—like unto Him
"In whom was found no guile"—no sin.
Who "prayed all night." And we His kin
Should pray—yes pray, like unto Him.

O folks! I say—again I say
A truth has burned in my heart this day—
It's the need of prayer! Let come what may
We shall overcome, if we "watch and pray!"

Awake! Awake! "Ye saints awake!"
Our place of prayer—believe and take!
"Stand in the breach!" for Jesus' sake—
That souls be saved—before too late!
—North East India Tidings.

"It often shows a fine command of language to say nothing."

Plain Gospel and Plain People

BY MONT HURST

"The Gospel is purposely made plain for purposely made plain people He becomes a plain person who has appropriated the plain benefits of a plain Gospel."

One of the most outstanding things about the Gospel is that it is so designed by our heavenly Father that no one, after hearing the gist of it, can say that it is hard to understand! In its simplicity it can be summed up in five words—"Men are lost, Christ saves!" Nothing could be more understandable than this. But the fact remains that in order to appropriate the joy and security of salvation a person must always become humble and efface himself from the influences and material things of the world. To do this a person must be free of haughtiness and take on humility. God will have no part with pride. We read in His Word that He "resisteth the proud" (I Pet. 5:5). The Gospel is purposely made plain for purposely made plain people.

The Gospel communicates God to man. This communication line is broken or imperfect when man loves the things of the world. When a person becomes humble, free of worldly things, and lives for the Gospel, the Gospel will live in him, his life, his home, his habits and customs. When the grace of God reaches a person it must have a clear right of way and nothing must hinder it. True humility is the foundation of the Christian system. This foundation can have nothing of the world in it. The very minute any worldly influence or material thing becomes a part of life, the harder it is for that person to live the plain, Christian life. Humility is a good step towards self-improvement. It is a vital step in the abiding of the Gospel in a life.

Humility enables us to obtain God's mercy and the Holy Spirit's presence. Quarles said that if one desires the love of God and man, he must be humble; for the proud heart, as it loves none but itself, so it is beloved of none but by itself; the voice of humility is God's music, and the silence of humility is God's rhetoric. Humility enforces where neither virtue nor strength can prevail nor reason. This is why the humble, plain people live closer to God. In His Word we read that "pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). We know this to be true. It is a fact that when the human heart is changed by the acceptance of the Gospel and coming into that life of the Holy Spirit, the owner of that heart becomes immune to material things and his desires for worldly pleasures, apparel, and things he doesn't need, are radically changed. He becomes a plain person who has appropriated the plain benefits of a plain Gospel.

Someone has said that if we make religion our business, God will make it our blessedness. When our principal endeavor in this world becomes the daily personification of the Gospel, we will not depart from the plain walk up Zion's Hill. Henry Ward Beecher once said that a man has no more religion

than he acts out in his life. How true this is! God knows us inwardly at all times.

Worldly practices, habits, and even wearing apparel are bars to the benefits of the Gospel when they become an obsession or seeming necessity to the extent of unnecessary frills, furbelows, and fancies. A great thinker has said that beauty, like truth, never is so glorious as when it goes plainest! There can be no argument against the amazing beauty of the Gospel when it is portrayed in human life. Excess in dress betrays an excess of vanity and egotism. The greatest men who ever lived in the world were very plain dressers and modest in their needs for living. The apostles, disciples, and true followers of Christ in His days on earth were the very plainest of people after they had received and accepted the Gospel. He even sent them out with nothing but the simple garments they wore. This was to prove to them that He would supply all material needs. He will do this today. He will not supply all of our wants, but our needs. And, after making a careful appraisal, we will know that the needs for actual living here on earth are very simple.

The Bible says, "And why take ye thought for raiment?" This is enough for us to know

MY CHURCH

By Emma Betsy Larson

My Church—ordained of God
To be the channel of great truths divine—
The cradle of my faith through childhood days—
Blessed heritage is mine.

My Church—within thy sacred walls
I've learned the truth that sets men's spirits free.
Thy hymns of worship, praise, and love
Have come to me through thee.

My Church—where I can labor
And give my talents, time, and earthly store;
Thus help to lift the world toward God—
God bless and keep thee pure.

My Church—where sacred vows are said—
In thy great fellowship there marcheth on—
A host of valiant, faithful souls—
United faith, how strong!

My Church—the servant of my need,
In darksome hours, thou truly art the light
That shines upon the given way
That leads us from the night.

My Church—how great thy task today!
The world doth need the message thou canst give,
Of Christ's great saving power divine,
That all in Him might live.

—Selected from *The Christlife Magazine*.

what our Lord thinks of the small importance of wearing apparel! The person who is susceptible to the materialistic enticements of the world is not living up to the high standard to which he should attain. The Holy Spirit can only partly enter the person of one who cannot be satisfied unless he is constantly seeking and buying the newest things. They may be furnishings for the home, clothes, conveniences that dull the initiative, and things that serve to keep one from going all-out for our Lord. Vanity, envy, and covetousness are three of the most powerful weapons the devil uses. People become vain and proud of their money, homes, wearing apparel, and material conveniences and home furnishings. They want what others have and are not satisfied until their envy has been satiated. They covet things they cannot possess and thus are unsettled in their personal makeup.

The Gospel finds its most fertile spot in the life of a person who lives simply and who is immune from the things that keep the mind upset and desires restless. Into such a life the whole impact of the love of God makes its impression and the Holy Spirit finds its most inviting temple. The Gospel is a plain Gospel and is given in its fulness by our heavenly Father to a plain people. The Gospel is confounding to the worldly wise and vain people. Fools for Christ's sake are smarter than wise people who love the world and who are filled with pride and haughtiness. Wise indeed is the person who plainly accepts the truth of the Gospel and makes a practical application of it as long as he lives in the world. It means that he has a sort of heaven in which to prepare for the Heaven!

Dallas, Tex.

GOD'S ALL-SEEING EYE

The great astronomer Mitchell was one day making some observations on the sun, and as it descended towards the horizon, just as it was setting, there came into the range of the great telescope the top of a hill seven miles away. On the hill was an orchard, and in one of the apple trees could be seen two boys stealing apples. One was getting fruit, and the other was keeping watch. But there sat Professor Mitchell, seven miles away, seeing every movement of those two boys, just as plainly as if he had been there on the spot.

So men think and act now as if God's eye could not see them. Let us never forget, we cannot hide from God.

—Christian Herald (London).

Is it not a great comfort to remember that God is looking on when we pray to Him behind the closed door? Even when words will not come—we are so weary. Our heart is too broken to be able to frame definite petitions. We know not what to pray for as we ought—but remember God sees. "God is my witness" (Rom. 1:9).—H. P. B.

Let Us Think of Him

BY EDWIN RAYMOND ANDERSON

The Forty-fifth Psalm, one of a group of Messianic psalms, presents a lovely prophetic picture of our Lord Jesus Christ."

Let us, dear friends, take a moment aside and apart and let us think of Him, of the only One truly worthy of our thoughts.

And let us think of Him through the channel of the forty-fifth Psalm, so rich and so fragrant to the devout believer, and presenting a lovely prophetic picture of the Lord Jesus Christ, "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever" (v. 2).

Surely, such words must ever delight our Lord, for they speak of the joy and true desire of the heart in knowing and in seeing, "no man save Jesus only." Here the heart is truly His, nothing less, or apart. Everything else has come to fit the proper, secondary place. He fills the view, He occupies the vision. He verily becomes the Fairest of All, the Alpha and the Omega, the Lily of the Valley. How human language feels its weakness and limitation at this point!

And in the contemplation of this thought, there is the earnest desire that every child of His might enter into this sphere, and become completely taken up with the grace, the love, the beauty, the mercy, the richness of His precious, peerless Person. Surely this is needful in such a day as this, with the tides of coldness and indifference so manifest on every hand.

For the Psalmist, faith pressed forward to lay the full burden upon Him who was to come, the Great Deliverer, the Blessed Redeemer. Faith, for the Psalmist, found its whole weight and answer in the person of this Precious One, and there it could clearly rest with sufficiency and with satisfaction. We differ with the Psalmist with regard to dispensation, but nothing more. The needs and lessons of faith are unchanging. True faith must ever rest in the person of the Lord. Nothing apart from Him can ever suffice. Christ the true object, and as such, filling the whole of our spiritual horizon. This is His desire for us. And the desires of the Lord should, in all truth, become the corresponding desire of His blood-bought own.

Well, ours is indeed a restless age which has crowned the demons of speed, of hurry, of "push-and-go" with frail, mortal honor. Such thoughts and inclinations as to seasons of meditation, seem somehow to be pushed into the limbo of dust and unworthiness. But then, that is the course of this world. But the children of the Lord are surely not of this world, and need to testify to their separation by spending time alone and apart with the Lord. The world's word is "go"; but for the child of the Lord, there must also be "stop." "Be still and know that I am God" (Ps. 46:10).

The heart needs to be stilled so that it may feed upon Him and become more filled with His grace and beauty. In such a place of holy silence, we fix our minds upon the blessed Lord. We feed upon Him. We grow up into Himself. We find all to be truly centered in Himself alone. And that is the life that counts for the glory of His praise. Alas, that so few Christians have entered into the apprehension of this! How few there are to really declare,

"How sweet the name of Jesus sounds
In a believer's ear!"

But the lack is not with Him, for there is naught of restricted communion for the children of the Lord. There is no class, nor favor. Oh! to verily know Him, as the Fairest of All, to verily possess all that is of Himself!

"Thou art fairer than the children of men." Well, the more we come to know what is in man, the more we come to appreciate the blessedness of this. There are spots, blemishes, failings, limitations; none of us are free. But to turn from men, from even the best, to turn "full-orbed eye upon Jesus," what glorious contrast! Here we meet the perfect Man, the God-man, in whom none can e'er find aught of fault.

Examine Him from every angle, test Him on every proposition. The answer will ever be the same. "The coin rings true," or Scripturally, "I find no fault in this man" (Luke 23:4). Here is perfection, unspotted, unlimited. He did always those things which were right and true. He served, to the full, the perfect will of the Father. For this, the verdict was never lacking, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

In Him there was no wrong. Nothing was undone. Nothing was oversaid. Nothing was hasty. Never was this Blessed One, "too little and too late," for the needs of humanity. His perfection forbade explanation, and did away with all supposed apology. There was the blessed balance. There was love, there was mercy. There was also warning, and there was justice. Indeed, He could stand in the very camp of the enemy, and quietly search out their hearts with His tremendous word, "Which of you convinceth me of sin" (John 8:46)? Ah! who could dare give shadow of answer! He could say, "The prince of this world cometh, and hath nothing in me" (John 14:30).

Well then, what does it all "add up to," and what does it mean?

Simply this: Is He not worthy of the whole of our life and living? Can there be room for the least blight of unsundered living or halfhearted obedience? Such a view of Him as this, surely must forever crowd out all else. To truly see Him, for Himself alone

—that is the crux, the core, the center. And it always leads to its own inevitable answer—"My Lord and my God!"

Come then, O blessed One, and draw us wholly, utterly unto Thyself. May faith feed to the full upon Thy fairness, Thy beauty, Thy grace, and Thy glory. May this "heart-glimpse" of the Psalmist become ours in this hectic day, so that these hearts of ours may find their all alone in Thee.

And as the Scriptures say, "Then were the disciples glad, when they saw the Lord" (John 20:20).

Waterbury, Conn.

WATCHING THE SIGNALS

If you have ever ridden in the cab of a locomotive you cannot help having seen how carefully both the engineer and the fireman watch the signals. They both know that their own safety and that of their passengers depend on obedience to them. If they should run past a red signal it is likely that they will wreck their train and cause loss of life.

In recent years some of the railroads have equipped their passenger locomotives with a device which stops the train without the aid of the engineer before it reaches the red signal. It is a fine invention. Before it was put into use it was carefully tested under many different conditions to prove its value as a safety device.

One of these tests was made where an express train had run into an open switch and was wrecked with great loss of life because the engineer had not seen the red light of warning. With this safety device on the locomotive this same switch was left open and the engineer told to make no effort to stop the locomotive, unless the device failed to work. He sat ready to shut off steam and apply the brakes, but the device did it so nicely for him that he did not need to touch either the throttle or the brakes.

It would be a great thing if we could have some such device on ourselves in this rapid age, to stop us when we have missed seeing the danger signal, before we make a wreck of it. We are living so fast and there are so many things to take our attention that we often miss the stop signals until it is too late to stop. Then comes the trouble of getting out of the wreck, the loss of time, and the mark against our life record which ought to be kept clean.

In an age of speed and yet more speed, when many usual restraints and cautions are not working, it is all-important that we set up moral and spiritual signals of our own, watch for them and stop in time.

—The Friend.

I find that the point in which one is most apt to fail is in the "trust also." One can with comparative ease commit one's case to the Lord; but this is not enough. Having cast our burden on Him, we must leave it absolutely with Him, and not touch it again with a single finger-tip.—J. D.

OUR HOME CIRCLE

Everyday Chronicles

By CORA M. STUTZMAN

You will enjoy this chronicle of how life is lived one day at a time in a Christian home.

Sunday—

We dined with the Martins tonight. Ernest and Mary Herman with son Donny were also there. Mary Herman is a person I like to be with, and when I wondered why, I realized it is because she is unaware of self. She informed us womenfolk that they were soon to move on a farm. (Quite an undertaking at middle age when they have had no farming experience!) We asked her how she would like this new move, and her reply will long be remembered.

"I do not like going on a farm, but my husband and son do. If that is where they want to go then I will gladly go with them. After all, my job in life is to try and make them as happy as possible."

Noble woman she is! Too many of us wives and mothers greedily want husband to bend over backward to make things pleasant for us. We reason, "I sew on his buttons, clean his house, boil his soup, wash his socks and care for his children, therefore, I am entitled to all I can get." There would be happier homes if we had more Mary Hermans.

Tuesday—

Queer how a pot of bubbling oatmeal on the stove can make the thoughts sail in ever so many directions. Ugh! As a child I thought there was no worse cereal for breakfast. My declarations were loud and long that if I ever married and had a home of my own I most certainly would not cook oatmeal for breakfast. But strange as it may seem, the man of the house thinks oatmeal is just about tops. So, many a cold morning finds a pot of oats merrily cooking on my stove.

Oatmeal makes me think of Helen Snyder too. She is a lovely character. Helen and I shared a room at the hospital several years ago. Even if I did suffer untold pain at the time it is not that which I recall. But I do remember Helen and all the nice things that happened during that illness. (It seems there is compensation for every ill wind that blows our way.) Not many folks enjoy hospital trays; and many of us do grumble about the horrible soup and lumpy potatoes. But Helen did not do that. She eagerly looked forward to every tray; especially were her praises heaped upon the oatmeal that came to her every morning. To Helen it was cooked perfectly. She enjoyed life to the fullest and was very popular with both patients and nurses. And why? She spread cheer among

the patients and was appreciative of everything the nurses would do for her.

I feel sure it was good for me to have associated with Helen those few days.

Yes, even oatmeal can make you think of many things.

Friday—

Her letter came today. And those letters are a treat not to be reckoned in mere dollars and cents. Erla puts life into every line she writes. She lives that way, too. Yet she does it quietly and in an unassuming manner. She does not push herself to the front and seek for recognition and popularity. In the community in which she lives she is looked upon as a woman of sound judgment. I think of Erla as a home missionary. She is a modern Dorcas, for her dedicated sewing machine has stitched many a garment for poor souls. I believe she is as truly a missionary as if she had been sent to darkest Africa. There are many like her whom God has decreed to serve at home. Some of us are to sew for others, some to care for an invalid parent, some to teach little ones in the schoolroom, some to write letters of cheer to the sick, discouraged, and forgotten. Why should we fret at the task the Master has assigned us? He knows where we can do our best.

Tuesday—

A sewing machine is man's greatest invention. (So think two little tots!)

Grandma is to have a new apron, so the old sewing machine is opened to the awe-

THINGS THAT MAKE HAPPINESS

**Not what we have, but what we use;
Not what we see, but what we choose.
These are the things that mar or bless
The sum of human happiness.**

**The things near by, not things afar;
Not what we seem, but what we are.
These are the things that make or break,
That gives the heart its joy or ache.**

**Not what seems fair, but what is true;
Not as we dream, but the good we do.
These are the things that shine like gems,
Like stars in fortune's diadems.**

**Not what we take, but what we give;
Not as we pray, but as we live.
These are the things that build for peace,
Both now and after time shall cease.**

—Selected.

stricken view of Brother and Baby. I put the crisp green and white percale under the presser foot and away I whir. But, do I whir long? Baby pulls the drawers out of the machine and makes for herself a stage from which she may view the "work" a bit better. She grabs the spool in her fat patty. I stop and put the spool in place and thread the needle. Brother wants to put the presser foot down every time we make a new start. His questions are endless. "How does this go? Why does it do like this?" And so on, until the material might well be figured with question marks. He hopes, and I almost believe prays, that the bobbin will soon be empty, for on the sewing machine that is the best show. Baby grabs spool again and unthreads needle. Needle is again threaded. Baby grasps material, now the thread again and now the material. Her hands come so dangerously near the needle that I shudder, close the machine, and feel I'd accomplish about as much scaling the outside wall of the house. That feeling of frustration leaves, for I realize that the time is coming all too soon when the owners of those wondering blue eyes will no longer be an innocent lad and lass playing about my feet. How I will long for those times again which can never return!

Saturday, December 1

What a day for the first one in the Christmas month! (A belated Indian summer day it is, too.) The haze covers the prosperous farm buildings in the lowlands like a gentle smoke. It reaches out to the range of mountains in the distance, but does not quite succeed in hiding them, thus adding more enchantment to this rural scene. It is a glorious day in which to work and play; but I almost wish I could do naught but play! The children are shooed out of doors to soak up a few more vitamins while I rapidly wield dustcloth and mop. It seems I should start spring house cleaning today. It is an ideal day for the task, but the month is all wrong. The spring bug bites regardless of the date on the calendar and I enamel the children's rocker with a bright fresh coat.

Small son complains it is "bitter" hot when I tell him he should at least wear a light-weight sweater while outside.

The warm golden sunshine beckons the children's mother out, too. We play in the pine needles by the east terrace, and find beautifully shaped cones to bring into the house for decorations. Bees "thaw" and flies "unlimber" from the recent freeze and make merry this brief holiday. A dandelion even smiles up at us from the brittle grass.

"Thank you, Father, for this lovely day in which we could work, play, and pray. There will come days which will be gloomy and dismal, both in a natural and spiritual sense, but help us not to complain. Grant that we rather remember such days as this one, and that we realize too that golden days will be often repeated if we have patience to wait for them."

Drumore, Pa.

"Impure thought is spiritual suicide."

Building Christian Homes Today

BY ALTA MAE ERB

A paper read at a Child Welfare Conference held at West Liberty, Ohio, in April, 1951. The author is a writer on Child Nurture and a teacher in the field of Elementary Education. At present she is librarian of the Mennonite Publishing House.

Today is a challenging word in this subject. It is already too late for many youths to have the nurture of a Christian home. But we must build at once for those of tomorrow. Today, however, suggests more than a time. We must build in the time, place, and existing environmental conditions of this day.

What conditions of today have a deterrent influence on Christian home building, or at least make it difficult?

1. The rush of our living and its accompanying fatigue, although often unrecognized, are at the root of many failures to achieve the fine quality of relationship between husband and wife, between parent and children. Every age has a full program of activity today—too full to do well and live well at the same time. Life is too complex, too full for father, mother, and the children. The church, the community, the schools, and father's business all impinge on the family circle. The connections which a home has with these outside relationships may not be un-Christian. Mother's club may be for the betterment of the community, yet many a mother neglects her children while giving herself to her community. The greatest need of the community is for better children. Father may properly study dairying for the cause of better cows, for more money for his children. But the least need of our children is more money. They need father more than they need money.

The schools have taken on extracurricular activities that demand more and more time outside the school hours. The school is the predominant center of many a youth's life. The learning process of school today is an activity program reaching beyond the closing hours, which program is not necessarily bad. The church activities may take all or part of the family away from home many nights out of the week. As one considers many of the extra-home programs, we must ask to what extent has the failure of the home brought on the need for these outside activities.

2. The very evident materialism of today warring against the spiritual makes Christian home building a real task. The markets are full of things for the house, beautiful, economic, and timesaving. The house has taken precedent over the home.

3. Many of the basic commands of God pertain to the greatest happiness of the home. These commands for purity in sexual life, honesty in living, sacredness of the marriage vows, the sanctity of the Lord's Day, the use of God's gifts as good stewards, the kindly and helpful life—these commands are all flaunted and that very flagrantly. The morals of our times are very low.

4. Living today is relatively easy. Wages are high, markets are full, pleasures of all kinds are easily accessible. Inventions have

given us transportation, books, radio, and television. Danger signs are few. Prohibitions are out of style.

5. A few family pattern trends that Christians are following today are in the problem picture. Individualism is very dangerous; each one of the family goes his own way. He is on his own time, has his own money, and works out his own purposes. They tell us that the average city home in America is smaller than that of the European peasant, and that it is lived in less than any home in the world. The functions that once bound the family together and make family living essential for the most part have declined in importance. The family is not an integral unit in many homes. Another trend is in the size of the family. Thomas E. Gaddis said in Town Meeting that out of every hundred homes forty-four are childless and twenty-two have one child only. God's command concerning procreation and the education of offspring is given little or no attention.

The real problem in this discussion is how can we build Christian homes today?

God planned the Christian family for a purpose. It is to give foundation for a way of life to the citizens who make the church, the school, the community, the state, and the world of races and nations. These citizens must be individuals who are right; not individuals who have rights. The schools cannot teach our children the right. They must be started in this way long before school days, even nursery days. The church cannot take the place of the home either, even with its enlarged program and great desire to help. A character education study made by Harts-horne and May discovered that the home had more influence on the child than all other social institutions put together. Church, community, and school are trying to do what the home should do and can do. Character is made in home living. Train up as we should is a command for the home. Bring up in the nurture and the admonition of the Lord is Paul's injunction.

The influence for building good young men and women in the home must be greater than that of society. The community and school, with little or no Christian truth, can-

not build Christian character and personality. We cannot be in this world and not of it if we are not strong in another world. What is truth? What is right? The majority do not know. How could they teach it? The assumption in the present philosophy of the world is that nothing that is natural is wrong, that reason has no right which passion need respect, that God matters not. Each does what is right in his own eyes. From the nursery to college, in the community, among races, among nations we have problems. To solve these men are trying hard, but the trouble lies in the individuals. Godly individuals can be nurtured only in godly homes. The child must experience his surety of walk by the fact that he walks after truth. Prov. 10:9. Children must be taught to understand the world in which they live, not to ignore it. But they must be nurtured by experiences that lead them to believe in, cherish, enjoy, appreciate, and live by the truth of God. Parents and children must all come to see that the blessed people are those walking in God's truth.

To train up men and women for God must be the dominating purpose in the home. This in my mind is the greatest lack in our Christian homes. There are too many conflicting purposes which are wrecking well-intentioned homes. We cannot get fine young men and women without paying the price. Parents who are not wholeheartedly interested in building strong Christian homes will not give the time, energy, prayers, study, unselfish living that the job demands.

It is difficult for many parents to read a book like *Stop Annoying Your Child*, or *Does Your Child Obey?* They won't honestly face their shortcomings in child rearing. They do not care to listen to the writer or speaker who says there are no problem children, but only children with problems. We need understanding of each age—from infancy to adolescence. I am glad for the special studies given us all along the way, such as Ribble's *Rights of Infants*, Alschuler's *Two to Six*, Bacmeister's *Growing Together*, Overton's *Living With Teeners*. There is a helpful trend in literature on child training. Ignorance of the laws of growth of children causes parents to make many mistakes in training. Why do we study the growing-up process of chickens, hogs, or cows, and even sacrifice to help them grow up properly. Is it not to produce the best? How can we hope to raise the best children without much study and sacrifice? "Teach them diligently." We should study to show ourselves "approved unto God, a workman that needeth not to be ashamed" when the first child enrolls in the village school, or when the daughter has her first date, or the son starts up a new home of his own. Especially must we do better in keeping close to our adolescents in times of stress and strain. Many parents do quite well to this point, but fail here.

We cannot recover some of the old bonds of family living such as making our clothes together, raising all our food together, or keeping warm around the fireplace, but we must preserve strong emotional bonds if we are to root the family in happiness and security. This ultraindividualism that is wreck-



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Tuesday—

A sewing machine is man's greatest invention. (So think two little tots!)

Grandma is to have a new apron, so the old sewing machine is opened to the awe-

THINGS THAT MAKE HAPPINESS

**Not what we have, but what we use;
Not what we see, but what we choose.
These are the things that mar or bless
The sum of human happiness.**

**The things near by, not things afar;
Not what we seem, but what we are.
These are the things that make or break,
That gives the heart its joy or ache.**

**Not what seems fair, but what is true;
Not as we dream, but the good we do.
These are the things that shine like gems,
Like stars in fortune's diadems.**

**Not what we take, but what we give;
Not as we pray, but as we live.
These are the things that build for peace,
Both now and after time shall cease.**

—Selected.

stricken view of Brother and Baby. I put the crisp green and white percale under the presser foot and away I whir. But, do I whir long? Baby pulls the drawers out of the machine and makes for herself a stage from which she may view the "work" a bit better. She grabs the spool in her fat patty. I stop and put the spool in place and thread the needle. Brother wants to put the presser foot down every time we make a new start. His questions are endless. "How does this go? Why does it do like this?" And so on, until the material might well be figured with question marks. He hopes, and I almost believe prays, that the bobbin will soon be empty, for on the sewing machine that is the best show. Baby grabs spool again and unthreads needle. Needle is again threaded. Baby grasps material, now the thread again and now the material. Her hands come so dangerously near the needle that I shudder, close the machine, and feel I'd accomplish about as much scaling the outside wall of the house. That feeling of frustration leaves, for I realize that the time is coming all too soon when the owners of those wondering blue eyes will no longer be an innocent lad and lass playing about my feet. How I will long for those times again which can never return!

Saturday, December 1

What a day for the first one in the Christmas month! (A belated Indian summer day it is, too.) The haze covers the prosperous farm buildings in the lowlands like a gentle smoke. It reaches out to the range of mountains in the distance, but does not quite succeed in hiding them, thus adding more enchantment to this rural scene. It is a glorious day in which to work and play; but I almost wish I could do naught but play! The children are shooed out of doors to soak up a few more vitamins while I rapidly wield dustcloth and mop. It seems I should start spring house cleaning today. It is an ideal day for the task, but the month is all wrong. The spring bug bites regardless of the date on the calendar and I enamel the children's rocker with a bright fresh coat.

Small son complains it is "bitter" hot when I tell him he should at least wear a light-weight sweater while outside.

The warm golden sunshine beckons the children's mother out, too. We play in the pine needles by the east terrace, and find beautifully shaped cones to bring into the house for decorations. Bees "thaw" and flies "unlimber" from the recent freeze and make merry this brief holiday. A dandelion even smiles up at us from the brittle grass.

"Thank you, Father, for this lovely day in which we could work, play, and pray. There will come days which will be gloomy and dismal, both in a natural and spiritual sense, but help us not to complain. Grant that we rather remember such days as this one, and that we realize too that golden days will be often repeated if we have patience to wait for them."

Drumore, Pa.

"Impure thought is spiritual suicide."

Building Christian Homes Today

BY ALTA MAE ERB

A paper read at a Child Welfare Conference held at West Liberty, Ohio, in April, 1951. The author is a writer on Child Nurture and a teacher in the field of Elementary Education. At present she is librarian of the Mennonite Publishing House.

Today is a challenging word in this subject. It is already too late for many youths to have the nurture of a Christian home. But we must build at once for those of tomorrow. Today, however, suggests more than a time. We must build in the time, place, and existing environmental conditions of this day.

What conditions of today have a deterrent influence on Christian home building, or at least make it difficult?

1. The rush of our living and its accompanying fatigue, although often unrecognized, are at the root of many failures to achieve the fine quality of relationship between husband and wife, between parent and children. Every age has a full program of activity today—too full to do well and live well at the same time. Life is too complex, too full for father, mother, and the children. The church, the community, the schools, and father's business all impinge on the family circle. The connections which a home has with these outside relationships may not be un-Christian. Mother's club may be for the betterment of the community, yet many a mother neglects her children while giving herself to her community. The greatest need of the community is for better children. Father may properly study dairying for the cause of better cows, for more money for his children. But the least need of our children is more money. They need father more than they need money.

The schools have taken on extracurricular activities that demand more and more time outside the school hours. The school is the predominant center of many a youth's life. The learning process of school today is an activity program reaching beyond the closing hours, which program is not necessarily bad. The church activities may take all or part of the family away from home many nights out of the week. As one considers many of the extra-home programs, we must ask to what extent has the failure of the home brought on the need for these outside activities.

2. The very evident materialism of today warring against the spiritual makes Christian home building a real task. The markets are full of things for the house, beautiful, economic, and timesaving. The house has taken precedent over the home.

3. Many of the basic commands of God pertain to the greatest happiness of the home. These commands for purity in sexual life, honesty in living, sacredness of the marriage vows, the sanctity of the Lord's Day, the use of God's gifts as good stewards, the kindly and helpful life—these commands are all flaunted and that very flagrantly. The morals of our times are very low.

4. Living today is relatively easy. Wages are high, markets are full, pleasures of all kinds are easily accessible. Inventions have

given us transportation, books, radio, and television. Danger signs are few. Prohibitions are out of style.

5. A few family pattern trends that Christians are following today are in the problem picture. Individualism is very dangerous; each one of the family goes his own way. He is on his own time, has his own money, and works out his own purposes. They tell us that the average city home in America is smaller than that of the European peasant, and that it is lived in less than any home in the world. The functions that once bound the family together and make family living essential for the most part have declined in importance. The family is not an integral unit in many homes. Another trend is in the size of the family. Thomas E. Gaddis said in Town Meeting that out of every hundred homes forty-four are childless and twenty-two have one child only. God's command concerning procreation and the education of offspring is given little or no attention.

The real problem in this discussion is how can we build Christian homes today?

God planned the Christian family for a purpose. It is to give foundation for a way of life to the citizens who make the church, the school, the community, the state, and the world of races and nations. These citizens must be individuals who are right; not individuals who have rights. The schools cannot teach our children the right. They must be started in this way long before school days, even nursery days. The church cannot take the place of the home either, even with its enlarged program and great desire to help. A character education study made by Harts-horne and May discovered that the home had more influence on the child than all other social institutions put together. Church, community, and school are trying to do what the home should do and can do. Character is made in home living. Train up as we should is a command for the home. Bring up in the nurture and the admonition of the Lord is Paul's injunction.

The influence for building good young men and women in the home must be greater than that of society. The community and school, with little or no Christian truth, can-

not build Christian character and personality. We cannot be in this world and not of it if we are not strong in another world. What is truth? What is right? The majority do not know. How could they teach it? The assumption in the present philosophy of the world is that nothing that is natural is wrong, that reason has no right which passion need respect, that God matters not. Each does what is right in his own eyes. From the nursery to college, in the community, among races, among nations we have problems. To solve these men are trying hard, but the trouble lies in the individuals. Godly individuals can be nurtured only in godly homes. The child must experience his surety of walk by the fact that he walks after truth. Prov. 10:9. Children must be taught to understand the world in which they live, not to ignore it. But they must be nurtured by experiences that lead them to believe in, cherish, enjoy, appreciate, and live by the truth of God. Parents and children must all come to see that the blessed people are those walking in God's truth.

To train up men and women for God must be the dominating purpose in the home. This in my mind is the greatest lack in our Christian homes. There are too many conflicting purposes which are wrecking well-intentioned homes. We cannot get fine young men and women without paying the price. Parents who are not wholeheartedly interested in building strong Christian homes will not give the time, energy, prayers, study, unselfish living that the job demands.

It is difficult for many parents to read a book like **Stop Annoying Your Child, or Does Your Child Obey?** They won't honestly face their shortcomings in child rearing. They do not care to listen to the writer or speaker who says there are no problem children, but only children with problems. We need understanding of each age—from infancy to adolescence. I am glad for the special studies given us all along the way, such as Ribble's **Rights of Infants**, Alschuler's **Two to Six**, Bacmeister's **Growing Together**, Overton's **Living With Teeners**. There is a helpful trend in literature on child training. Ignorance of the laws of growth of children causes parents to make many mistakes in training. Why do we study the growing-up process of chickens, hogs, or cows, and even sacrifice to help them grow up properly. Is it not to produce the best? How can we hope to raise the best children without much study and sacrifice? "Teach them diligently." We should study to show ourselves "approved unto God, a workman that needeth not to be ashamed" when the first child enrolls in the village school, or when the daughter has her first date, or the son starts up a new home of his own. Especially must we do better in keeping close to our adolescents in times of stress and strain. Many parents do quite well to this point, but fail here.

We cannot recover some of the old bonds of family living such as making our clothes together, raising all our food together, or keeping warm around the fireplace, but we must preserve strong emotional bonds if we are to root the family in happiness and security. This ultraindividualism that is wreck-



ing our homes, even our Christian homes, can be thwarted only by building strong relationships in the family. But these cannot be built or recovered by a command or in a day, but come only by intelligent and purposeful nurture in true love over the years. Every member of the family must feel a genuine belongingness, must be proud to belong, must be enthusiastic about the standards of those living in the home, and must champion the body of truth that is in the home; he must be a self-controlled and self-disciplined member of a very happy Christian family. To build these spiritual, psychological, and cultural bands that are necessary requires our utmost time, energy, wisdom, prayer, consecration, and devotion.

Let's make our homes beautiful and attractive with good music, good pictures, good poetry, books for every age and worthy purpose, with Christian living in the fruit of the Spirit, with happy sharing in the housekeeping, with happy times together in the home, in the yard, and away from the home.

One price that many parents will have to pay for a Christian home that really nurtures Christian children is to eliminate some of the present activities. Life just cannot succeed when it is too full and rushed. It takes time to nurture children. It takes time to be a good father and a good mother. It takes a heap of living to make a home. Time given to serving community, church, and school encroaches too much on the time at home. The minutes must be written up, so Mother can't read tonight. Daddy must read for his after-dinner speech. Or Mother must prepare some lovely salad for the church celebration. Does she ever have time for lovely things for the home folks? When children come home from school is Mother there to hear the school news? Does Father take time to develop hobbies with his children? In reorganizing our homes to fit the activity age, we have been thinking we could do it with modern economic gadgets which save time and energy. But does the family get this time which is saved, or do these gadgets just permit us to stay away longer, knowing that the automatic machines are taking care of our dinner, our dishes, and our washings. Is our living simple? Is our house planned for living, or for an exhibit of cleanliness, orderliness, and the last word in convenience? It is the fatigue of the rush that is telling on parents and children. All must counsel together and choose what activities outside the home can be followed. Choose those only that support and supplement the home. Many that we will have to eliminate are good activities, but eliminate we must, or our homes are gone.

And just one more suggestion we may add. Parents, ministers, church workers, Christian doctors and all who can should help do a better job of preparing our young people for successful marriage and home building. We appreciate the many excellent books that are on the market for this help. As a church we must bring forth to our people from press, pulpit, and council room more and better help to preserve, build and enrich Christian homes. The Commission for Christian Education and Young People's Work has for its emphasis in 1951 and 1952 the Christian

home. Five pamphlets on five needed subjects are about ready for the press. These pamphlets are entitled, "Dating," "Courtship and Engagement," "You are Going to Get Married," "Living Happily Married," and "You Are About to Become a Parent!" A bibliography for reading on different phases of home building is being prepared. This will also include reading for children and for youth on sex problems.

Divorce does not reveal all the instabilities of the family. Many unhappy Mennonite families remain together. Conflicts came into these homes, as they do to the best of homes, but there was not enough love and intelligent and co-operative effort to adjust to the problems which arose. There is too

MARY'S HEART HAS NEED OF MARTHA'S HANDS

By Alice Hansche Mortenson

I have been so busy, Lord, today,
There hasn't been much time to kneel and pray.

But, oh, I'm glad you're One who understands

That Mary's heart has need of Martha's hands.

I'm glad You're not in quiet rooms alone;
But in each corner of this busy home
You've walked with me in close communion sweet,

Thus working—I was sitting at Your feet.

And though I longed to cast aside my care,
'Twas Martha's hands that caused me to prepare

That extra lunch for unexpected guest.
It was for Thee, and so I did my best.

You know the other interruptions that we had;

That heart we tried to comfort, who was sad;

The plumber who came back to fix things right,

To whom I spoke of Thee, the one great Light.

That letter from our little lad at camp,
Begging for a box of "eats," the scamp!
And how, because his trust I would not fail,

I saw that there was something in the mail.

That tiny tot, whose parents we would win,

Coming with her doll—of course, I let her in;

She often comes my cookie jar to seek;
She started at our Sunday school last week.

And when at last, all quiet and alone,
The urgent ringing of the telephone,
Telling of a need yet unfulfilled,
But clinging to Thy hand my heart is stilled.

And so the day is gone, the precious moments spent;
So far from what I'd planned—my first intent!

But, oh, I'm glad You're One who understands

That Mary's heart has need of Martha's hands.

—Selected.

little democratic living in many or most of our homes, due to the fact that the worth of persons is not recognized and therefore not appreciated.

For this great task our people need more help. Leaders must give themselves to a study of problems involved. Our periodicals must give the people specific guidance. Parents must study. The church should see the problem as important as that of evangelizing. We have an all-time-consuming job of love—to build Christian homes in which we will nurture children for the Lord.

Marriage must be lifted in truth to a holy ordinance; home living must be godly conduct; how children grow and nurture must be understood and appreciated; the nurture given God's children must be wise and Christian; Christian home-building must be a love-motivated purpose if the home is to turn out strong Christian men and women.

Scottdale, Pa.

TOWARD MORE JOYFUL SINGING

By Walter H. Dyck

The words of one of the most joyful songs in the English language was written in 1903 by Henry van Dyke. It was written to the beautiful tune, "Hymn to Joy," in the last movement of Beethoven's Ninth Symphony. Have you ever noticed its rich content? Have you been conscious of how it encourages joyful singing?

Have you noticed, too, the author's use of numerous alliterative couplets—sets of two words beginning with the same letter of the alphabet? As you sing it next time notice at least twelve of these couplets, aptly chosen, which he uses so effectively. Here they are:

Looking to God, he says, "God of glory" and "Lord of love." Seeing man, he thinks of the "sin and sadness" and the "dark of doubt." He prays to the "Giver of immortal gladness" asking that He may "reflect Thy rays." As lover of nature, he refers to "field and forest" and "flowing fountain." To him, God is "giving and forgiving" "ever blessing, ever blest." He recognizes all who "live in love" as belonging to God. He sees the relationship between "Father-love" and "brother-love."

Whether you are a pastor, a superintendent, or a happy, or often not too happy, child of God in the pew, suggest the song, "Joyful, Joyful We Adore Thee" (Church Hymnal No. 25) as a fitting and loving tribute to a loving Saviour and Lord. It is fitting at Christmas time, although not listed among the Christmas hymns.

Whitewater, Kans.

I think the first virtue is to restrain the tongue. How wise is he who knows how to be silent even though he is in the right.—F. W. F.

Basic Training—When?

BY MARY KATHRYN KING

The basic training for service for God is received in the early years of the child.

Why should we discuss childhood training in connection with a life of Christian service? If it is to be a lifetime service, it seems that in the earliest days of that life would be the logical time to begin preparation for it. But people may say that since children do not think in the abstract we should not burden their minds with spiritual things. God told the children of Israel, "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children." Would we think the Old Testament law would be easy for a child to grasp? Would God ask His people to do the impossible? Through the providence of God, Moses received his basic training for the service of God at his mother's knee. The foundation for Samuel's busy-for-God life was laid in his early years. Human nature is still the same as it was in those ages long past. If children then could be trained for service it is still possible today. It has been proved and is an accepted fact that childhood is the proper time for any basic training.

When is the best time to lay the foundation of a building? When it is half built? It is possible to put a foundation under a building that has stood for years, but how difficult is the task! We all, no doubt, know people who were deprived of spiritual training in their childhood who lived more dynamic Christian lives than many who spent those early years in a very spiritual atmosphere. Some may say then, "If that is true why not postpone the foundation for Christian service until mental maturity is reached?" Do we wait for mental maturity to train a child in the material things?

Just why is childhood the proper time to lay the foundation for a life of service for God? The first reason goes back to the proper time to lay the foundation for a building. It can be done with so much greater ease, with many less handicaps.

There are some tendencies in the original nature of a child that make this early period of life a very appropriate time for this basic training. General physical activity gives the child much satisfaction. This tendency can be directed so that some of his activities will teach spiritual truths while others will give him experience in doing the kind, helpful deeds which go with Christian service.

Even the instinct of pugnacity can be of value to the one who would serve the Lord. However, it must be restrained from becoming the usual anger which does harm rather than good. Therein lies the responsibility to train the child to use this tendency to overcome obstacles in his Christian life and to fight against the powers of evil.

We all know that an individual cannot be engaged in Christian service and be a hermit. He must be with people. He must share, he must co-operate, he must know how to get along with others, and how to work

with them without any compromise in principles. This training can be given the child by directing his social instinct into channels that will build his Christian character. In his tendency to seek the company of others, above all, he should be trained to seek the companionship of Christ.

Very early the child tends toward self-assertion. There is no place in Christian service for the conceit and arrogance which results from the wrong development of this trait. However, the proper guidance of assertiveness will cause it to be the basis for traits such as persistence and determination which can be well used in the Lord's work.

The submissiveness, and its accompanying humility, of the child are very important characteristics for the one who would serve the Lord. Closely related to these is the impulse to trust. Before the child misplaces his trust, he can be trained to confide and depend on God.

The curiosity of a child furnishes an instinctive basis of learning. How much easier it is to guide the child toward seeking his knowledge through proper channels than to change the firmly established intellectual desires of an older person! A foundation for Christian service must have a desire for learning spiritual truths.

Beginning in very early childhood and continuing throughout life, individuals seek the approval of others. Wilfred Powell says that "if wrongly directed, the impulse to seek approval may produce the stalwart defender of traditionalism, the slave of fashion, and the pander to the crowds." On the other hand, with proper direction from its earliest beginnings, Powell says that "with the acquiring of knowledge, the broadening of experience, and the deepening insight, a higher approval will be sought and the growth of the Christian may continue until even the cry of the multitude for his blood cannot deter him from his purpose because of the inner approval of the voice of God."

Paul had confidence in Timothy as a Christian worker because from childhood he knew the holy Scriptures and he saw in Timothy the genuine faith that Paul had seen in his mother and grandmother. Childhood is the best time to lay the solid foundation for Christian service, for in this formative period of life character is built, personality is developed, impressions are received, attitudes and ideals are formed, habits are taken on, and desires are developed. In all these, Christian guidance and emphasis are essential to the individual who would be a workman approved by God and "that needeth not to be ashamed."

West Liberty, Ohio

God's business is not to be done wholesale. Christ's greatest utterances were delivered to congregations of one or two.—Moody.

A BABY IS MORE IMPORTANT

"A baby is more important than a television set," said an eight-year-old boy (who had a baby brother) to a seven-year-old neighbor (who had a television set). Remembering that he lives in a house which stands out in its neighborhood because it is the only one without a TV antenna, we know what it meant for him to value a baby brother above television.

"A baby is more important." Many modern parents do not believe it. Faced with monthly payments on the deep freeze, the station wagon, the Cape Cod cottage and its proper furnishings, they cannot afford a baby who will grow up to be more of a financial burden.

"A baby is more important." The strategists who deal with the destinies of millions do not believe it. They would rather blow up a village than have it fall to the enemy, no matter how many babies starve and go homeless. They watch the moving lines of battle and test the delicate balances of power. What difference do a few orphans make one way or the other? They cannot be concerned with babies—except as possible replacements for their conscripted armies.

"A baby is more important." God believes it. He sent a baby to Bethlehem to become the Saviour of the world. He places an infinite value on every human life that comes into the world. So highly does He prize even the least of them that He Himself suffered to save them.

"A baby is more important." The eight-year-old boy has learned a profound lesson. They are all important—the babies in Africa who have not yet heard of Jesus Christ, the babies in China and Korea who are homeless, the babies in homes where they are unwanted, the babies God entrusts to Christian parents. Let us never regret the sacrifices we may have to make in order that they may grow up to love God and serve Him.—K. M. in Gospel Messenger.

BEER BELONGS, BUT WHERE?

This is a story of a Carrolton, Missouri, farmer and his wife. At last reports his wife was in the hospital and he was answering questions propounded by certain public servants.

They wanted to know why his wife was suffering from fractured jaws, numerous cuts, bruises and internal injuries.

This is the story the husband told:

He and his wife had stopped in a tavern and had several beers. Upon returning from the home of her stepfather, they visited the tavern again and consumed more beer. On the way home an argument arose, he struck his wife with his fist, and followed this up with a general workover.

He says he didn't drink anything but beer and the evidence supports his claim.

"Beer belongs." In this tolerant, friendly, freedom-loving nation, "beer belongs," but its belonging is mighty tough on some people whose address is frequently the hospital or the jail. As for what happens to the children so very frequently in homes where "beer belongs" well, we just don't want to talk about it.—Clipsheet.

MISSIONS

Eastward to the Sun VIII. Along the Dykes and Canals of Holland

BY SANFORD C. YODER

This month Bro. Yoder takes us to the land of Menno Simons, the great Anabaptist leader from whom the Mennonite Church derived its name. You will appreciate his interesting description of the country and people of the Netherlands.

Netherlands is a land of tulips and other flowers, thrifty people, and a lore of history with which Dutch Anabaptism is closely connected. When I crossed the border one morning in late August the tulips had long since shed their blooms, but other flowers had taken their place and filled the atmosphere with fragrance and the countryside with color. The skies were blue, and the sun gave off a kindly warmth which afforded us days of comfort and enjoyment. Windmills flopped their wings lazily in the breeze, as if in protest against the drudgery of lifting the water over the dykes and pouring it into the sea.

I was on the way to Amsterdam where the Mennonite Central Committee has its headquarters from which it directed its relief work during the days of Holland's need following the war. Naturally the landscape is almost monotonously flat. Much of it has been reclaimed from the sea and consequently is below sea level. This, however, is relieved by the beauty of the lakes and dykes and canals that are seen everywhere. Roads often follow these waterways and not infrequently they are on top of the ditch banks. Clumps of timber, farmsteads, fields of growing grain and meadowland filled with herds of the famed Friesian dairy cattle, make one forget the contour of the country which might otherwise seem as drab and uninteresting as are the level, treeless plains of the United States and Canada.

This process of reclamation has been going on for a long time. Dutch engineers are past masters at dyke building. For centuries they have been throwing up their embankments to set new boundaries for the sea. Previous to the war several new tracts had been reclaimed and were brought into production. Then hostile armies cut the banks and flooded the land with the salt-laden waters. New buildings that had sheltered families who were happy in the pursuit of their labors, were reduced to ruins and the occupants were compelled to give way before the encroaching floods and to see their homes destroyed.

More than a century ago, I was told, a Mennonite engineer drafted the plan for a

dyke across the mouth of the Zuider Zee (Southern Sea) which indents the northern part of Holland. In recent years this project was undertaken, and previous to the last world war it was completed. Since then the water is being gradually drained off, and by the middle of this decade (1955) it is hoped to have the major part of it completed. Then will come the dyke builders and canal diggers who will empty the small pockets of water that remain or confine them within



Church Where Menno Simons First Preached,
Pingjum, Holland

safe bounds as lakes and resorts that will become recreation spots. The floor of what was once the sea will then furnish homes, farmsteads, and village sites for many of the thrifty folks of the nation.

Racially the Dutch are of Teutonic origin. Historians tell us that the majority of them are of the old Bavarian stock. This element is said to comprise about seventy per cent of the population. The rest is made up of

Flemish and Frisians. They are peace-loving people, thrifty, industrious, and progressive. During the first World War they, together with several others of the small nations of Europe, maintained their neutrality though surrounded by hostile armies on every side. During the second World War that same situation would likely have prevailed had not the country been ruthlessly invaded. We think of them as a stable, conservative people, who love their homes, their homeland, and their families.

But one time when the rulers of other lands were adding new territory to their domains, these people sought to expand their holdings also. By some means they acquired New Amsterdam—now New York—and some islands of the sea. When Africa was parceled out among the nations the Dutch got their share and set up a little empire in the southern part of that continent only to lose it to the British at the turn of the last century.

Judging from some of the legends and tales of the past, their sailors had their hands also in the mischief that the sea rovers made among the treasure-laden vessels that were sailing homeward with loot and booty taken from the people of the New World that had recently been found.

"Simon Danz (the poet says) has come home again
From cruising about with his buccaneers.
He has singed the beard of the King of Spain,
And carried away the Dean of Jaen
And sold him in Algiers.

"Restless at times with heavy strides,
He paces his parlor to and fro;
He is like a ship that at anchor rides
And swings with the rising and falling tides
And tugs at her anchor tow.

"So he thinks he shall take to the sea again,
For one more cruise with his buccaneers,
To singe the beard of the King of Spain
And capture another Dean of Jaen.
And sell him in Algiers."

Thus far Holland's kings have escaped with their beards unsinged and its queen still carries her head on her shoulders. Holland is one of the few monarchies that survived the upheaval of the last quarter century. Its queen is greatly loved and is, no doubt, worthy of all the affection and honor her people bestow upon her. The Royal Palace is outside The Hague, its capital city. It is a long sprawling building set in the midst of spacious grounds which are beautifully landscaped. Compared with the ornate and extravagant domiciles of the royalty of other lands, this place is quite modest, and if one may judge from its exterior, it fittingly symbolizes the nation's sturdiness, frugality, and thrift—virtues that have become strangers in many lands.

In Holland there is complete religious liberty. The Reformed Church claims the largest membership. The rest of the churchgoing population belongs to the Roman Catholic, the Old Catholic, the Jews, and smaller Protestant or evangelical sects. Among the latter is the Anabaptist or Mennonite group which numbers around fifty thousand members. Though this body is small, it occupies

a position of influence in the country that is altogether out of proportion to its size. These people figure large in the fields of business and industry, and the learned professions, such as law, medicine, and teaching, as well as in the arts and crafts. Among them have been several artists of note whose paintings hang in the galleries of the state and of other lands. Many have occupied high and important positions in the affairs of the nation. Their names are familiar in the fields of jurisprudence—some having held positions in the Supreme Court. Others were active in statescraft and have served their

names that are carved in the tables around which the prospective theologians and scholars sit, the students who study here have at least some of the characteristics in common with those one meets with on the campuses of American colleges and universities.

A Sunday morning worship service at the Singel Doopsgesinde Church was not only interesting but edifying. After the preliminary service, which consisted of singing, Scripture reading, comments and prayer, the sermon was delivered by a lady minister. As I think of it now, her address was

the most finished piece of pulpit oratory I have ever heard. Not only was it well composed and excellently delivered, but its content was Biblical and its exposition sound. One came away knowing what was wrong with the rich man who had to enlarge his barn in order to provide storage for his crops. The church is an old one, hidden from the main thoroughfare by other buildings which were placed between it and the passing public in order to screen it from critical and unfriendly

eyes in the days when worship such as was conducted here was not tolerated.

But this game of persecuting those who were not in accord with the prevailing and dominant practices of the church that was in power was one at which both sides could play. Not only did those of the Protestant faith go into hiding when the Catholics were in power, but when it happened, as it sometimes did, that the authority shifted, then the Catholics had to find secret shelters for their meetings. One of these places is known as the "Church of the Blessed Christ in the Attic." It was pointed out to us in a thickly populated section of Amsterdam. Stories above the pavement, in a secluded attic, the worshipers used to gather for their services. Today the windows are boarded up and the space where masses were said and confessions were heard is now used for more secular purposes. Such remnants of the misguided zeal of earlier followers of Christ belong to bygone days in lands like Holland where worshipers now have the freedom to follow their convictions as long as they are decent. In some of the other lands where Christianity failed so miserably because of the poor way in which it was represented and practiced, the liberty that once existed is now eclipsed and darkness reigns again. What a tragedy!

A day in the city and its environs under the guidance of Dr. Hylkema, a devoted Christian and a good companion, took us along the dykes and canals to such places as Zaandam where children played in the

street and housewives gathered around the hucksters that sold their wares from the truck or other conveyance. Here we visited an old Mennonite church with its elevated pulpit and sand-covered floor. In the rear was a room now used for storage in which was a fireplace covered with porcelain tile containing pictures illustrating Bible characters or bits of Biblical history. This was one of the devices, so our guide said, by which children were taught the Scriptures on long winter evenings when the family gathered around the glowing embers by the hearthside. A kindly old woman, whose husband is the keeper of this church, admitted us to the building. On our return to the home of this good soul to return the key and express our appreciation for her kindness we were invited to stay for tea. She sat in her quiet room loaded with the perfume of flowers. Her kindness and calmness took me back in memory to a home I often visited in my childhood—grandmother's house. The rich fragrance of her plants and the enticing aromas of her kitchen are inseparably connected with the thoughts and memories of her name. The glory and goodness of those quiet, leisurely days have long since been lost and we are now so loaded with conveniences and labor-saving devices that we can hardly pause in the multitude of duties to be neighborly. And yet we talk about imposing our "American way of life" upon those who have time to be "rich in spirit" and are contented with simple things.

Our trip also led us out to the island of Maarken, off the west coast of the Zuider Zee. Here the village folks dressed in their quaint garb of long ago spend their time fishing and selling novelties—wooden shoes, post cards, and knickknacks—to tourists and sight-seers. When this body of water is drained and turned over to farmers and husbandmen, the fisher folks and vendors of curios and novelties will need to look else-



In Some Sections of Holland People Still Wear Their Picturesque Costumes

country in its legislative bodies and in the higher councils of the government. Though many of them are occupied in learned professions, the majority remain "children of the soil"—farmers and husbandmen—humble, industrious, highly skilled tillers of the land as are their coreligionists wherever they are found.

Amsterdam escaped the destruction and ravages of the war. Judging from the present condition of its buildings the damage was small. Other cities like Rotterdam, which were industrial and shipping centers, suffered devastation that beggars description. But the Dutch with their characteristic zeal and energy have already pulled themselves out of the ruins and are on the road to recovery. New buildings are rearing their heads above the rubble. Harbors are being cleared of the debris and wreckage of war. Docks are being repaired or rebuilt and put into service. Its freighters and passenger ships sail the seas and shuttle back and forth between many parts of the world. The scars on her landscape will gradually be eradicated, but the bruises of the soul heal slowly unless mollified by grace divine. Memories of their experiences during the war are bitter!

A trip through the city took us to the Seminary of the Dutch Mennonites. The school was not in session, but the library was open. Through the courtesy of the custodian we were shown this remarkable and most valuable collection of Anabaptist materials in the world. Judging from the



Holland Is the Land of Windmills

where for fishing grounds and customers for their fish and lobsters and other wares.

One day, in company with a couple from Heerewegen, Jan and Mary (Bergman) Matthijssen, and a relief worker from the U.S.A., we drove a requisitioned Ford to Friesland—The Menno Simons Country—in northern Holland. En route we saw the devastation which the floods had wrought when the dykes were cut during the war. Lands had become salt marshes again and buildings were filled with the sand and silt of the sea. But the patient farmer folks, children of the good earth, refuse to be defeated. Already some of the fields have been reclaimed and are on the way to become productive again.

Our route took us across the twelve-mile-long dyke which cuts off the Zuider Zee from the North Sea. The top of this wall has become a beautiful drive with towers of observation along the way. During the war the German armies set up all kinds of barricades across this causeway which connects the north country in order to retain their control over the area.

This section is rich in Mennonite lore. Somewhere here Menno Simons was born and began his ministry as a priest in the Church of Rome. The building in which it is thought that he held mass and heard confessions still stands at Witmarsum. Another small church at Pingjum now "hidden" from the street by a little store and dwelling house is at present used by the Mennonites for their services. This place may also have been in use in Menno Simons' day, and it is possible that he proclaimed the Gospel from its pulpit. Outside of Witmarsum, a little distance off the road, stands a stone shaft erected to his memory. Here, too, he did a large part of his work in the interest of bringing together the Anabaptist or Doopsgezinden groups and molding them into a united body of believers. This monument marks the place on which it is thought the building stood in which he ministered after he left the Roman Church.

Heerewegen, or literally, "The ways of the lords," which was previously a place frequented by the aristocracy, was used as a home for children in the days following the war when the Mennonite Central Committee maintained feeding stations throughout a number of European countries, as well as homes to shelter the needy or homeless ones that were adrift. More recently it has been set apart under M.C.C. management as a place for conferences and meetings of various kinds such as fall within the scope of the purpose of this organization. The buildings consist of a large house for the manager and guests, rooms for conferences, devotions, and prayer meetings. A lovely Swiss cottage designated, "Lob Gott," because of the motto: "Fruehen Morgen Keine Sorgen, Lob Gott," which is inscribed in the gable above the door facing the drive. This building houses the library and offices of the Dutch Peace group. The "Hans-und-Gretel" cottage shelters the male personnel, and a larger structure, which once served as a coach house, has been remodeled and transformed into a chapel-hostel known as the Menno-

meetinghouse. These buildings are located on a twenty-acre wooded tract, with paths and quiet nooks for rest and meditation. It is what its present usage suggests, a "House of Peace." After the busy weeks preceding my arrival in the Netherlands the quietness of Heerewegen was a resting place indeed. At that time the children's work was being discontinued. And the change as above described was in the process of being carried through.

On Sunday morning we drove from this quiet secluded spot to Amsterdam. It seemed as though the whole population was out on bicycles or in motor boats. In my travels I have become accustomed to seeing new things and am not too much surprised when something unusual appears. But this seemingly endless, colorful array, on holiday bent, was so different that it became impressive. What a stream of happy folks this was moving along on wheels! It was far more charming and intriguing than any automobile procession with its blaring horns, screeching brakes, and noisome smells of gasoline, loaded with folks whose nerves in such congestions are tense, their faces hard, their dispositions irritable, and their tempers short.

In Holland people are never far removed from water. The canals, lakes, and the sea furnish opportunity for boating. Recreation centers of all sorts spring up along these waterways and lakesides. Around some of them have grown up camps for the youths of religious groups. In ventures such as this the Holland Doopsgezinden have made much progress. Here people young and old come for rest and recreation, as well as for religious retreats and meetings of various kinds.

THE VOICE DIVINE

A time must come to each and all, it seems,

When we must lay aside youth's rapture-dreams,

And at life's crossroads pause in indecision;

**But we may hear a voice, as in a vision,
"Be still, and know that I am God."**

And soon or late all who pass down this road

Must grope through darkness with fate's heavy load—

**Like Christ, must face Gethsemane alone,
But strength comes with His voice in soothing tone,**

"Be still, and know that I am God."

**He speaks today to calm a troubled world,
Bids us, with truth's brave banners all unfurled,**

**Go forward to new conquests in His name,
His words to all the fearful to proclaim,
"Be still, and know that I am God."**

**Apostles, martyrs, all the saints of old,
Heard and obeyed His voice, His message told,**

And counted not the cost. There lies today,

**As then, a stricken earth to hear Him say,
"Be still, and know that I am God."**

—Clyde Edwin Tuck.

Mennonite Central Committee centers on the continent are cosmopolitan places. MCC workers from all branches of the church, gathered from many states of the Union and provinces of Canada, come together here. Some are connected with the staff. Others come and go. Beside this some European nationals are connected with the organization and are serving with their kinsmen in the faith as they minister to the physical and spiritual needs of the people "In the Name of Christ." How widely the centuries had separated us! Miles that stretch from the steppes of Russia, yea, from far Siberia to the shores of the United States and Canada, lay between us who had a common origin and a common fatherland only a few centuries ago. But even more widely, it seems, had we become separated spiritually until we were virtually strangers to each other. Then came two globe-girdling wars that brought us together again in the fellowship of a ministry to the suffering and needy. There, at those altars where we served with each other, we learned anew how much we still had in common and how precious the ties of our faith are. May this be the beginning of a better understanding of each others' need, and a more devoted brotherliness that will bring us into a unity that grows out of a faith in Christ our Lord.

The last days in Holland took me into several of the homes of our Dutch friends who received us so hospitably and treated us so kindly that it was difficult to feel like a stranger. Then one forenoon the international train took us across the border into Belgium and on to the Alsatian land where autumn was beginning to display its colors and decorate itself in preparation for a European winter.

Goshen, Ind.

JESUS WITH US

Is Jesus with us? Then we shall be victorious, for He has overcome the world. We shall endure all the trials and conflicts of life, for His grace is sufficient for us. We shall walk in safety, and rejoicingly sing in darkness and storm, "I will fear no evil, for thou art with me." We shall abide in peace, and joy, and comfort, for He is our peace, and "it pleased the Father that in him should all fulness dwell." We shall go in the power of eternal life, for He is our life, and because He lives we live also, and the life we now live we live by the faith of the Son of God. In Him all things are ours, and we are His, and He is God's.—The Evangelical.

Kindness is the language that the deaf can hear and the dumb understand.—Southern Churchman.

Service is not the way to Christ, but the way of Christ.—W. C. G.

The Creole or Spanish Jesus

BY LESTER T. HERSHEY

The conception of the Creole Jesus, usually overshadowed by the Virgin Mary, is not that of the risen Christ who lives in the hearts of His people by His Holy Spirit. The people who worship merely a dead Christ need the light of the true Gospel.

If it be true that each manuscript on the life of Christ is much more the autobiography of its author than it is the biography of Jesus, it is equally true that nations tend to delineate Christ after their own image. Just what kind of picture of Jesus did the early settlers of South America imprint on the imagination and thought of the people? In what resultant portrait has South American religiosity expressed its conception of Him? What does the Creole Jesus look like and how does He act?

John A. Mackay in his book "The Other Spanish Christ," said, "It might be said, in

pictures of the Madonna and child and of the suffering Christ, nailed to a cross, and with a crown of thorns which is causing blood to stream down His face. Why this conception of our great Redeemer? Is it because they like to think of the two central truths of Christianity—incarnation and atonement?

The manhood of Jesus has made little appeal to our southern worshipers. You ask why? Because they have no other Jesus except one whom they could patronize. An infant can be patronized; so can a dead Jesus; but the living Christ of the Gospels cannot

hand, whether thought of as King and Priest at God's right hand, or as living in the hearts of Christians, has been no less dim than the historical Jesus. His sovereign lordship over all details of existence, a Saviour King who is deeply interested in our daily affairs, who loves us to the extent of sharing our sorrows and joys, is neither visualized nor experienced. Strangely enough, Jesus as a helper in the affairs of life has lost prestige and, instead, the Virgin and saints are daily approached for life's necessities. Jesus lives in virtual banishment. Curiously enough, as an Argentine writer pointed out, "The saints who are most petitioned and whose figures are most frequently reproduced in *Estampas*, as colored pictures of the saints are called, are the lesser luminaries." The common people feel more at ease and more confident of success, if they present their needs and petitions to the *Santos Menores* (lesser saints), the quality of whose life was more like their own. With what sorrow must our Saviour look down from his Heavenly home and see the way He is shunned and disregarded!

The ordinary worshiper is a practical polytheist whose pantheon is presided over by Our Lady—the Holy Virgin Mary. She has never lost her crown. She is the real divinity of the Spanish people. Large cathedrals are built in her honor. The *Catedral de Luján para Nuestra Señora de Luján* (The cathedral of Luján, for Our Lady of Luján) has an interesting story in its connection. A number of common people, several hundred years ago, were transporting an image of the Virgin from the south to Tucumán, a province in the north. One evening shortly before dark, the ox-powered cart stuck in a mudhole. The oxen of a near-by farm were secured. They could not pull the cart bearing the image, out of the mud. Since darkness overcame them, they carried the Virgin to the farmer's home for the night. The next morning before loading the idol, they tried pulling the cart out of the mud, and succeeded. This was sufficient evidence in their superstitious minds that the Holy Virgin Mother of Jesus wanted to go no farther. A large cathedral was built over this same spot, so the story goes. Today in this cathedral, can be seen this same image high up among elaborate carvings in gold and silver. Cripples, diseased, and all manner of sick come to worship *La Señora de Luján*, and claim to be healed.

But at what cost to the Son of Man has this evolution of worship taken place! He is no longer regarded with that sacredness which He deserves. When an Argentine wants to show supreme indignation and contempt for his poor-spirited brother, he says, "*Es un pobre Cristo*" (He is a poor Christ). Ricardo Rojas, the eminent Argentine writer describes the popular conception of Christ today in the South American countries thus: "Christ has been made to appear as an archetype of beggars, a kind of human pariah, a footstool for everybody's feet, a compendium of miseries, and a paradigm of indignities."

This same Jesus, however, who is dehumanized is later restored as a fetish, a charm. In a certain church of Santo Domingo, Peru,

(Continued on page 55)



A Good Friday Procession in Which the Virgin Mary Is Honored Above the Dead Christ Which She Is Following

general terms, that the Christ who became naturalized in South America is the Christ who was born in Tangier, the Christ of popular tradition in Spain." Only too true it is, that this Christ whom Catholicism upheld in Spain, went along with the "Christophers" (bearers of Christ) to the new continent. That same Christ is worshiped today by the masses. The religious life of South America has been a prolongation of the religious life of Spain and Portugal. Let us notice a few characteristics of this Creole Jesus.

The first striking characteristic of the Creole Jesus is His lack of humanity. As regards His earthly life, He appears almost exclusively in two dramatic roles—the role of the infant child in His mother's arms and the role of the suffering, bleeding victim. It is the portrait of a man—Jesus—who was born and who died, but who never lived. In other words the period of His life when He taught, performed many miracles, healed the sick, etc., are strangely passed over. On the walls of Roman churches can be seen

be patronized. Christ is patronized in the elaborate nativity festival at Christmas time, and again in the somber festivities that mark the course of Holy Week.

The Creole Jesus has had a religious value for Latin-American worshipers. The contemplation of Him "has provided them with an emotional safety valve," but they have not learned to regard Him with ethical significance. His teachings by the lakeside on how men should live are totally ignored. The reading of the New Testament has been traditionally discouraged, and it is still regarded as something not to be understood by the average person. He has not been associated with life and living problems. They do not know Him as the Lord of life. His words, "Follow me," have been utterly meaningless. And if the people would accept those words and endeavor to follow Him, they would not have exemplary leaders to guide them. These leaders or designers of the Creole Jesus have created one that is easy to worship.

The vision of a risen Christ, on the other

BIBLE STUDY

Christian Ordinances

IX. Communion

BY THE BIBLE STUDY EDITOR

The ordinance of the Obedience of Faith (baptism) is associated with that of the Object of Faith (communion). And the Object of Faith is centered in the person of Jesus Christ, who was crucified and is risen from the dead. The Christian is not the worshiper of an idea; he is the worshiper of a Deity, even Jesus Christ the Son of God. This is not idolatry. And the ordinance of the communion is far from the thought of idolatry. "This do in remembrance of me," does not center in the doing, nor in the means appointed, but in Him for whom the service is appointed.

Jesus gave the ordinance of the communion no name. All that He did was to designate the materials and show how they were to be used and why the service was to be perpetuated "in remembrance" of Himself. As this service was used among the early Christians on the day of Pentecost, it was spoken of as "breaking of bread" (Acts 2:42). At a later date, when Paul wrote his letter of instruction to the Corinthian Church, he mentioned the use of the breaking of bread and the blessing of the cup, and called it the communion of the body and blood of the Lord. I Cor. 10:16. In another chapter he calls it the "Lord's supper" (I Cor. 11:20). Again, in 10:21 Paul suggests that it is as "the Lord's table." Paul is desirous of preserving both the spirit and manner of the observance of this memorial of the Lord.

Its Origin

There is no Old Testament ceremony from which this ordinance is derived. The tabernacle service required the use of unleavened bread as the food of the priests when serving in the tabernacle. It was called the holy bread, or the shewbread, which was placed on the golden table in the holy place. No leaven was permitted on the altar of burnt offerings, and none was used in the holy place. Whatever leavened cakes or loaves were brought as part of an offering were presented to the priests but were not burned on the altar. Lev. 23:17, 20. This leavened bread was not eaten in the holy place. Peace offerings belonged to the priest and his family. There was no service in the tabernacle which required the priests to use bread and wine, although drink offerings, as well as meal offerings, were brought to the tabernacle. The priests were forbidden the use of wine when they served in the tabernacle.

Only on one occasion in the Old Testament was a fellowship celebrated with bread and wine. When Abram returned from the slaughter of the four kings, Melchizedek met him and brought forth bread and wine. He blessed "Abram of the most high God," and blessed "the most high God" (Gen. 14:19, 20). Jethro, in the land of Midian, brought a burnt offering and bread to make a feast for Moses and the elders of Israel. Exodus 18:12. But they could not have eaten the burnt offering. No wine is mentioned. From these incidents it is not possible to conclude that the institution of the bread and cup was based on a custom or practice of the Old Testament.

"Jesus . . . took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22:19, 20). Jesus here instituted a new service, using of the common elements of life but investing them with a symbolism which was altogether new. This became the memorial which the Christian Church has maintained through the Christian era.

Names or Titles

The Lord's Supper is the name used by Paul, in speaking of the communion of the bread and the cup used as a memorial by the Corinthian Church. I Cor. 11:20. The manner of its observance was later described by him. In the same epistle Paul refers to the "bread which we break," and the "cup of blessing which we bless," stating that it is the communion of the body and blood of Christ. From this expression concerning the elements, the name or title "communion" is derived. I Cor. 10:16. In the same chapter (vv. 20, 21), when referring to a possible fellowship with the sacrifice of idols, the apostle says, "Ye cannot be partakers of the Lord's table, and of the table of devils." The name, "table of the Lord," is derived from this statement by Paul concerning the use of the emblems of the Christian memorial.

At the time of the first assembly of the Christians on the day of Pentecost, and later, it is said, "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). One concludes that this was not a

title given to the service; it was rather a description of the act, which was included in the fellowship of these early believers. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart" (Acts 2:46).

In rather an unusual manner Jude makes mention of "your feasts of charity" (Jude 12). Certain men had crept in unawares, whom Jude characterized with great vehemence, using perhaps the most violent terms of judgment found in the New Testament. They were "ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (v. 4). These men undoubtedly fellowshipped with the Christian people: "They feast with you, feeding themselves without fear" (v. 12). This feasting could not have been the communion, for they fed themselves. But, if they fellowshipped with the believers they must also have had the privilege of partaking of the communion service, and that unworthily.

Other names have since been applied to the communion service. The name, "Eucharist" is one of these titles. It is taken from the Greek *Eucharisteo*, the word used in connection with the act of the Lord when He "took bread, and gave thanks" (Luke 22:19). Also when He "took the cup, and gave thanks" (Luke 22:19). See also Matt. 26:27; Mark 14:23. When Mark records the taking of bread he says, "He took bread, and blessed, and brake it." Matthew also says that He blessed the bread. The word for blessing in the Greek is *eulogeo*. The same term is used in Luke 9:16.

Still later, in the Latin age of the Scriptures and of the Church the title "Sacrament" was applied to the communion service, or to the elements of it. It has been extended to other ordinances than that of the communion. Its usual significance is that it is an outward sign of an inward grace from the Lord. In the Roman Church it is made to mean an outward sign which confers on the participant an inward work of grace. But the names and titles used to designate this ordinance fail to describe the real significance or purpose of it as given by Jesus to His disciples.

The Purpose of the Communion

As the ordinance of baptism expresses the obedience of faith, the ordinance of the communion sets forth the Object of the Christian faith. The idea of fellowship is contained in the name of the ordinance, and in the manner of its observance among the believers. But there is a more important element in the observance of the ordinance than that of fellowship among the saints. It is the important matter which Jesus stressed when

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He broke the bread and spoke of the cup as being His body and blood. The ordinance at once, and very significantly, links itself with the One who established it for the saints. When Jesus said, "This do in remembrance of me," He stated its connection with His person. His being, as one who dwelt among men, with the flesh and blood of man, is involved in this symbol of His memory. As One among them whose body and blood was offered for them, the ordinance points to the One who is the Object of the faith of every believer—"in remembrance of me."

Its Relation to the Passover

The institution of the Lord's Supper occurred on the last night that Jesus spent with His disciples in Jerusalem. The occasion was the feast of the Passover, which was celebrated on the fourteenth day of the month Abib, or Nisan. The month began on the day of the first new moon after the vernal equinox. It was the first month of the Jewish religious calendar.

There has been some disagreement concerning the day when the Passover was observed, whether on the day which the Lord and His disciples observed it, or whether on the day of the Lord's crucifixion. All are aware that the moon has no fixed time on which it passes the sun on its orbit around the earth. The Jews, having a lunar month, observed this event with great care, for on each first day of the month the silver trumpets must be sounded, and the special offering be presented in celebration of the event. Num. 10:10; 28:11-15. In the event of the moon's conjunction with the setting of the sun, it would be impossible to tell which day should be called the first day of the month. Two days were then appointed by the Jews for the celebration of the feast of the new moon and the feasts occurring during that month. This dual celebration was examined and explained by L. J. Heatwole, the astronomer, and his testimony is that such a day occurred, by astronomical calculations, on this particular first month of the Jewish year and the feast of the Passover. It is not impossible that the Father of our Lord so ordained the opportunity of our Lord's fulfilling first the Passover for Himself with His disciples, and then becoming the Passover Lamb in fulfillment of the ordinance given to the people of Israel in the land of Egypt.

The feast of unleavened bread coincided with the Passover. On the fifteenth day of the first month the feast began and continued for seven days. Ex. 12:2, 19, 20; Num. 28:16, 17. The lamb of the Passover was slain on the evening of the fourteenth day, but was eaten after sunset, the beginning of the fifteenth day. Thus the Passover and the feast of unleavened bread coincided. Both of these days are mentioned in connection with the Passover feast which the Lord and the disciples observed. It was not a special feast which the Lord observed, as some would claim, a supper which had been designated a feast of charity, or *agape*. Matthew's account states, "The disciples came to Jesus, saying unto Him, Where wilt thou that we prepare for thee to eat the Passover? And

he said, Go into the city to such a man, and say unto him, My time is at hand; I will keep the Passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover" (Matt. 26:17-19). See Mark 14:12-16. Three times Matthew states that it was the Passover that Jesus and His disciples prepared and ate together. Twice he states that it was on the occasion of the Passover time and the feast of unleavened bread. Matt. 26:2, 17. The Passover was eaten on the first day of unleavened bread.

The Lord's supper, or communion, was not instituted before the Passover feast was concluded. When they were seated at the table (Luke 22:14), Jesus said to the disciples, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come" (Luke 22:15-18). Here were other evidences that Jesus and His disciples ate the Passover to fulfill the old witness of the Jews before He established the New Testament of His sacrifice for the sins of the world.

The cup which He gave to His disciples to divide among themselves was the last Passover cup. Traditionally there were seven or eight cups in the course of the Passover supper. The last cup is supposed to express the hope of the coming of the Messiah before the return of the next Passover (tradition). The manner of the celebration of this feast with the disciples proves it to have been the Passover. The old was ended, and the new could now be established.

Tradition had added much to the manner of the Jewish observance of the Passover. There was no requirement that a priest must slay the Passover lamb. It could be either a lamb or a kid of the goats. The Jews required at least ten persons at each feast. The law required that sufficient persons should be present to consume the flesh of the animal that was slain. Some conclude that because Peter and John were sent to prepare, they were Levites.

The Passover feast was a memorial occasion, reminding the Jews of their miraculous deliverance from Egyptian bondage. By the sacrifice of a son lamb—"a male of the first year: ye shall take it out from the sheep, or from the goats" (Ex. 12:5)—they were saved from the judgment of death, and delivered from the Egyptians. They ate the flesh and sprinkled the blood at the side and over their doors. Flesh and blood were the symbols of the son of their deliverance. It was not the death of the Egyptian first-born that saved them, but a representative son from among their flocks. The angel saved all those who were in the house that was marked by the blood of the chosen lamb.

When Jesus broke the bread and gave it to the disciples He did not eat of it; He gave it to His followers. Likewise the cup; He gave it to His disciples to drink of it. The text says, "When He had supped," but this

refers to the meal of which they had just partaken, the Passover. Note the manner of Christ's reference to the Passover. "This is my body which is broken for you . . . this cup is the new testament in my blood" (I Cor. 11:24, 25). There can be little doubt but that the Lord had in mind the flesh of the Passover and the unleavened bread of the feast, also the blood of the Passover which the disciples had sprinkled over the door of the house where they had entered in. He gave them the new symbol. Cf. Heb. 11:28. Moses kept the Passover, "and the sprinkling of blood, lest he that destroyed the first-born should touch them."

But the blood of Christ was not yet shed when He used the bread and cup as the token of His death. The language of the text is significant in this respect. Mark records, "This is my body," and, "This is my blood of the new testament, which is shed for many." Matthew uses the same constructions. Luke says, "This is my body which is given for you," and "my blood which is shed for you." Luke uses the same tenses, "is given" and "is shed." The Twentieth Century version gives the following for Luke 22:19, 20: "This is my body [which is now to be given on your behalf. Do this in memory of me. And in the same way with the cup, after supper, saying: This cup is the New Covenant made by my blood which is being poured out on your behalf.]" The brackets were inserted by the compilers to indicate that the passage is not found in some of the ancient manuscripts. But by this version it is seen that Jesus does not speak of His body and blood in the past tense. This suggests that after His death these emblems will have become the memorial which He established while living.

The Blessing and Thanksgiving

Was the blessing used by the Lord, and the thanksgiving which He spoke when giving the bread and cup to the disciples, a formula for them to use to effect some miraculous change in the elements He gave to them? Jesus used the same thanksgiving when He fed the multitude. The bread was unchanged in its nature, for twelve baskets of fragments were gathered afterwards. The term thanksgiving is used frequently in the Scriptures, with no suggestion that it miraculously changed any elements for which the thanks were offered. If these elements were unchanged when blessed and given thanks for by the Lord Himself, how can it be possible for men to produce such changes as to make flesh from bread and blood from wine?

The doctrine of transubstantiation claims that the bread becomes the actual flesh of Jesus and the cup becomes the actual blood of Christ; even so much so that the actual person of Christ is present. The doctrine of consubstantiation does not claim that the actual physical presence is in the bread and cup, but that the spiritual presence of Christ is "in, with, and under" the elements which are blessed, and thus the partakers receive Christ through the elements of the communion.

(Continued on page 58)

SUNDAY SCHOOL

Lesson Nuggets of Truth

THE DECISIONS OF TWO RICH MEN

Luke 18:18-23; 19:1-10

Lesson for February 10, 1952

Luke 18:18-23. As Jesus was traveling somewhere in Perea, the country east of the Jordan River, this incident occurred. He was probably on his last trip to Jerusalem when someone came running to Him and halted Him on His journey. By comparing the accounts of the three synoptic Gospels we find that the man was representative of three classes of people—the young, the rich, and the ruling class. It is significant that we here study a character that represents youth, wealth, and power. Our lesson points out particularly the idea of wealth.

The actions and words of the young man indicate that he was sincere in coming to Jesus with a problem which he considered urgent and which was indeed most important. We must all face this most serious question as to how we may "inherit eternal life." Upon how we answer that question depend our happiness in this life and our destiny in the world to come. Let us notice how Jesus the Great Teacher tested this rich young ruler. Jesus did not disclaim goodness or equality with God, but probed the understanding of the young man as to whether he recognized Him as God. He needed to get a better realization of who Jesus was and as to what it means to be good.

When Jesus referred him to the familiar commandments of the second table of the law, concerning adultery, murder, stealing, lying, and obedience to parents, He tested him on the matter of his self-sufficiency and recognition of his spiritual need. The young man may have been honest in his statement that he had kept all these things from his youth, but he was seriously mistaken. He may have outwardly observed these commandments, but he had failed in keeping the spirit of Lev. 19:18, "Thou shalt love thy neighbour as thyself," which Jesus also quoted to him. Matt. 19:19. Jesus saw his lack and pointed out his self-sufficiency and selfishness and lack of love to his fellow men and told him that he would have to give up that which separated him from God and then follow Him as Saviour and Lord. It was a specific remedy for a particular case, but in principle Jesus demands the same thing of all who would enter into life—we must surrender all. There must be a definite renunciation of the world and a full acceptance of Christ. How sad that the young man, who was so near to the kingdom, con-

sidered the riches of this world of greater value than the treasures of heaven!

Luke 19:1-10. Still on the same journey to Jerusalem, Jesus encountered another rich man in the person of a tax collector named Zacchaeus. The man, though a Jew, had become rich in practicing a profession which the strict Jews looked down upon because of its connections with the hated Roman government and its reputation for encouraging sharp practices and dishonesty.

Zacchaeus was very short of stature and in this case he tried to overcome this handicap by climbing into a tree so that he might see Jesus as He traveled through the city with a huge crowd pressing upon Him. Imagine his surprise when Jesus noticed him in the tree and addressed him in the famous words: "Zacchaeus, make haste, and come down; for today I must abide at thy house." The despised tax collector was happy to entertain Jesus, but the crowd murmured its disapproval of the Master's going to the house of a man who was a sinner. But Jesus' act was completely justified by the attitude which this rich man took. He made a public confession that he forsook his covetous ways and was willing to share with the poor, and that he was ready to restore fourfold all that he may have taken dishonestly.

This rich man, in contrast to the rich young ruler, was ready to meet all the requirements of salvation and discipleship. He also provided an excellent opportunity for Jesus to demonstrate that He came both to seek and to save those who are lost. Zacchaeus also demonstrated that there are always those who are ready to respond to the Gospel call.

THE FAMILY AT BETHANY

Luke 10:38-42; John 11:1-4, 24-27

Lesson for February 17, 1952

Luke 10:38-42. In the New Testament there is no home described in as much detail as that of the Bethany family. The three inmates—Lazarus and his sisters Mary and Martha—were among the close friends of Jesus. Jesus was traveling toward Jerusalem when He came into this home, where Martha, evidently the oldest in the family, received Him into the home and set about to entertain Him with an elaborate meal such as she felt the occasion required. Mary, on the other hand, sat at Jesus' feet as a willing learner of the precious words that He had to say. The incident has been the occasion of a debate, probably never to be settled, as to the merits of the characteristics which the two sisters manifested. We may say Martha

was practical and efficient, while Mary was sentimental and lazy. Or we may say that Martha was worldly minded and Mary was spiritually minded. At best these may be only part truths.

Both sisters had some very good qualities, which are brought out in the incidents given in the lesson. In this first section Martha is gently rebuked by the Master for being cumbered or distracted by trying to do too many things. Even now it is good to remember that a simple meal is often more appreciated than an elaborate feast. And that taking time to learn of Jesus is of more value than to try to serve Him in a distracted manner that is critical of others.

John 11:1-5. A few months after the above incident Jesus was back in Perea, east of the Jordan. A real trial came to the Bethany home when Lazarus became seriously ill. Incidentally John refers to another loving act of Mary which occurred later and which he gives in detail in chapter 12:1-7. Her devotion to Jesus was very strong, but it must not be forgotten that Martha also loved Jesus and now the two sisters sent word to Jesus that their brother whom He loved was sick. Their complete trust in Him is shown in this that they made no requests or suggestions. How unlike some modern Christians who demand that Jesus heal their friends and loved ones! Jesus' only comment was that Lazarus' sickness would not ultimately end in death, and that both God and the Son would be glorified by it. But strangely, Jesus kept on in His work in Perea before He made any effort to return to the Bethany home to give help. The later narrative shows that the confidence of the sisters in Jesus was not misplaced. We too can rest in the assurance that if we bring our trials and sorrows to Him He will do what is best.

John 11:24-27. When Jesus returned to Bethany, Lazarus had been dead four days. Martha, leader in the home, went out to meet Jesus as soon as she heard that He was coming. Mary, the more quiet of the two, remained in the house. Did Martha reproach Jesus when she said that her brother would not have died if Jesus had been present? Probably she was only expressing her trust in His power, for she is confident that God will do everything that He will ask, even in the face of death. Vv. 21, 22.

When Jesus assures her that Lazarus will rise again she shows that she believes in the doctrine of the resurrection of the dead. And then to this beloved Martha, the one whose spirituality we are prone to depreciate, Jesus gave the great revelation that He Himself is the resurrection and the life and that those who believe in Him shall

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

never die spiritually, even though they die physically. And this same Martha makes the great confession, like Peter, that Christ is the Son of God, the Saviour of the world.

The great sequel to this story is that Jesus further showed His love to the Bethany family by raising Lazarus from the dead and restoring him to his two sisters in the home, thus demonstrating His power over death. His claim to be the resurrection and the life was not an idle one.

PETER, JAMES, AND JOHN

Mark 9:2; 10:35-40; Acts 4:13, 18-20

Lesson for February 24, 1952

Mark 9:2. There were three occasions when these three disciples were granted the privilege of witnessing scenes of great sacredness and intimacy with the Master. For this reason they are sometimes called the "inner circle" of the friends of Jesus. The raising of Jairus' daughter (Luke 8:41, 42, 49-56) is included in our lesson scope. Besides the transfiguration, of which we study, there was also the time of the agony in Gethsemane when these three were permitted to go with Jesus into the Garden.

A short time before this Jesus had told the disciples of His coming death, and now on the mountain with these three He was transfigured as glory shone out from His body so that it rivalled the brightness of the sun. It was a great occasion for these disciples—they had a glimpse of the glory world as they saw Moses and Elijah and the glorified Christ. It prepared them for the experiences that were to follow, and Peter later referred to it in his second epistle as a proof of the glory which Jesus would manifest at His coming again. II Pet. 1:16-18.

Mark 10:35-40. As Jesus was traveling toward Jerusalem He told the disciples about His coming death and resurrection. Apparently in the midst of this conversation James and John asked that He grant them the special favor of being given the highest places at the right and left of the Master when He came into the glory of His kingdom. Jesus tested them out to see if they knew what they were asking for, and if they thought they could endure the cup of trial and the baptism of suffering and death that He would have to bear. In another week they would see the tragic reality of the crown of thorns and the cross of suffering and death. Both disciples thought that they would be able to meet the test. There is something heartening in their enthusiasm even though it was misguided. Jesus took them at their word and told them that they would indeed have the privilege of sharing in His suffering. In later years this was fulfilled as James died a martyr's death and John was banished to the Isle of Patmos because of his faith. One of the lessons we can get here is that we too need to share in the fellowship of His sufferings (Phil. 3:10), for "if we suffer, we shall also reign with him" (II Tim. 2:12).

Acts 4:13, 18-20. Here the combination is Peter and John. They were now leaders of the early church and were put to prison by the Jewish leaders because they preached

the doctrine of the resurrection of the dead. When they were called before the Sanhedrin for questioning they spoke with such boldness that the men of the council marveled, for they looked upon them as "unlearned and ignorant" men. They could only explain this on the ground that they had been in the school of Jesus. To make sure that their doctrine would not spread further they commanded they should quit speaking and teaching "in the name of Jesus." Peter and John were not intimidated by their threats and said that the rulers were to judge for themselves whether it was right to listen to men rather than to God. They said further that they could not refrain from witnessing for Jesus. May we be equally faithful, courageous, and zealous to testify as to what the Lord has done for us. These three disciples were faithful to their Lord until death.

"OUR BELOVED BARNABAS"

Acts 4:36, 37; 9:26, 27; 11:19-26; 13:1-3

Lesson for March 2, 1952

Acts 4:36, 37. Barnabas was a follower of Jesus whose name does not appear in the Gospels. He became a member of the Jerusalem Church. His real name was Jose, a form of Joseph. Because of his helpful character he was given the name of Barnabas, which means the "son of consolation," or encouragement. He was of the Levitical family which in Old Testament times took care of the work and worship of the Temple. He was a native of the island of Cyprus and is mentioned here because of his liberality in giving. He sold his land and brought the money to the apostles to be distributed to those who were in need. The Lord's work would never lack for funds if people had the same spirit of Christian generosity.

Acts 9:26, 27. Barnabas here became a faithful friend in time of need in the experience of Saul of Tarsus. When the disciples at Jerusalem were afraid of Saul because of his previous record as a persecutor of Christians, Barnabas befriended him and testified concerning his conversion experience and how he had boldly preached in the name of Christ at Damascus. The kindly act of Barnabas not only showed his fine spirit of Christian kindness and friendship but demonstrates the far-reaching effects of kindly deeds. His act sent the great apostle Paul forth with the blessing and support of the Jerusalem Church.

Acts 11:19-26. About fifteen years after the Jerusalem Church was established Barnabas had a part in building up the Church at Antioch. Christian people came to Antioch because of the persecutions in Jerusalem. Some of the leaders came from Cyprus, the former home of Barnabas, and these began to preach the Gospel to Greeks, which was quite an innovation. The Jerusalem Church sent Barnabas to investigate, and when he saw how wonderfully the Lord had saved these Gentiles from heathendom, he rejoiced and encouraged them to hold fast to their profession of faith. Luke pays a remarkable tribute to the character of Barnabas as he calls him "a good man, and full of the Holy Ghost and of faith." These are two essen-

tial characteristics of the true Christian. His goodness was manifested as he went to Tarsus and sought out Saul and brought him to Antioch to help in the great work that was being done there. Once more he showed himself a true friend and an unselfish helper in the cause of Christ.

Acts 13:1-3. It is not surprising that Barnabas was one of the first missionaries that was sent forth by the Christian Church. He and his friend Paul were sent forth after fasting and prayer and the laying on of the hands of the leaders of the Church at the direction of the Holy Spirit.—J. L. H.

THE CREOLE OR SPANISH JESUS

(Continued from page 51)

is a recumbent image of Jesus. It is called *El Señor del Sepulcro* (The Lord of the Sepulcher). Surrounded by burning candles, it appears to sweat. The faithful, who file past it during Holy Week, buy pieces of cloth which have been dipped in this perspiration. Very carefully are these amulets kept, which are charms against evil. Medals with an imprint of Jesus are worn as pendants about the necks. Paintings of the "Lord of Miracles" are sold everywhere. Perhaps the most modern attempt to convert Jesus into a popular fetish is the worship of the Sacred Heart. Even the name of Jesus has become a fetish. The use of His name as a charm can be best illustrated with an incident from Rubén Darío's autobiography. "I dreaded such devotions," he writes. "For example, the approach of the festival of the Holy Cross. . . . When the day came, we would all assemble before the images, while my grandmother recited the prayer, a prayer, which several ejaculations ended thus:

'Satan avaunt!

For me you cannot daunt,

Because on Holy Cross day,

I, "Jesus" a thousand times did say.'

The truth is, that we had to say the word Jesus a thousand times, and that was unending."

Hitherto the Lordship of Christ has not been acknowledged in South American religion. He has been known as the Holy Infant Child and Lord of the Sepulcher; as the archetype of wounded love and the material pledge of immortality, as the possessor of a magic name. But He remains to be known as Jesus, the Saviour from sin and Lord of all life.

Aibonito, Puerto Rico.

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." If a man who is following a furrow looks over his shoulder, he loses control of his plow and mars his work. So it is with him who allows other considerations to assert themselves when he is engaged in following Christ. His work will suffer by the distraction of his energies, and fail to satisfy either himself or others. It may be done so badly as to prove useless. All good work requires concentration.—Selected.

EDUCATIONAL

Our Spanish Literature Program

BY LEWIS S. WEBER

Since our church has been reaching out into an increasing number of Spanish-speaking communities and countries, the need for Spanish Christian literature has become acute. How the need is being met is explained in this article.

I. How It Was Started

The sending of missionaries to another country immediately creates a foreign language literature problem. The missionary must learn the official language of the country where he goes, and must carry on most of his work in that language. The Bible he uses, the Gospels, folders and tracts he distributes, must be in the language of the people he hopes to win. Our first missionaries to Argentina, where Spanish is the official language, soon felt the need of tracts, Sunday school papers and lesson helps, but since our own church had no such literature available in Spanish they were forced to use what they could obtain from other denominations.

The need for Spanish literature became more acute after a few congregations were organized and national helpers began to take part in the teaching program of the church and Sunday school. The missionaries can use our English materials and translate what they wish to use, but not so the national workers, except a few who in recent years have learned to read English in our Bible School.

It is true that there was material in Spanish available from groups which had entered the Latin American field earlier, but it often happens that other denominations do not interpret the Bible and its doctrines as we would like to have them explained. So it was felt very early in our work in South America that some literature should be produced, as we see in the report for 1921 which in part reads as follows:

"During the year a profitable forward step was taken when in August appeared the first **Spanish Mennonite Church paper**. It is a four-page monthly called '**El Camino Verdadero**' (The True Way). This has proven a very helpful and successful way of bringing good literature before the people." This humble paper began with a monthly circulation of 3,000 copies, and as the work grew, more than 10,000 were distributed each month. At first the printing was done by a firm in Pehuajó, but later in 1927 our Mission established its own printery which operated for a few years in Pehuajó, and later in Trenque Lauquen. Due to a general paper shortage, **El Camino Verdadero** is not being printed while this abnormal situation prevails.

When the Argentine Church had grown to about 500 members, it was felt that an official church organ should be launched and circulated among the believers. One of the national pastors suggested that the new monthly might be called **La Voz Menonita** (The Mennonite Voice). It was so named, and the first issue appeared in March, 1932. It has continued until the present, always under the editorship of an Argentine pastor—Albano Luayza for many years, and now Ernest Suárez. It carries editorials and articles on Christian life and doctrine, women's, young people's, and children's sections, as well as field notes which perhaps are of greatest interest to the readers.

A few other publications have come from our Argentine printery throughout the years. The main ones are the Bible meetings topic booklets, conference reports, twenty lessons for convert's classes, a few editions of small hymnbooks, Sunday school records and letterheads. The brethren, T. K. Hershey, J. W. Shank, Lester Hershey, and W. E. Hallman, have been the efficient directors of the Argentine printery over the years. Juan Battaglia has given about twenty-five years

printing for the Mission at reasonable rates.

The products of the Argentine printery have helped largely to solve the Spanish literature need in that particular field, but there are other fields to consider, and other types of literature, as we shall see.

II. How Far We Have Come

When mission work was begun among the Mexicans and other Spanish-speaking people in various parts of our country, it became evident, here too as in Argentina, that literature in Spanish was an urgent need.

Credit is due to Lester T. Hershey for launching and editing a new periodical in Spanish called **El Heraldo Evangélico** (The Evangelical Herald). This began in 1941 while Brother Hershey was in charge of the Mennonite Mexican Mission in Chicago. Under his leadership the paper developed from a few mimeographed sheets into the attractive, illustrated twelve-page monthly of today. The writer of this article now has the privilege of being co-editor with Brother Hershey. The circulation at this writing is around 2,750. Of this total about one half the papers go to Puerto Rico in single and club subscriptions; 700 are sent to different parts of the U.S.A.; a few go to nearly every country of Latin America; and about 400 are sent to Spain.

Many of these copies have been circulating on a complimentary basis, with the help of the Mennonite Board of Missions and Charities. The Publishing House is furnishing a limited number of subscriptions on a missionary basis to individuals and groups in countries where there are financial difficulties, such as in Spain. This evangelizing ministry could be extended greatly if the House could count on the prayers and financial support of persons interested in getting the Gospel to our Spanish readers.

The major Spanish literature project at the present is the translation and publication



Bro. and Sister Lewis S. Weber Translating and Editing Spanish Literature at the Mennonite Publishing House.

of his time as the Mission's printer. Due to complicated labor laws and other technical difficulties, it was considered expedient a few years ago to rent the printing equipment to Brother Battaglia, who in turn does the

of our Herald Press Summer Bible School Series in Spanish. For many years the missionaries in Argentina labored with the lack of adequate teaching materials for summer Bible schools. Only a few unrelated courses

were available for the use of teachers, with no provision for pupils' workbooks. Later on the same urgent need was experienced in Puerto Rico and in the Spanish missions in this country.

In connection with the annual meeting of the Mission Board, on June 14, 1949, an informal meeting was called in Hesston, Kansas. Those taking part were missionaries from Argentina, Puerto Rico, and our Mexican missions, Mission Board members, and

"begin immediately to select and translate the Summer Bible School materials into Spanish." In the same meeting "it was agreed that the editor should counsel with representatives from areas in which the Summer Bible School materials will be used."

The editor immediately began his assignment to adapt and translate Grade II, his wife helping part time at the task. It soon became evident that they also had to do their own typing, copy editing, and proof-

reading, since the regular typists and proof-readers do not pretend to know Spanish. Fortunately they did not have to learn to run the linotypes, since a few of the operators already knew how to set type in Spanish. It was necessary to make a number of changes in the art work to fit into the Latin background. The Bible stories are so well chosen and narrated that they can be trans-

lated word for word. In some of the courses almost an entire new set of missionary stories and biographies have to be worked out in order to make the courses acceptable to different denominational groups. Credit is due to Marta Quiroga, national worker in the Argentine Church, who spent a few weeks in Scottdale on different occasions, and who gave valuable help in the selection of materials and the forms of expression in the courses already in print and those being processed now.

Grades II and IV, both the teachers' and pupils' books with the corresponding activity packets, were used in some of the schools in Puerto Rico in the summer of 1951. Then followed Kindergarten I, which was delayed unavoidably, and therefore appeared rather late for the Bible Schools in Argentina, which are usually held any time from late November to January. To date then, we have three complete Spanish courses in print: Grades II and IV, and Kindergarten II. Grade VI is in the process of production at this writing, and the preparation of the Grade I manuscript is well advanced. Other courses to follow are Grades III and V, and Kindergarten I, and possibly Grades VII and VIII, but not necessarily in this order. The decision on the publication of Grades VII and VIII will depend on the reception given to the other courses, and the expressed need for these.

According to the records of the Publishing House a total of 1,150 units of all the courses in Spanish have been sold. Because of inflation and dollar shortages in the countries where our Spanish materials are used, the House has put a special price on them, and the Mission Board is giving further subsidy to our own missions. The Mission Board treasurer would be glad to receive special donations toward Spanish Summer Bible School materials.

III. What Remains To Be Done

It is quite evident that we have merely made a start in Spanish publications. The

hope of those working in the Spanish language areas is that many more types of publications will be produced in the future. The following are some of the possibilities.

1. Gospel Tracts. This is probably the most urgent of our future projects. We have a few titles available at present, but these should be increased to a few dozen. They could be translations of some of our best English tracts, reprints of good Spanish tracts, or new ones prepared especially for our Spanish readers.

2. Wider Circulation of El Herald Evangelico. This monthly periodical should have a paid circulation of five or six thousand. Nearly two hundred new subscribers were added during 1951, by means of a free six months' offer over the radio in Puerto Rico. Many of these will not continue as regular paying subscribers unless they receive some help. We could send a few hundred more to Spain, a country where Gospel literature is very scarce, and from which no funds can be sent. We are hoping that interested individuals and groups throughout the church will send in the price of a number of subscriptions to the offices of *El Herald Evangelico* in Scottdale, as a few churches have done already, especially for readers in Spain and other needy areas.

3. Sunday School Materials. Our long range literature program in Spanish should include Sunday school papers for our Spanish missions, Sunday school lessons helps, and other related materials. This would be a rather ambitious project for the present, in view of our relatively small outlet, but it surely needs to be considered as our Spanish churches grow in membership. In the meantime we must continue using the products of other denominational groups.

4. A Children's Songbook. A few years ago this was listed as a pressing need, but in the meantime a publishing house in Mexico City has produced a very complete songbook for all ages of children, which would make our effort in that field an expensive duplication.

5. Significant Mennonite Books and Booklets. In 1943 our Argentine Mission published a Spanish translation of Menno Simons' Life and Writings, by Horsch and Bender. It has filled a great need, but quite a few more books and pamphlets should be translated, and others written originally in Spanish should be published. To mention just a few, the members of our Latin churches should have access to: "Doctrines of the Mennonite Church," by J. C. Wenger; "Must Christians Fight?" by Edward Yoder; "Assurance of Salvation," by John R. Mumaw; "Personal Work," by Milo Kauffman, and many others that might be named.

As missionaries who have seen firsthand needs in Argentina, we realize something of the importance of sound Gospel literature in the total missionary program of the church, and are happy to be serving in our present assignment, not only as messengers to one country, but to the many countries where our Spanish literature will be read. May we count on you to pray for us in this evangelistic literature responsibility, and will you kindly give your material support to the Publishing House and the Mission Board in the projects mentioned in this article?



A Summer Bible School at Carlos Casares, Argentina. Such Schools Are Now Using Our New Spanish Educational Materials

other interested persons. The meeting emphasized a very special need for more Spanish literature, and according to the minutes, "it seemed to be the unanimous opinion of those present that the translation of certain Summer Bible School material should have first priority; Soul-winning Tracts, second

As a result of this preliminary meeting and the interest expressed there, the Publication Board appointed a Spanish Literature Council, with E. C. Bender as chairman, and Ellrose Zook as secretary. This Council held its first meeting at Laurelville Mennonite Camp on August 31, 1949. At that meeting it was decided that we translate at least some of the summer Bible school courses, preferably the even numbers, for 1950. It was recommended that the present writer be the editor in charge of the Spanish edition. It was also decided that any adaptation or modification necessary in the Spanish version should be cleared with the editor of the English series in order to conserve the general unity of the entire curriculum.

The Spanish Literature Council met on various occasions during 1949 and 1950 to plan for the work in hand. Mission boards, publishing houses, and bookstores, producing and handling teaching materials in Spanish, were contacted, and it was discovered that very little material was available for summer Bible schools in Spanish, the major exception being the Baptist House in El Paso, Texas, which has a complete series of helps for teachers and directors, but no books for pupils. Representatives of the bodies consulted encouraged the preparation of Spanish versions of the courses we have in the Herald Press Series.

In a meeting of the Spanish Literature Council on April 5, 1950, it was decided to proceed with "the translation and publication of courses Kindergarten I and Kindergarten II and Grades I to VIII for the Spanish Summer Bible School materials." It was also agreed that the present writer and his wife

CHRISTIAN ORDINANCES

(Continued from page 53)

The spiritual and Gospel truth is that those who partake of the elements of the communion in the true spirit have already received the Father, Son, and Holy Ghost by faith. Why and how could they receive Him again at a memorial service commemorating His broken body and shed blood?

"Do this in remembrance of me." The disciples did not understand that Jesus would be crucified, although He had told them. After His death and resurrection the facts of His broken body and shed blood became a reality to them. Then they could say truly, "Christ our passover is sacrificed for us." Then the emblems of the broken bread and the cup could be used as Israel made use of the lamb of the Passover—as a memorial of the power of their salvation.

(To be continued)

"IN THE DAY OF TROUBLE"

(Continued from page 34)

away into silence—thick, impenetrable stillness. Julie made fast the back door, and set about clearing away the supper, her heart too full of prayer for words.

Anne kept near her mother, her eyes troubled and watchful, in spite of her mother's calm exterior.

"It will be good for you, and the little ones too," Julie suggested, "if you will gather them around the old organ in here in the dining room and sing all the cheerful songs and choruses you can think of. I'll get the dishes done in a jiffy, without you this time, because I'll hurry, and then we can have a story hour as usual. We can pray inside all the time, and I'm sure God will take care of us—He always takes care of His own!" Julie ended on a note of confidence as she reviewed in her mind the many times the Lord had been near to them and blessed them when they had specially needed help in the past.

"But Mama, do you want to be out in the kitchen all alone?"

"I'll be all right," Julie answered brightly, though inwardly touched at Anne's thought of her. She bustled about energetically.

As Anne went into the dining room Julie looked about, wondering why the kitchen seemed suddenly overwhelmingly bleak. She went on with the dishes, swishing the suds quickly over them, glancing up every now and then. Perhaps it was the backdoor that gave a menacing atmosphere to the room, usually so cheerful. Or was it the staring windows beyond the door, where the darkness and silence seemed to press in all around the house?

She made a little extra clatter, and soon she heard the old reed organ wheezing along with the shouting of the children:

"Dare to be Daniel! Dare to stand alone." As she glanced up again from the dishpan to the nearest window, she froze, dishcloth in hand. There for an instant a vague outline of a face had stared in at her.

"Lord, what shall I do?" her heart cried out.

Then came the clump of heavy footsteps on the porch and a violent attempt to force the door.

Next she heard the intruder trying the windows one by one, all around the house to the locked front door, and then back again to the back. She hardly breathed, and yet every breath was an agony of prayer. Harder and harder came the attempts to force open the door. Finally Julie heard the footsteps retreat, only to come running and to throw the full weight of a heavy body against the door.

Julie watched wide-eyed to see if the flimsy little night latch would hold. Then she could bear to watch no longer and turned away with bowed head, praying one last cry for help.

Oh, if only Eric had stayed!

"Lord, we have nobody to help—but You—"

In the abrupt silence that followed Julie felt a Presence and a sensation came over her as of Someone's arm about her shoulders. It was so real that she turned to see if the intruder had succeeded. There was no one visible, and yet the warm comforting sense of a Presence remained with her. With one last futile rattle of the latch the footsteps departed.

"Thank You! Oh, thank You for holding the door!" So frail was the latch, and so heavy the tread that she was sure it could not have withstood all that pressure and force alone. It was as if she could nearly see how the Angel of the Lord had stood there, holding the door with the power of His presence.

"Anne," she called presently, and when the girl came she was awed a little by the shining of her mother's countenance. "The danger is over now," Julie said.

"Is it? How do you know? What happened?"

"I'll tell you later, not tonight. Let's have our bedtime story hour, shall we?"

Hammett, Ida.

Book Reviews

Your Bible and You. Dr. Charles R. Erdman, D.D. The John C. Winston Company, Philadelphia-Toronto, 1950. 180 pp. \$2.50.

Dr. Charles R. Erdman, well known for his practical books, has written the book *Your Bible and You* to encourage Christians to become daily readers of the Book of Books. Dr. Erdman was for a number of years a Christian pastor, and has taught in theological seminaries. He has traveled widely throughout the world. This makes the twenty-sixth book written by him. Many of us know him best by his set of commentaries on the New Testament.

Your Bible and You is a very practical book for Bible study for the general reader, but it will also be found both stimulating and helpful to the teacher and minister. The book is written from a very practical viewpoint with the purpose in mind of encouraging more reading and study of the Bible. The book begins by showing the place that the Bible has in the daily life of the Christian, that it is a message of life. It emphasizes the authority of the message of the Bible and its divine unity. Explanation is made of the various versions of the Bible, briefly showing how we received our English Bible as we have it today and the various translations.

A summary of each book is given.

Dr. Erdman avoids controversial subjects, but is very positive in the message which he presents. His purpose is not so much to interpret the Scriptures as to stimulate the interest of the reader in search of the truth. The summary of each book of the Bible will be found helpful to busy Sunday school teachers and ministers in finding the setting of various passages of the Scriptures.

The book may seem a bit expensive to the average person, but considering its quality it is well worth its price. The book is printed on a good quality of paper with good, clear type.

I would recommend this book to parents, Bible readers in general, Bible teachers, and pastors.—Howard Zehr.

The Holiest of All. By Andrew Murray. Revell, 1949. 552 pp. \$4.00.

The Holiest of All, an interpretation or exposition of the Book of Hebrews, was written over fifty-five years ago, in Dutch, for the Christian people of South Africa whom Andrew Murray served for many years. He wrote out of a heart of deep concern as he viewed the lack of stability, perseverance, and progress of many souls and even the turning back of many into a life of worldliness, formality, and indifference. He says the questions are continually being asked, "What is the want in our religion that in so many cases it gives no power to stand, to advance, to press on unto perfection? And what is the teaching that is needed to give that health and vigor to the Christian life that, through all adverse circumstances, it may be able to hold fast from the beginning firm to the end?"

"The teaching of the epistle is the divine answer to these questions. In every possible way it sets before us the truth that it is only the full and perfect knowledge of what Christ is and does for us that can bring us to a full and perfect Christian life. The knowledge of Christ Jesus that we need for conversion does not suffice for growth, for progress, for sanctification, for maturity."

The plan of the book is this: The epistle itself is recorded and divided into sections and topics. In the introduction he briefly discusses such questions as its authorship, to whom written, object and plan, and suggests the relationship of the book to the special needs of our time. The main body of the book including over 500 pages, follows closely the suggested topics and divisions of the epistle itself as given at the beginning. Taking a verse or a few verses at a time, the author systematically gives about four pages of explanation, interpretation, and teaching on each.

The writer of this book certainly must have been a devoted servant of the Lord Jesus Christ, and he has presented the rich truths of this epistle in such a way as to warm the heart of every true believer. His own heart of love and yearning concern for his fellow Christians deepens the appeal of its message. This is illustrated in the following passage: "Beloved Christian! The blood of Jesus! The blood of the Lamb! Oh, think what it means. God gave it for your redemption."

His messages on faith and trust, love and obedience, the promises of God, the greater privileges which are ours in the New Covenant, the Lord Jesus as our High Priest, the call to separation from the world and the all-sufficiency of His grace in every hour of temptation and testing are some of the outstanding features of this book which should be a blessing to every sincere reader. The emphasis given to obedience is unusual. The following paragraph is an example:

"Let us beware that no wrong or one-sided view of what salvation by faith means leads us astray. There are some who think that salvation by faith is all and obedience not so essential. This is a terrible mistake. In our justification there is indeed no thought of obedience in the past. God justifies the ungodly. But repentance is a return to obedience. Justification.

(Continued on page 64)

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

During the month of February we complete the topics under **UNIT I—IDENTIFICATION WITH CHRIST**. The topics discussed in this issue under Unit I are as follows:

February 10.—How I Can Serve the Risen Christ. We need to think of Him as living and with the Father in glory, and also as being with us always in the Spirit. As He spoke to the Apostles after He had commanded them concerning the preaching of the Gospel, He said, "And lo, I am with you always, even unto the end of the world" (Matt. 28:20). All that we do should be of such a character that it can be done in His name and out of love to Him and His cause in the world. All that is done both in a material or in a more spiritual way is accepted of Him as service to Him if it is done with the motive of pleasing Him.

February 17.—How Jesus Suffered from the World.—The thoughts of enmity which the human heart possessed in all its wickedness, as inspired by Satan, were turned loose against the most loving and righteous One who ever walked the earth. He willingly bore it all for us.

February 24.—How We May Suffer with Christ.—He suffered for us, and now loyalty on our part moves us to suffer for His name's sake. The reproach of the world we gladly bear with Him, because we are His and He is ours. Whatever pain, whether bodily, or mentally, or in the heart, can be endured because of the love we have for all that is connected with Him and His cause.

The first topic of Unit II is also published in this month's issue. **UNIT II IS MY SHARE IN OUR MISSIONS.**

March 2.—Sharing Through Intercessory Prayer. God has chosen to open a throne of grace where His children may come to seek for the help and blessing that He can give. We need to learn the great lesson that if we would have we need to ask in faith and in the spirit of faithfulness and humility. In the mission cause we may share through intercession.

Unit II presents a theme that was not only mysterious to the disciples, but is more or less deep to most of us. It requires that we enter into such a spiritual relation with Jesus that His Holy Spirit may dwell in us before we can understand it rightly. Concerning this, Jesus said to the inquiring disciples, "At that day [the day when the Comforter dwells in them] ye shall know that I am in my Father, and ye in me, and I in you" (Jno. 14:20). It will be a blessed end if in this study of January and February the young people who attend these young people's meetings could every one enter into this spiritual relation with Jesus so deeply that they may have a greater fullness of fellowship.

Why Not?

We may have such a revival of spiritual life in our hearts and among us as a group if we are willing to meet all the conditions. We cannot see into every heart. We cannot understand all that keeps us back from the richest fellowship; but we can act upon all known conditions and can ask for the enlightenment which we need to make way for the fullness of God to fill us. Will we do this? **WHY NOT?**

HOW I CAN SERVE THE RISEN CHRIST

Matthew 25:1-30
Topic for February 10

MOTTO

"Ye serve the Lord Christ"

MEDITATIONS ON THE TOPIC

I. How to Serve the Risen Christ.—"When?" is the question asked by both the blessed and the unblessed in Matt. 25:31-46. "When did we fail to do certain things to You?" and, "When did we do certain things for You?" On the one hand we find a plain neglect of duty and opportunity; and on the other we see a plain faithfulness to duty and opportunity. Those who are failing to serve their fellow men in love are neglecting a duty and an opportunity which the Lord has given and expects to be fulfilled. Those who are meeting the approval of the Lord are serving out of a heart of love, moved by an inward compassion and desire to do the good they can toward all who need service.

The service of love toward fellow men is just the natural outflow of a heart that has

first been regenerated and made into the likeness of the Master. The seeking of credit for what is done is far from the mind of the servant. His left hand does not know what his right hand has done. He is astonished that he is credited with a service to Christ when it has only been an humble service to a fellow traveler.

The lack of a service of love is because of a lack of a regenerated heart. Such have perhaps not been doing consciously any great wickedness. But having refused and neglected the great decision to accept Christ as the Saviour, their whole life becomes a life that counts against Christ in neglect of His needs and His honor, because He has claims all about us in the persons of fellow creatures and in the persons especially of His followers.

The facts are that there is no worthy deed but what it is best done when the love of Christ and His cause is behind it. "Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

The Text.—Matt. 25:1-30.—In this passage are two parables. The first is that of the Ten Virgins who were waiting to welcome the Lord to the wedding. The second is the Parable of the Talents which were given

to servants as an entrustment for increase for Him. The virgins who were prepared had the blessed honor of being with their Lord at the wedding, while the careless virgins were entirely disappointed because of their neglect.

The talents entrusted, whether many or few, should be used and increased to our full capacity for service. The Master rewards according to faithfulness rather than the largeness of the increase. The one with few talents can win His approval as well as the one with a larger entrustment.

OUTLINE STUDY

I. Why Serve the Risen Christ.

1. The constraint of His love (II Cor. 5:14).
2. His conquest of death (I Cor. 15:55-58).
3. The command of the Lord (John 15:14).
4. His intercession (Heb. 7:25).

II. Serving Christ in the Daily Task.

1. As unto the Lord (Rom. 14:6-8).
2. Working what is good (Eph. 4:28).
3. Providing for one's own (I Tim. 5:8).

III. Our Varied Service to Christ.

1. To the least (Matt. 25:40, 45).
2. Giving to the needy (I John 3:17).
3. Showing hospitality (Rom. 12:13).
4. Witnessing to Him (Acts 1:8; Mark 16:15).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Serve**.
2. Serving God in Our Daily Work.
 - a. When it is good work.
 - b. When we do it as to Christ.
3. Our Service to Christ.
 - a. Done to the least.
 - b. Praying for others.
 - c. Witnessing for Christ.

For Seniors.

1. Why I Want to Serve Christ.
2. Serving Christ in My Daily Work.
3. My Varied Service for Christ.

PERSONAL THOUGHT

Faithful, earnest, loving service to the Lord will lead us in the path of doing all our work as unto Him who loved us and gave Himself for us. We will be rewarded, but in our service the pay is not as prominent in our thought as the constraint of love moving us to do what we do.

SEED THOUGHTS

There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are going by;
If a smile we can renew,
As our journey we pursue,
Oh, the good we all may do,
While the days are going by.

There's no time for idle scorning,
While the days are going by;
Let your face be like the morning,
While the days are going by;
Oh, the world is full of sighs,
Full of sad and weeping eyes;
Help your fallen brother rise,
While the days are going by.

All the loving links that bind us,
While the days are going by;
One by one we leave behind us,

While the days are going by;
But the seeds of good we sow,
Both in shade and shine will grow,
And will keep our hearts aglow,
While the days are going by.
—Geo. Cooper

HOW JESUS SUFFERED FROM THE WORLD

Psalm 56

Topic for February 17

MOTTO

"Christ suffered . . . leaving us an example."

MEDITATIONS ON THE TOPIC

I. What the World Inflicted upon Jesus to Cause Him to Suffer.—He was despised and rejected of men (Isa. 53:3). Then they "wounded" Him and "bruised" Him and laid "stripes" upon Him (Isa. 53:5). He was "oppressed" and "afflicted" (Isa. 53:7). We note different kinds of pain inflicted upon Him. There was the spiritual pain in which they hurt His feelings of heart. There were the bodily pains in which they hurt His physical body. "Sorrow" and "grief" were not strangers to His experience. We do not think of these heart pangs as being in self-pity. He might have escaped them if He had been seeking to satisfy only Himself. But His deep love for a lost world and His compassion for the ones who like sheep had gone astray were the motives that enabled Him to endure the cross and despise the shame. He looked beyond the sufferings of the present to the joy of seeing rescued souls with Him in the presence of the Father forever.

The world hated Him because He bore testimony of its evil. Jno. 7:7. He had to suffer in body and soul because of this murderous hate infused in the hearts of men by Satan (I Jno. 3:12) against the Saviour of the world. The world hated Him because His holy life was a rebuke to their evil doings. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jno. 15:19). It was the separated life of Jesus that moved them against Him in hatred to persecute Him unto the death.

Jesus suffered because of the ignorance of men. They not only were ignorant of the Father (Jno. 15:21) but they were ignorant of what they were doing when they crucified the Son. Luke 23:34.

II. The Text.—Ps. 56.—This Psalm expresses kinds of suffering that He endures as God's servant. His words are perverted. He has to endure thoughts of evil men against Him. He realizes that they are scheming some plan to destroy His life. He puts His trust in God and is confident that all will work for the best. This is a picture of the sufferings which Christ endured in His earth life.

OUTLINE STUDY

I. Why Jesus Suffered from the World.

1. His humanity (Heb. 2:14).
2. His strangeness (Matt. 8:27).
3. His sinlessness (Heb. 4:15).

II. The Cup of Indifference.

1. Materialism (Luke 12:15-20).
2. Family hindrances (Matt. 10:37).
3. Misunderstanding (Mark 3:21).
4. Loneliness (John 6:67).
5. Betrayal (Ps. 41:9).

III. The Fire of Enmity.

1. Sneers (Matt. 13:55).
2. Traps (Matt. 22:15).
3. False accusations (Matt. 12:24).
4. Jealousy (Mark 15:10).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, World.
2. Why Jesus Suffered from the World.
 - a. Because all men suffer.
 - b. Because He was different from others.
 - c. Because His purity condemned sin.
3. How Jesus Suffered.
 - a. From the misunderstandings of His friends.
 - b. From the indifference of multitudes.
 - c. From the enmity of the leaders.

For Seniors.

1. Why Jesus Suffered from the World.
2. The Cup of Indifference.
3. The Fire of Enmity.

PERSONAL THOUGHT

Only a look mentally at the things which Jesus suffered from the world will make us conscious of the debt of love we owe Him who willingly bore it all for our sakes.

SEED THOUGHTS

"Man of sorrows," what a name
For the Son of God who came
Ruined sinners to reclaim!
Hallelujah! what a Saviour!

Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood;
Hallelujah! what a Saviour!

Guilty, vile, and helpless we;
Spotless Lamb of God was He;
Full atonement! can it be?
Hallelujah! what a Saviour!

Lifted up was He to die,
"It is finished," was His cry;
Now in heaven exalted high;
Hallelujah! what a Saviour!

When He comes, our glorious King,
All His ransomed home to bring,
Then anew this song we'll sing:
Hallelujah! what a Saviour!

—P. P. Bliss.

HOW WE MAY SUFFER WITH CHRIST

I Peter 2:11-23

Topic for February 24

MOTTO

"The fellowship of his sufferings."

MEDITATIONS ON THE TOPIC

I. How We May Suffer with Christ.—When members of a body are truly united in the same body, it is no wonder that such members suffer when the body suffers. Just so it is with the person who has been made partaker with Christ and is spiritually born from above because of His grace in the atonement. His Spirit bears witness with our spirit that we are the children of God. Rom. 8:16. This relationship makes us fellow heirs of God. Whatever is Christ's, who is with the Father, is shared with us. Also in this life we are partakers of sufferings while we are being assured of our sonship and hope of glory. It is not hard to suffer with one to whom we are bound within the bonds of tender love and kinship. What is done to make us suffer is done to Him. What is done to bring reproach on Him is done to us.

We need to remember that we have a suffering in the infirmities of the flesh, as well as a suffering in the reproach which the world through Satan heaps upon Christ and all that are His. We learn to suffer bodily afflictions as the permissive providence of

God in our flesh. Such a subjection "to vanity" (weakness), given of the Father in hope (Rom. 8:20), works out in our experiences in spiritual things for a good that is higher earthly and material health and blessing. Rom. 8:28. We may pray for healing of the body (Jas. 5:13-15), but such a prayer should be fully enlightened as to what is best for us and our friends. "The Spirit of God is our intercessor who may inspire our prayer" (Jude 20) but who goes even deeper than we know how to pray and intercedes "with groanings which cannot be uttered" (Rom. 8:26, 27). In this will of God we learn by the Spirit, and through faith, to endure the hardships and pains of the flesh, looking forward to the time for the redemption of our body. Rom. 8:23.

All our sufferings as true children are by the will of God, whether it be in the sufferings on account of our relation to Christ, or whether it is on account of our providential needs for chastening, or for perfecting of the spirit in service. In all things we are to be exercised to let patience have her perfect work. Jas. 1:1-4. And when we lack wisdom we have the throne of grace to which we may apply in faith and submission. Jas. 1:6-8. And whether the answer comes directly as we desired, or in a reply that says, "My grace is sufficient for thee" (II Cor. 12:9), we learn to rejoice and gladly to trust the power that enables us to do "all things through Christ which strengtheneth." Cf. II Cor. 12:10; Phil. 4:13.

II. The Text.—I Pet. 2:11-25.—Good behavior among the people of the world should be our purpose not only for the favor of God but for the sake of bringing light to their souls through God's grace. This may lead into persecution by those who know not the Lord. On our part we can be happy if it is suffered for His sake. We have the Saviour as an example in suffering. It is our calling to suffer for His sake and to meet the sinful world on a plane of loving-kindness for the evil that they do to us.

OUTLINE STUDY

I. When Do We Suffer with Christ?

1. For His name (Luke 21:16, 17).
2. For His sake (Matt. 5:11).
3. Joint suffering (Rom. 8:17).
4. Reproaches for Christ (I Pet. 4:14).
5. Manifesting Christ's death (II Cor. 4:11).
6. Filling up the afflictions of Christ (Col. 1:24).

II. Enduring Suffering.

1. For a moment (II Cor. 4:17; Rom. 8:18).
2. In patience (I Pet. 2:20).
3. With joy (Jas. 1:2).
4. For the sake of the brethren (II Tim. 2:10).

III. The Reward.

1. Consolation (II Cor. 1:7).
2. Acceptable to God (I Pet. 2:20).
3. Worthy of the kingdom of God (II Thess. 1:5).
4. Having the Spirit of God (I Pet. 4:14).
5. Eternal (II Cor. 4:17, 18).
6. Out of proportion (Rom. 8:18; II Cor. 4:17).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Suffer.
2. Suffering with Christ.
 - a. In His name.
 - b. For His sake.
3. The Rewards of Suffering with Christ.
 - a. God's approval.
 - b. Eternal happiness.
 - c. Much greater than the suffering.

For Seniors.

1. When Do We Suffer with Christ?
2. Enduring Suffering.
3. The Reward of Endurance.

PERSONAL THOUGHT

Blessed will of God for me in Christ Jesus!
Blessed grace that gives power to endure!
Blessed throne of grace to which I may
come for mercy and grace to help in time
of need! Blessed fellowship of Christ which
includes suffering for His sake!

SEED THOUGHTS

Suffering is my gain; I bow
To my Heavenly Father's will,
And receive it hushed and still;
Suffering is my worship now.

—Jean Paul Richter.

Our merciful Father has no pleasure in the sufferings of His children; He chastens them in love; He never inflicts a stroke He could safely spare; He inflicts it to purify as well as to punish, to caution as well as to cure, to improve as well as to chastise.—Hannah More.

Some of His children must go to the furnace to testify that the Son of God is with them.—E. Prentiss.

No flower can bloom in Paradise which is not transplanted from Gethsemane.—Sel.

SHARING THROUGH INTERCESSORY PRAYER

Ephesians 1:15-23; 3:14-19

Topic for March 2

MOTTO

"Intercessions for all men."

MEDITATIONS ON THE TOPIC

I. The Share We Have Through Intercessory Prayer for Missions.—Paul's confident evaluation of the prayers of the brethren at Rome (Rom. 15:30) and at Philippi (Phil. 1:19), and of his dearly beloved Philemon (Philem. 22), and of the brotherhood at Corinth (1 Cor. 1:11), was such that he expected special help and blessing from God in the furtherance of His work and the deliverance needed to carry out the mission which God had appointed for him.

Jesus indicated to His disciples that their prayer for laborers would avail in reaching the many souls for which Jesus had been moved with compassion. Matt. 9:36, 38; Luke 10:2. Marvelous as it is, we have abundant intimation that the Lord has laid on us the service of intercession for the bestowal of blessing upon our fellow workers and upon the needy souls with whom the messengers of the Gospel are laboring. It is our opportunity, which becomes a responsibility, to present these matters to the Lord in definite "supplications, prayers, intercessions, and giving of thanks" in behalf of all men. I Tim. 2:1. God has provided a throne of grace and has placed it at our disposal to use for our own needs and for the needs of human souls with whom we may have to do and of whom we may know. Heb. 4:16. This becomes a glorious privilege, as well as a grave responsibility. "All men," including kings and men in authority, are listed on our program for prayer. The Gospel message is for the men and women of every station in all the world. We can enlarge our interests and put many individuals or every walk of life on our prayer list and expect that God is pleased to have us meet the needs in our own life to fit us for the service of intercession in behalf of workers and the souls of men. I Tim. 2:2-4.

Many devoted believers have accepted this great opportunity and are spending their thought and service in prayer and intercession when they may be shut off from other forms of service. Through their faithfulness God has opened fields and poured out His blessing upon workers and upon the hearts of those who hear the message.

II. The Text.—Eph. 1:15-23.—Here we have the apostle giving himself to prayer in

behalf of the Ephesian brotherhood that their understanding might be enlightened so that they could know the things that have been provided of the Lord through Jesus Christ.

Eph. 3:14-19.—This is another prayer in behalf of the Ephesians for the strengthening of their inner man through the Spirit of God, and for an enlargement of their comprehension so that they could receive the fullness of God.

OUTLINE STUDY

I. Our Examples in Intercession.

1. Abraham (Gen. 18).
2. Moses (Ex. 32:11-14, 31-34).
3. Paul, for spiritual wisdom (Eph. 1:15-23).
4. Paul, for spiritual power (Eph. 3:14-19).

II. The Ministry of Intercession.

1. Continuous prayer (Rom. 1:9).
2. Importunate prayer (Luke 11:7, 8).
3. A work of love (I Thess. 3:12).
4. Earnest prayer (Rom. 9:3).

III. Your Prayers Are Needed.

1. For more workers (Luke 10:2).
2. To open doors (Col. 4:3).
3. To give boldness (Eph. 6:20).
4. To bring conviction (I Tim. 2:1-4).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Pray.
2. How We Should Pray.
 - a. Earnestly.
 - b. Continuously.
 - c. With love.
3. Praying for Missions.
 - a. To God to send more workers.
 - b. For wisdom and strength for the missionaries.
 - c. For the salvation of the heathen.

For Seniors.

1. Our Examples in Intercession.
2. The Ministry of Intercession.
3. Your Prayers Are Needed.

PERSONAL THOUGHT

It behooves us to stir up ourselves to a greater consciousness of our opportunity

and privilege in the work of intercession, in obtaining help of our God who is pleased to hear and answer those who call upon Him in sincerity and truth.

SEED THOUGHTS

Assist Thy servant, Lord,
The Gospel to proclaim;
Let power and love attend Thy Word,
And every breast inflame.

Bid unbelief depart;
With love his soul inflame;
Take full possession of his heart,
And glorify Thy name.

May stubborn sinners bend
To Thy divine control;
Constrain the wandering to attend,
And make the wounded whole.

Extend Thy conquering arm,
With banner wide unfurled,
Until Thy glorious grace shall charm
And harmonize the world.—Sel.

GOOD TEAMWORK

A horse trader once went to Henry Ward Beecher, and said:

"Mr. Beecher, I have a good family horse I want to sell you. He is a good saddle horse, a good buggy horse, and a good carriage horse. He works double with any other horse, and on either side of the tongue. In short, he is a good all-round animal and a good team worker."

"My friend, I cannot buy your horse," replied Mr. Beecher, "but I would like to have him as a member of my church."—Exchange.

Summer Bible school days are on the way



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Clear Thinking on Courtship, by John C. Wenger, will appear in February. Watch your church papers for further announcements.

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COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

The Examination Question

A wise man will hear, and will increase learning; . . . The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.—Proverbs 1:5, 7.

We are indebted to the "Canadian High News" for a Dominion-wide poll of high-school youngsters as to the value of "examinations." It may be in order to state why we are giving space for this question. It is of great interest everywhere, for the question of the value of examinations is debated in many circles. It is therefore in order to present the pros and cons. The question of exams is vitally related to life. It involves the issue of Christian stewardship, with billions of dollars invested in schools, colleges, and universities. It also involves the highly ethical matter of the investment of time in the lives of teachers and pupils. Remotely, it also involves the problem of integrity. **Diplomas are supposed to tell the truth.** However, it is quite difficult to be entirely factual. Examinations do not always tell the whole story. There is some element of chance in examinations. Because there are two sides to the question, we will present them both. It may be that Christian institutions will find the best solution in a compromise between both positions. This at least was the feeling of Socrates—that right is usually found between two extremes. Here they are:

Three main points were brought out by those in favor of retaining exams. They are:

1. Exams provide the only real incentive to study. They are the sword hanging over the student's head. If the student doesn't study, the sword will fall. He will fail.

2. Exams are the only accurate gauge a student has to his progress in school. Unfortunately, when they show a student that he must put more work on a given subject, it is usually too late.

3. Examinations at school are a preparation for the unending series of tests young people will have to face when they leave school. A student not used to examinations, this argument states, will be at a disadvantage when they are suddenly thrust on him in the hard, cold, cruel world.

On the other side of the question it is argued that examinations do not fulfill their primary purpose. The writers who complained about examinations had this to say:

Too much depends on mere rote memory. A student with a good memory can, by cramming, remember enough facts to obtain a good mark on an exam and still have little or no real knowledge of the subject.

The intense stress put on students by examinations causes worry, nervousness, and fear in some students. In some cases the strain is so great that the student, even with a thorough grasp of his subject, becomes incapable of controlling his emotions and does poorly or fails outright.

Examinations, demanding a clear grasp of the principles of English grammar and usage, are unfair to the student who is poor in these subjects. He may have a fairly complete knowledge of his history course, but fails because he is unable to express himself clearly.

The most forceful denunciation of examinations came from Bonnie Hilson, of Brampton, (Ont.), High School, who wrote:

"Examinations mean sleepless nights and fevered days with crazy questions and crooked answers, set with the calculating cruelty of the inquisitor, answered with the patient resigna-

By CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

tion of the martyr or with the fanatical frenzy of the devotee who has swallowed his instructor's textbook and gone crazy over it.

"Examinations, with their hideous percentages, their insulting distinctions of rank, should be placed under the heading of 'Illegal.'"

On the other hand, P. C. McCarthy of Guelph (Ont.) Collegiate and Vocational Institute, sees in the challenge of examinations a solid pillar holding up Canada's nationhood. He writes:

"If we remove this obstacle (exams) we will become fat, lazy, and flabby and, as has happened to all nations at the peak of their prosperity and laziness, will cause our fine Canadian nation to crumble!"

The following write-ups are the prize winners on the questions of examinations or not. It is the personal opinion of the editor of this section that Miss Barbara Parker suggests a good compromise between no exams or the old system of exams. But note her suggestions and form your own opinion.

EXAMS? NO!

By Barbara Parker
Toronto, Ontario

I think exams should be abolished. Why? There are several reasons.

First of all: What good are exams? I'm sure there are things in their favor, but it is my purpose to point out their unfavorable aspects. Exams prove that you have learned and understand the designated subject. That's fine. But how long has this process taken? In most cases, the student has sat up until one o'clock every night for the week, stuffing in knowledge he has long forgotten. He's put three months' work and study into one week or less of cramming. Then he writes the exam, forgets everything he was supposed to have learned and receives a mark anywhere from 50 to 90, depending on the capacity and accuracy of his memory.

Next, there is the student who works well and conscientiously at everything he undertakes. He does his homework each night and answers quickly and glibly the questions he is asked by his teachers. Yet, comes the day of the exams, and he is nervous, unable to concentrate. The question paper is set before him and he finds it difficult to remember the information which he has worked so hard to accumulate. He writes down what he is able to and leaves school with a sickening foreboding, as well he might. He knows he has written a poor exam, but there is nothing he could have done. I ask: Are exams a good thing for him? There are many like him.

Then, there is the person who resembles him in many ways. When he writes exams, he knows what to say but not how to say it. You see, English is his poorest subject, and this hampers him in every other subject as well.

These are a few examples illustrating why I think exams should be abolished. I admit they do not form a picture of all students. But there are enough of them to warrant a change in our present educational system.

I'd like to present my idea of what there should be in place of exams. It is of no use declaiming a thing, unless you can present something to take its place. There should be 50 per cent of the marks given for effort in class, homework and other special assignments (a few teachers are already doing this). The other 50 per cent should be based on tests, which would be written every two or three weeks. These tests would be a short summing up of the work done in the past few weeks. In this way, the student would have to keep up his daily work. Perhaps one longer test

could be given every three months that would just skim the surface of each topic taken since the beginning of the term. In any case, too much emphasis should not be put on tests. Since this is only a suggestion and not actually part of the topic, I still maintain that, by one way or another, something could be done to compensate for exams.

I say: Abolish exams. What about you?

EXAMS? YES!

By Teresa McCullough
West Kildonan, Manitoba

Throughout the history of education examinations have proved themselves to be necessities, and even today it is difficult to imagine our educational system operating successfully without these same periodical tests. Examinations set standards. A pupil when writing an examination has a set goal and through thorough knowledge of his work sees this goal achieved. An examination is to a student as a finished canvas is to an artist—both are materialistic mirrors of his ability reflecting clearly his strength and weaknesses.

From day to day as the mind of the student absorbs knowledge there is only one objective behind each scrap of learning—"This must be remembered for the examinations." Without examinations the mind would unconsciously let this alertness and power to absorb the teaching become inert. It is almost generally agreed among students that it is only after a thorough review and preparation for an examination of the newer work in a subject that they feel satisfied that their knowledge of that work is adequate. A minority of pupils has not the incentive to work by themselves and it is fear of the embarrassment and disgrace of failing an examination that gives them a successful scholastic standing.

It is through examinations, which show one's natural aptitudes, that young people become aware of that field of endeavor in which they would excel. By examination, also, parents, teachers, and the pupils themselves can determine which course the student will be most suited to and whether he should choose commerce or college. If the latter is the choice, examination marks determine unbiasedly who deserve the financial aid of scholarships and bursaries.

In addition to providing students with the incentive to study, examinations will teach him an invaluable lesson which will be beneficial for the rest of his life; namely, that if one applies one's self with sufficient diligence to problems or seeming obstacles, these obstacles can easily be surmounted. This emphasizes that examinations teach one of life's most important lessons at an age when it is best learned.

Echoes of 1951 Mennonite Voluntary Service Units

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. 25:40b.

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—Matt. 10:42.

My little children, let us not love in word, neither in tongue; but in deed and in truth.—I John 3:18.

Frequently "World News" features write-ups concerning the work of the Mennonite Central Committee, with headquarters at Akron, Pa., and Kitchener, Ont. This organization represents all branches of the Men-

nonite Church in its relief work throughout the world. The largest area served at the peak of the relief period embraced 34 countries. This write-up has to do with the Voluntary Service Units under the direction of the Mennonite Relief Committee (M.R.C. with headquarters at 1711 Prairie Street, Elkhart, Indiana. The Secretary for this group is Bro. Levi C. Hartzler, Goshen, Ind., who has been doing a very excellent piece of work. This work is our branch of the Mennonite Church working in an independent way. Both committees have their peculiar value. Much could be said for both methods of approach. There is no needless overlapping. Usually the sphere and work are different. All avenues of relief and work have as their chief objective the winning of souls. The channel is different, but the goal is the same. It is a witness service for Christ. This is doubly imperative because we as a denomination are not ready to do any service connected with the military arm of the government. This is not because of lack of loyalty, but a matter of conscientious convictions. This is our way of expressing "good will toward men."

The work is outlined and the names of the workers are printed because, according to the "Daily Record," Kitchener, Ont., "Names are NEWS."

Type and Number of Units

City Missions	10
Rural Missions	5
Child Welfare	5
Homes for Aged	2
Colporteur Team	1
Youth Team	1
Student-in-Industry	1

Number of Persons Serving

Men	38
Women	89

Total 127

General Information

Children's Camp Enrollment	312
Number of Bible Schools	33
Bible School Enrollment	3,541

Children from the following racial and national backgrounds were served:

American	Italian	Mexican
Negro	Lithuanian	Swedish
Indian	Finnish	

Activities Carried on in Addition to Assigned Tasks

Traet distribution
Sunday evening programs
Street meetings
Bible story hours
Educational tours
Playground supervision
Jail services
Chorus training
Poster painting
Religious survey
Building repair and painting
Visitation and cottage meetings
Handicraft classes
Library cataloging

Wide Range of Service

The following places were served:

Akers and Allemands, La.
Camp Ebenezer, Navarre, Ohio.
Children's Home, Kansas City, Kans.
Children's Home, West Liberty, Ohio.
Colored Mennonite Mission, Saginaw, Mich.
Colporteur Team, Western Kentucky.
Eureka Gardens Mission, Wichita, Kans.
First Mennonite Church, Altoona, Pa.
Limon-Denver, Colo.
Home for the Aged, Eureka, Ill.
Home for the Aged, Rittman, Ohio.
Menahga, Minn.
Mennonite Church, Culp, Ark.
Mennonite Church, Hannibal, Mo.
Mennonite Church, Peoria, Ill.
Mennonite Colored Mission, Youngstown, Ohio.
Mennonite Home Mission, Chicago, Ill.
Mennonite Mission, Cleveland, Ohio.
Mennonite Mission, Meadville, Pa.
Mennonite Youth Fellowship Team.

Mennonite Youth Village, White Pigeon, Mich.
Mercy Home, Birmingham, Ala.
Minot, North Dakota.
Naubinway, Michigan.
Spanish Mission, Chicago, Ill.
Student-in-Industry Unit, Detroit, Mich.

Workers in 1951 Summer Service Units

Mildred Albrecht, Pigeon, Mich.
Naomi Albrecht, Flanagan, Ill.
Arlene Alderfer, Lansdale, Pa.
Sylvia Andres, Elbing, Kans.
John Bacher, Wolford, N. D.
Margaret Beachy, Pigeon, Mich.
Alvin Beechy, Kalona, Ia.
Dorothy Bender, Milford, Nebr.
Merle Bender, Wichita, Kans.
Kenneth Benner, Perkasi, Pa.
Mary Jean Birky, Wanatch, Ind.
Lois Brenneman, Kalona, Ia.
Patricia Brenneman, Sarasota, Fla.
Maribell Brown, Wakarusa, Ind.
Leota Brunk, Upland, Calif.
Betty Mae Burkey, Dorchester, Nebr.
Anna Mae Campbell, Lancaster, Pa.
Doris Cassel, Line Lexington, Pa.
Esther Clemmer, Souderton, Pa.
Eileen Conrad, Sterling, Ohio.
Opal Culp, Roaring Spring, Pa.
Arnetta Detweiler, Ft. Dodge, Ia.
Truly Detweiler, Parnell, Ia.
Allan Eitzen, Scottdale, Pa.
Hazel Ferreira, Kalona, Ia.
Lois Ann Frey, Topeka, Ind.
Paul Fry, Manheim, Pa.
Helen Good, Armington, Ill.
Allen Gingerich, St. Jacobs, Ont.
Lena Guth, Flanagan, Ill.
Ida Habermehl, St. Jacobs, Ont.
Ruth Hallman, Doylestown, Pa.
Myrtle Hamilton, Harper, Kans.
Daniel Hertzler, Elverson, Pa.
Harold Horst, Hagerstown, Md.
Darrel Hostetler, Baltic, Ohio.
Helen Hostetler, Harper, Kans.
Mary Ann Hostetler, Goshen, Ind.
Wayne Hostetler, Topeka, Ind.
Allan Kanagy, Manitou Springs, Colo.
Betty Kauffman, Ligonier, Ind.
Dorothea Kauffman, Phoenix, Ariz.
Vera Kennel, Albany, Oreg.
Cora King, Reading, Pa.
Esther King, Harrisonburg, Va.
Irene King, Hesston, Kans.
Paul King, Elida, Ohio.
Rosalee King, Bellefontaine, Ohio.
Verda Mae Kinzie, Preston, Ont.
Grace Knechtel, Petersburg, Ont.
Myrna Kramer, Los Angeles, Calif.
Gilda Kratzer, Orrville, Ohio.
Dean Kuhns, Shickley, Nebr.
Eunice Kyle, Washington, Ia.
Omar Lantz, Gap, Pa.
Robert Lantz, Biglerville, Pa.
Melvin Leidig, Saginaw, Mich.
Mabel Longacre, Spring City, Pa.
Arlene Martin, Maugansville, Md.
Doris Maust, Bay Port, Mich.
Lois Meyer, Creston, Ohio.
Alice Miller, Archbold, Ohio.
Elmer Miller, Middletown, Pa.
Gail Miller, Middlebury, Ind.
Kathryn Miller, Rittman, Ohio.
Leona Miller, Hydro, Okla.
Mabel Miller, Wilmot, Ohio.
Marjorie Miller, Millersburg, Ohio.
Myrtle Miller, Wauseon, Ohio.
Sara Miller, Kalona, Ia.
Vern Miller, Mantua, Ohio.
Doris Moyer, Blooming Glen, Pa.
Thelma Moyer, Souderton, Pa.
Walter Mumaw, Wooster, Ohio.
Kathryn Nisley, Lovington, Ill.
Leroy Nisley, Goshen, Ind.
Addona Nissley, Etna Green, Ind.
Delvin Nussbaum, Kidron, Ohio.
Sadie Oswald, Archbold, Ohio.
Ruth Overholt, Hartsville, Ohio.
John Oyer, Eureka, Ill.
Ezra Peachy, Belleville, Pa.
Esther Ramer, Nappanee, Ind.
Virginia Ramer, Nappanee, Ind.
Martha Roth, Kitchener, Ont.
Richard Ryan, Cleveland, Ohio.
Lucille Schlabach, Hartsville, Ohio.
Elnora Schrock, Salisbury, Pa.
Alice Shetler, Jamestown, Pa.
Esther Showalter, Goshen, Ind.
Martha Short, Wauseon, Ohio.
Mary K. Slagell, Thomas, Okla.
Irene Slaubaugh, Loogootee, Ind.
Roderick Smith, Morgantown, Ind.
Ellen Smucker, Smithville, Ohio.
Emma Sommers, Kokomo, Ind.
Waletta Souder, Archbold, Ohio.

Helen Spenler, Riverside, Ia.
Kenneth Steider, Shickley, Nebr.
Alverda Stoltzfus, Corry, Pa.
Sadie Stoltzfus, Parkesburg, Pa.
Gerald Studer, Smithville, Ohio.
Mrs. Gerald Studer, Smithville, Ohio.
Marylin Stutzman, Goshen, Ind.
Alma Swartzendruber, Goshen, Ind.
Pauline Swartzendruber, Pigeon, Mich.
Clara Troyer, Bayside, Va.
Rebecca Troyer, Elkhart, Ind.
David Wenger, Culp, Ark.
Mary Wenger, Los Angeles, Calif.
Evelyn Yoder, Wolford, N. Dak.
Fannie Yoder, Paradise, Pa.
Katie Yoder, Arthur, Ill.
Mervin Yoder, Topeka, Ind.
Mrs. Mervin Yoder, Topeka, Ind.
Zelda Yoder, Belleville, Pa.
Sadie Yost, Gap, Pa.
Homer Yutzy, Plain City, Ohio.
Mary Yutzy, Plain City, Ohio.
Marjorie Zook, Belleville, Pa.

Long-term Units

In addition to the Summer Service Units the Mennonite Relief Committee also maintains long-term units at the following points: La Plata Mennonite Project, Inc., La Plata, Puerto Rico, 33 workers, term of service, two years; Kansas City General Hospital, approximately 16 workers, term one year; La Junta, Colorado, Hospital, approximately 20 workers, one-year term; Indian Migrant Unit, Grants, New Mexico, 7 workers, one-year term. There is constant need for workers in these units, as also for city mission units at Chicago, Ill., and Saginaw, Mich., and Builder's Units at Goshen College and the Mexican Mission, Chicago, Ill. For information write to Mennonite Service Units, 1711 Prairie St., Elkhart, Ind.

The call is for a wide range of workers. This work appealed to the writer all the more, after our daughter, Grace K., on leaving Eastern Mennonite College, where she spent four years away from home, said: "Don't you feel that this is a worthy task, and shouldn't someone from our family go?" She served at the Governor Bacon Hospital, near Wilmington, Del., to her own and our satisfaction.

Others have experienced the same heart-warming reaction to this work. Listen in: "Please, teacher, write to me, and pray for me, when you go away." Another with tears said, "Come see me sometime. I'll be a good girl." Again, "I am making a place in my heart for Jesus." This is a small sample of the attitudes and responses of the children, who present endless opportunities to express Christ's love. From another camp: "Good ground work has been laid in these 12-day camps. Enough stimulation was given that they desire more. They have discovered the joy of wholesome recreation, they have shared ideas in dorm devotions, they have seen and heard new things in campfire meetings, they have sung new songs in these Michigan hills."

Added to the work among the children, there was the needed service in behalf of the sick, the dying, the aged. What a ministry to thousands of homes which are more pagan than Christian!

The following promise will be fulfilled by our faithful heavenly Father: "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

Laurelville Mennonite Camp Invites You



Summer will soon be here—and that means Laurelville. Enrich your year's work by taking off a week in your heavy, routine schedule to rest, relax, and be inspired.

Laurelville offers something stimulating to everyone. Plan to visit Laurelville this summer.

SUMMER SCHEDULE

Boys' Camp (ages 9-12) June 28-July 4
 Girls' Camp (ages 9-12) July 5-11
 Junior High Camp July 12-18
 Boys and Girls (ages 13-15)
 Missionary Bible Conference July 19-25
 First Family Week July 26-Aug. 1
 First Young People's Inst. Aug. 2-8
 Second Young People's Inst. Aug. 9-15
 Second Family Week Aug. 16-22
 Victorious Life Conference Aug. 23-24
 Music Week Aug. 25-29
 To receive further information write:

Laurelville Mennonite Camp, Scottdale, Pennsylvania

If Your Son is in high school he must face the draft

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

There are ways to help him think through beforehand the decisions he must make at that time. Your Peace Problems Committee asked Millard Lind to write a book on this subject. It is one your son can understand.

Answer to War has many answers men have given since Cain killed Abel. Those answers are lined up beside God's answers. Questions your son will be asked by his pals, by the neighbors, by government officials are discussed in *Answer to War*.

Answer to War may be used as a study book also. Your son's Sunday school teacher might start a discussion group using *Answer to War* as the basis. The book sells for \$1.75.

ANSWER TO WAR

by Millard Lind



BOOK REVIEWS

(Continued from page 58)

and the faith by which it comes, are only for the sake of obedience, as means to an end. . . . And He has no salvation but for them that obey Him. Obedience, as the acceptance of His will and life, is our only capacity for salvation."

To this reviewer the statements and teachings of *The Holiest of All* are sound and true to the Word with only one exception. His exposition of Hebrews 2:4-3 teaches the eternal security of the believer who has truly been born again. Those who fall away may have been mightily affected and even manifestly changed but had not received eternal life. To this the author adds, however, that man cannot decide who truly has received eternal life and closes with this very good statement: "My assurance of salvation is alone to be found in the living fellowship with the living Jesus in love and obedience." In no way does the author infer that any person who is living in sin and disobedience will be saved.

The Holiest of All should be in the library of every minister and every Christian, young and old.—A. D. Wenger, Jr.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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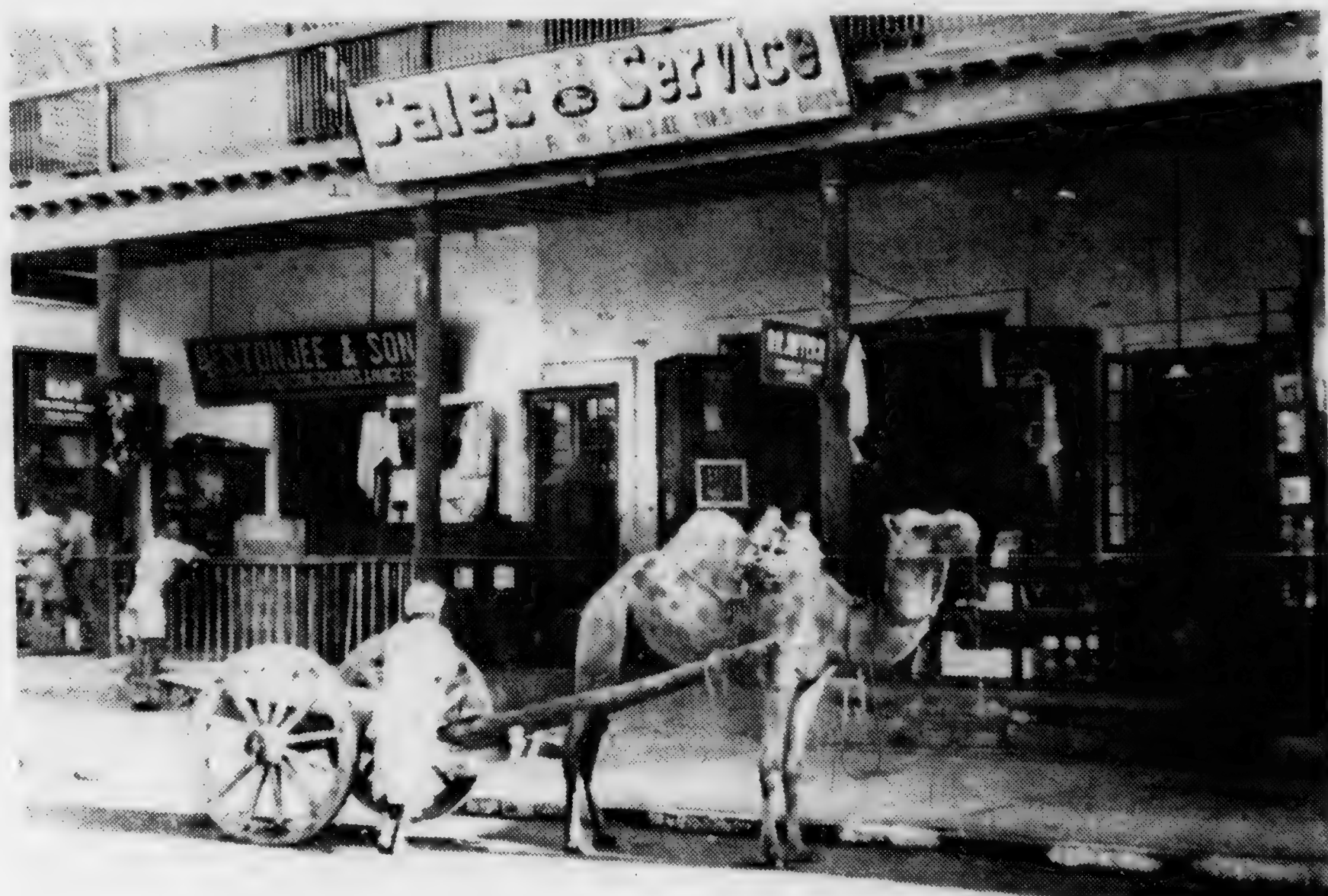
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March 1952

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CHRISTIAN MONITOR



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Have You Seen Him?

By ANNA W. YODER

We need to know Christ now if we want to see Him as He is.



UT in our corner of the city life went on very much as usual that particular day last fall. As I boarded the bus soon after noon, I had no idea of the excitement I would be plunged into before the next ten minutes had passed.

Even on the bus I was not aware of anything unusual. It was only as we reached the downtown section of the city that I noticed that something was astir. I tried to remember if that morning's **Shopping News** had offered anything so special by way of bargains. I transferred busses at Broadway, and it was then that I became fully aware that the multitude that thronged the sidewalks on both sides of Broadway was not a bargain-hunting crowd of shoppers.

Whatever is going on? I asked myself several times, trying to think if I knew there was a parade scheduled for today.

"He's at the airport now!" I heard someone near me shout.

Who is? I tried to recall.

Oh, I do remember reading in the newspaper some days ago that General MacArthur would be visiting Portland. Could this be the day? We hadn't gotten a newspaper for several days, so we didn't have the latest news. I would observe closely and see if my guess was right.

And I didn't have long to wait. While I watched for my bus, I heard plenty of talk from the crowd packed on the sidewalk. Some people had been standing there in the chilly damp weather since early in the morning, waiting to catch a glimpse of the famous general. It had been reported that he would arrive early in the day, but the thick fog that had blanketed the area that day had kept his plane from landing for many hours. Apparently, he had finally landed and was about to appear.

I suddenly found myself in the throes of a mighty temptation to stay and see him, too, but when I saw my bus working its way through the crowds, my better sense triumphed. After all, my co-worker was waiting for me, for we had planned to use the afternoon calling in Jewish homes. Anyway, who is MacArthur that I should leave the Lord's work to stay downtown to watch him ride by?

It was exciting to watch the crowds all along Broadway. I expected to see the sidewalk suddenly empty after we'd pass some intersection, but instead the crowd only thinned a little the farther out we rode. Everywhere people were tense and eager. Some had brought folding chairs; some, blankets; and some had books to read while waiting. Others were stamping their feet, for it was cold. Faces were pressed against almost every upper story window all along

the street. Many of the windows were opened, and people were eagerly leaning out, expectantly watching as far downtown as their eyes could see. When we passed a school building terrific screams greeted us, coming from the hundreds of children excited from classes to wait for a glimpse of one of the nation's great heroes.

Even at the place where I left the bus, people were still lined up watching down Broadway for MacArthur.

The Wolfers live only a few doors from the bus line, and so when I arrived there, Sister Wolfer and I decided there would be little use in trying to find people at home until after the great general had passed, and since we had only a few steps to the corner, we stood there and waited with the crowd. By now, even I was tingling with excitement. We overheard one person say he

MY NEIGHBOR'S BIBLE

**I am my neighbor's Bible;
He reads me when we meet;
Today he reads me in my home,
Tomorrow in the street;
He may be relative or friend,
Or slight acquainted be;
He may not even know my name,
Yet he is reading me.**

**Dear Christian friends and brothers,
If we could only know
How faithfully the world records
Just what we say and do,
Oh! we would make our record plain,
And labor hard to see
Our worldly neighbors won to Christ,
While reading you and me.**

—Selected.

heard on his car radio that MacArthur is now coming through town. So we were sure we wouldn't have long to wait before he came out our way. We learned that he would visit the Veteran's Hospital, some distance south of where we were.

Suddenly there was a screaming of sirens, and around the bend in the street appeared a convoy of motorcycles, then several cars with more policemen who watched the crowd furtively from every window; after them followed six or seven convertibles with the tops down. It was easy to recognize General MacArthur, for who has not seen him many, many times smiling from a newspaper or magazine page? Beside him sat Portland's mayor, Mrs. Lee, and in the same car, Oregon's Governor McKay. Mrs. MacArthur and Mrs. McKay rode in the following car. Other officials followed who meant little or

nothing to most of us, and yet they were, doubtless, having a grand time riding in such a procession.

In a minute or two it was all over. I had only the memory of the general's smiling face as he nodded and waved to the cheering crowds. So soon it was gone. He had never noticed me, of course! I only formed a tiny gray speck in the mass of color and noise that he must have seen and heard, and very likely he never even noticed there was a little gray speck on that corner!

The crowd quickly dispersed, and in another few minutes the street was clear, and we proceeded to make our calls. We rang a bell. The gray-haired Jewess who answered invited us in with, "Did you see MacArthur?"

And so everywhere we went, "Did you see MacArthur?" (It gave us an excellent opening to speak of the Messiah!) Came time to go home and I boarded my bus again for my trip across town. I was no more than seated before a starry-eyed, middle-aged Jewess sat beside me.

"Oh, did you see MacArthur?" she asked me.

"Yes, I did," I replied. "Did you?" I really didn't need to ask that, for her beaming face bore every evidence that her eyes had feasted on a great hero.

"Oh my! yes!" she breathed. "He was so wonderful! And I was so close to him! He is such a great man!" And on and on she gurgled, volubly voicing her praise and adoration, and also describing her dear son who, when he was a very little fellow, once picked a bouquet of flowers and handed them to President Franklin D. Roosevelt as he passed by much like MacArthur did today, and the president accepted them and smiled to the little fellow. I wanted to tell her as we had others today, that a greater than MacArthur or Roosevelt is soon coming, but she gave me no chance to speak. She left the bus on the same corner I did, and kept on talking until our feet struck the pavement. I thought, now, surely, I'll get a chance to talk to her. But as quickly as she reached the sidewalk she seemed to forget all about me and hurried away so quickly that she was lost in the evening crowd at once.

If she could only love my Jesus like that! I whispered to myself as I waited for my next bus.

The working people were now going home. As they walked along the street in twos or in groups, as they stood on the corners waiting for their busses, and as they chatted on the busses, there was one question on everyone's lips as he met his neighbor, "Have you seen MacArthur?"

How thrilled the people were who could say they had seen him—just a fleeting glance as he passed quickly on his way, satisfied that they had glimpsed him, knowing even as I knew, that he did not see any of them as individuals!

In one Jewish home we had wondered, "If Jesus the Messiah were to come to Portland, would the people be so glad to see Him?"

"Why, yes, I think so," Mrs. S. replied. "If we had word ahead of time that on such and such a day the Messiah would arrive,

(Continued on page 75)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLIV

SCOTTDALE, PA., MARCH, 1952

No. 3

The Give-up

BY SILAS HALVORSON

Jesus said that those who forsake even the dearest relationships for His sake and the Gospel's shall be amply rewarded both in this life and in the life to come.



HANK YOU for a lovely time, Ed," said Lucille.

"May I see you again tomorrow night?"

"Tomorrow night? I—" Lucille stopped before finishing her sentence.

"Does that mean I can't see you tomorrow night?"

"No. I'll see you then. Good night." Without waiting for him to say anything, she dashed up the dormitory steps to her room. She hastily threw her coat on her bed and hurried to the girls' parlor. It was time for evening devotions.

The prayers were centered around the religious emphasis meetings being held at Midwestern College that week. Every word spoken in prayer seemed to be an arrow shot directly at Lucille. She felt that all were looking at her accusingly. She couldn't pray aloud that night.

After the devotional period was over, she rushed to her room without stopping to talk to anyone. Ellen, her roommate, came a minute later.

"We're having a party in 327. Do you want to come?" asked Ellen.

"Not tonight," answered Lucille.

"O. K." Ellen left.

Lucille dropped down on her bed and buried her face in her pillow.

Oh, Ed! What was she going to do about him? She liked him so well. At times she believed that she would be willing to go to any extreme to keep his—friendship. But was it right of her to do so? After all, he wasn't a Christian, or at least he showed no signs of genuine interest in things concerning Christ. He was keeping her away from the religious activities of the college, like the religious emphasis meetings that week. If she continued going with him, she might lose her Christianity entirely. But it would be so hard to give him up. She just couldn't!

She heard footsteps in the hall. The party was over, and Ellen was coming back! The girls were much quieter than usual. They must have had a serious discussion about the special services being held. Maybe they had even been talking about her!

Lucille jumped up and mopped her face with a towel. She didn't want Ellen to know that she had been crying—not tonight, anyway. Of course, she would eventually confide in her as she had always done before.

Ellen came in and looked at Lucille rather curiously but said nothing. The girls got ready for bed in silence.

The next day Lucille walked around in a daze. She skipped chapel for fear of running into Ed there; chapel attendance was compulsory at Midwestern, and a fairly close check was kept on students. She didn't want to talk to anyone.

After supper Ellen asked her, "Are you going to the religious emphasis services tonight?"

"No," answered Lucille.

"But this is the next to the last night, and you haven't been to a single meeting yet."

"I—I've been busy."

"Are you going out with Ed again tonight?"

"Yes."

"Why don't you take him to the services? Ken and I go there together."

"I know, but Ken and Ed are two different people. I couldn't ask Ed to go there."

"O Lucille!"

Lucille grabbed a book and ran to the library before Ellen could say another word. She would stay there until it was time to meet Ed.

At seven-thirty she met Ed.

"I've got my roommate's car tonight," said Ed.

"A ride will be fun," said Lucille. "But—" She hesitated.

"Yes?"

"I was wondering if we couldn't go to the services in chapel before going out."

"Aw, I want to have a good time."

"Well—. All right."

At least she had tried. She could tell Ellen that.

She and Ed went to the car. They headed for the country. Ed switched on the radio and found some lively music. The two had no trouble carrying on a conversation. Ed was good company. She guessed that was why she liked him so well; he was easier to get along with than any other boy she had dated.

Lucille found Ellen waiting for her when she returned.

"Did you have a good time?" asked Ellen.

"I tried to get Ed to go to services, but he didn't want to."

"I see. You like Ed pretty well, don't you?"

"He's easy to get along with, and he's the first fellow I've gone with steady."

"And you really like him?"

"Yes. Of course—"

"Of course' what?"

Lucille smiled a little guiltily. "I just can't hide anything from you long, but still I can't get mad at you," she said. "I have to admit that I sometimes wonder if, as a Christian, I have a right to go with Ed."

"I see."

"And I sometimes wonder if I'm having as good a time with him as I try to make myself believe."

"I thought so. What are you going to do about it?"

"I don't know. I hate to give him up."

"But you might lose your Christianity if you keep on going with him."

"I know. But at the same time I might do him some good."

"By giving up religious emphasis meetings and the other religious activities of the college in order to go out with him?"

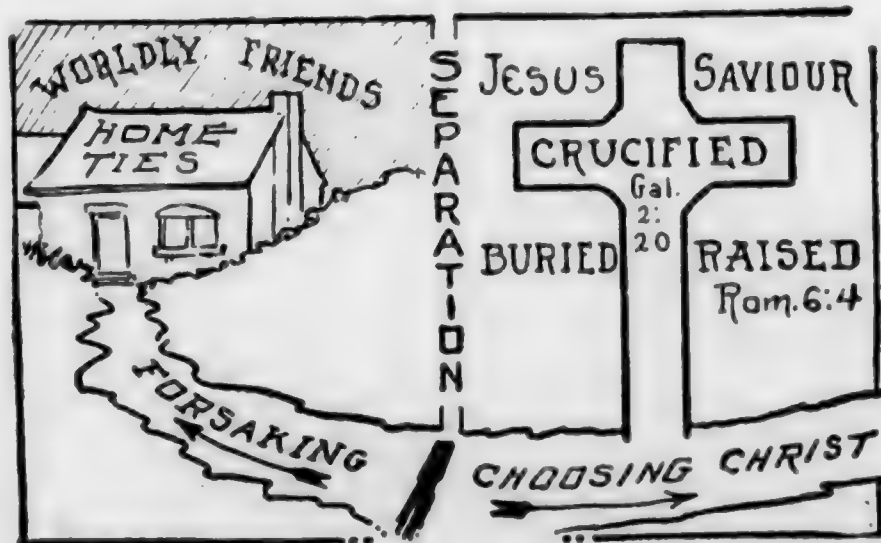
"I think everything will work out all right somehow." But Lucille spoke without conviction.

Lucille's conscience tortured her so much that she tossed in bed all night. The next day was no better. She couldn't concentrate on her lessons. She heard hardly a word her teachers said in class. She only nibbled at her food.

Evening came. Her face suddenly became composed as she went to meet Ed for their scheduled date.

"I want to go to the religious emphasis meeting tonight," she said.

"Are we going to have to go through all that again?"



"Yes. This is the last night. I've given up every other night for you, but I'm not willing to give them all up. Will you go with me?"

"So that's the way it is, is it? You're 'giving up' things for me, are you?"

"Are you going to go with me?"

"No."

"Shall I meet you some other time, then?"

"No." Ed walked away in a rage.

Lucille triumphantly went to the chapel.

But her feeling of exaltation did not last long. What if Ed should not come back to her? At first she had been able to assure herself that he would. His pride was hurt, but he would get over the feeling of injury soon; she might even find him waiting for her outside the chapel after the meeting. But as time went on, her confidence waned. What if Ed was so angry that he would never come back? She didn't get much good out of the last part of the services.

"I'm glad to see that you were willing to give up your date in favor of the services," said Ellen when the two girls were alone in their room.

"I don't know if I am," said Lucille.

"I think you will be eventually," said Ellen. "If Ed doesn't come back, you'll know for sure that he isn't the fellow you want."

Lucille didn't say a word.

Anxious day after anxious day passed. Lucille did not see Ed. More and more she regretted taking chances on him by giving up a date in favor of a religious emphasis meeting.

Then, at last, he approached her in the library. He signalled that he wanted to see her outside. As calmly as she could she stacked her books and left the room.

"How about a date tonight?" he asked when the two met in the hall.

"That would be fun," she answered.

"Are you sure that you won't be giving up anything if you go with me?"

"No." The mission society was meeting that night, but she didn't dare risk mentioning it.

Lucille put on her best that evening.

"Has Ed asked you for another date?"

"Yes, Ellen; and please don't scold me for skipping mission society to go with him." She hummed happily as she fixed her hair.

"Do I look all right?"

"You look wonderful. But—"

"Please don't, Ellen. I'm happier than I've been in ages. I feel as if I'm walking on air. Everything will be all right."

It was a wonderful evening, Lucille told herself. Ed was a little cool at first, but he gradually became his old self again. He had missed her and, despite the injury to his pride, had come back to her. What more could she ask?

The next two weeks were composed of an endless whirl of dates.

"Aren't you going to the extremes on this date business?" asked Ellen.

"After that one mistake, I've decided not to take any more chances on Ed," answered Lucille.

"You try to look happy, but sometimes I wonder if you're really as excited about Ed as you pretend to be."

"I am, though."

Ellen smiled. "I think I noticed a false note in your voice now."

"Don't be foolish!"

"I remember that you said once before that you sometimes thought you might be fooling yourself."

"Ellen, you old pessimist! I should get mad at you, but for some reason I can't."

"If this keeps on much longer, something drastic will have to be done."

Lucille shrugged her shoulders and walked out of the room. She found Ed waiting for her. They went for a ride.

At nine-thirty, they stopped at a drive-in to buy hamburgers and cokes.

"We have a lot of fun together, don't we?" asked Ed.

"Yes," answered Lucille dreamily.

"Just have a lot of fun together. No worries. No studies. No church. Just fun."

"I suppose we'll have to stop and think seriously some time, though," said Lucille. "Like church. I don't intend to give up church for good. Christ means too much to me to let me do that."

"You still have some of those religious ideas in your head?"

"Yes, and I'm hoping you will get them soon too. I know I've said nothing and perhaps acted differently, but—"

"Rats! I thought I had cured you."

"Ed!"

"I guess I shouldn't have used such blunt language."

"But you meant what you said?"



THE DAFFODILS

I wandered lonely as a cloud
That floats on high o'er vales and hills
When all at once I saw a crowd,
A host of golden daffodils,
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the milky way,
They stretched in never-ending line
Along the margin of the bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced; but they
Outdid the sparkling waves in glee:
A poet could not but be gay
In such a jocund company:
I gazed—and gazed—but little thought
What wealth the show to me had brought.

For oft when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

—William Wordsworth.

"You've known all along I care little for religion. I think I made myself pretty clear during religious emphasis week."

"Yes, you did," Lucille admitted reflectively.

"So?"

Lucille didn't answer. The usually vivacious girl was strangely quiet during the entire ride back to the college.

"I'll be back tomorrow night," said Ed as he was about to leave her at the dormitory.

"You—you needn't bother."

"But—"

"No. I woke up tonight."

Lucille dashed up the dormitory steps. Forest City, Ia.

HONESTY VERSUS DISHONESTY

The chief temptation of every person who begins to be dishonest even in little ways is that there will be no harm done so long as they are not found out. The more they succeed in keeping their cheating under cover, the more daring they become in trying larger and larger things. So long as they are not caught there seem to be no unhappy consequences to cheating. In fact, some of the consequences seem to be very profitable and happy. The gambler wins more money. The cheat passes examinations with higher marks than he is capable of. The liar avoids a lot of unpleasant situations. The dishonest person receives many advantages at the expense of others.

But these gains are only imaginary ones. In the first place there can be no peace of mind for the person who begins to deal in something which is not the truth. He is always under the necessity of keeping his story straight with itself. He may not forget how he told it to one person for fear of being trapped when he tells it again. He has to tell another untruth to keep the first from being discovered. Many a cheater has become so unhappy and distressed by the feeling of fear and guilt and restraint caused by his own untruthful habits that finally he is willing to "come clean" and get his feet on the truth again through confession.

But there are others who think they can beat the game. They keep on and on so long as their luck holds out, as they say. The newspapers are full of stories which prove that cheating will not continue to prove successful. Even though the person may never confess, his own misdeeds catch up with him and he is caught. Then the snare that he has set for himself with his own dishonesty and cheating proves to be his own betrayer. The gambler finally plays one game too big for him and he loses all that he has, even his liberty, his respect, and sometimes his life.

Cheating is always an attempt to find a short cut to achievement, but that short cut is always dangerous because it leads into trouble and disappointment. Young people ought to decide that there is only one sure road to success—the road of hard, honest effort and toil that can have both the respect of self and of others, and that is blessed by God.

—The Watchword.

Agnes Ponders about Feet Washing

BY MRS. LLOYD H. DOUTRICH

Agnes discovered the blessedness of obedience to the great words of Jesus, "If ye know these things, happy are ye if ye do them."

"There doesn't seem any sense in it," mused Agnes, as she walked home from the grocery store. "Now, communion," she told herself, "I can understand that. I really love to take that; it seems to draw me closer to Jesus, but this feet washing, this business of getting down and washing each others' feet—that's a little too much for me. Now it isn't that I don't like the folks down at the church," Agnes justified her trend of thoughts, "it's just that before we moved here, I never had anything like that confront me."

"Well," went on Agnes, "I can understand how way back in the days of Jesus, when they went barefoot or wore open sandals, that they had feet washing. But now, of all things!" mused Agnes, her stare fastened on the pavement. "Still I do want to do what the Lord says, but maybe it would be easier to just skip next Sunday. I can hardly see myself crouching over anybody's feet."

Rounding the corner, Agnes bumped smack into her pastor. Her hands flew out in surprise, and down went the three cans of soup and the pound of butter she was carrying. She stood there dumbfounded while the old minister stooped down and retrieved the fallen groceries.

Agnes felt that surely her face must be as red as her hair. She stumbled out, "I'm so sorry, I had my mind on something else, instead of where I was walking; please excuse me."

"It's all right, Sister Agnes," said the minister, catching his wind, "I'm just glad you were walking instead of driving."

Agnes laughed then, but soon her laughter faded away as she said, "I've been so worried, something really has been bothering me, something I can't seem to get clear."

"Anything I can help you with?" asked the minister.

"I planned so much to take communion, and now it seems that I'm troubled, even to the extent that I feel like not coming next Sunday. You see, it's this; I can't understand why there must be feet washing. I've heard it taught here, but somehow it seems like such an awkward thing for me to bring myself to do. Why do you feel that it is so important in these days?"

"It is important because Jesus did it and said we were to do so; and anyway, God wants His children at each others' feet. I don't mean this to be amusing, but perhaps one of the reasons is to keep them from going to each others' throats. A woman who communes in the true way is not likely to go out and gossip about the sister whose feet she washed. Somehow this ordinance draws each closer to the other in bonds of spiritual love; it's something that makes for peace. Remember we never know true living till we discover true serving. There are no big I's and little you's in God's sight. He has no

special pets. Here is the beauty of feet washing—the rich man and the poor man in being God's children both stoop to the common level of each others' feet, and the love that flows from one serving heart to another proves the truth of that which Jesus said, "Happy are ye if ye do them [my commandments]." I suggest that you go home and pray about it. Talk to the Lord about it, and if you are really sincere God will talk back to your heart. For any help I can be in a spiritual way, I am at your service."

"Thank you so much," said Agnes, "I'm sure you've given me much food for thought. I must hurry home now. Good-by."

"Good-by," said the minister, and as the wind blew harder he buttoned up his coat and hurried on.

* * *

Sunday came and there was Agnes. She drank from the cup in remembrance of her Lord's death, and now she bent low over her sister-in-the-Lord's feet. Gently she washed the sister's feet, and gently there splashed from her eyes a few tears. She dried the feet tenderly with the towel she had girded about her and handed it to the other woman. The woman, after washing Agnes' feet, arose and greeted her, as softly she said, "God bless you," and Agnes, with a lump in her throat and with her blue eyes swimming with happy tears, felt her heart overflowing in the fellowship of love. "He has blessed me!" she said. I know now why He said, "If ye love me keep my commandments," and, "Happy are ye if ye do them."

Vero Beach, Fla.

Dudley Criticizes "The Terrific Spending Program"

Since Dudley checks up on our personal and church expenditures, perhaps it will be well for us to check on them too.

Dudley and his neighbor Immanuel were riding together one whole day in the interest of a certain cause, which gave Dudley plenty of time to air his views on the above subject. We give only the 'high points' of his continued talking:

"When I was a boy," began Dudley, "boys and girls were trained right on the subject of spending money. My parents took me to town about once in two months, and then if I had a nickel to hold in my hands, look at, and finally make wise use of, that was a treat. Now children of the same age are sent to town by their parents, or are allowed to go just about as often as they want to, and instead of a nickel they have greenbacks, yes, even jerk out \$20 bills and don't think near as much about it as I did of five cents. Young folks just aren't trained right on the subject of spending money. We could do lots more mission work if our young people were taught the value of money."

Dudley took a long breath, and then continued: "I used to get one suit and wear it for ten years or until it got threadbare. Now the young fellows need about two new suits a year, and pay \$65 where mine used to cost \$16 (Dudley just now didn't consider inflated prices). All other clothes correspond with suits, and the women are the most expensive buyers of all, when it comes to clothes; they pay a terrible price for garments that they have to guess the second time whether or not they have them on. And clothes nowadays are so flimsy that they last only about sixty days—stockings are worn only about three times until they have a 'runner'; then they have lost their nicety, and it takes another pair. The men need a necktie for every occasion. I tell you if you'd keep the

Mennonite neckties away you'd have enough money to finance ten missionaries. This unnecessary expense goes all the way into the furniture of our homes. If our simplicity is to hold out it must include our homes too." (Dudley carefully did not mention automobiles—he had a Packard.)

"From our homes it must go to the top circles of the church. There is plenty of money spent unnecessarily—I mean church money by some fellows who don't know how to earn money nor spend it. They make trips all over that are not necessary; they make them the most expensive way, with the excuse that their time is limited, under which circumstances someone else should be sent, for neither the world of kingdoms nor the Mennonite Church have had 'indispensable men.' Our people are getting tired of such expenditures and the reaction will tell in a real way when they begin to break loose from the support of such extravagance. What we need is a committee of successful business men to check up on all expenditures of our various boards and committees, as well as our preachers, to see that our hard-earned money is wisely spent. I dread to think of a depression coming, for what will happen with the fellow that has been spending a lot of money that he has never earned, when that money flow stops coming? Maybe he'll have a chance then to learn the value of a dollar."

—Dunn.

Purity should be one of the distinguishing characteristics of the follower of Jesus. Not only must his every act be right, but his thoughts and desires must be clean and wholesome as well.—Advance.

CHRISTIAN MONITOR PULPIT

Your Victory, Jesus Christ

By JOHN E. LAPP

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?—I John 5:4, 5.

This is the first of a series of talks given to the workers of the Mennonite Publishing House at their regular morning worship services.

Defeat is not necessary in any Christian's life. A defeat is never a reflection upon the power of God, upon the person of Christ or His ability, but it is always an indication of a lack of faith. The victory of Jesus Christ is the guarantee that every one of us can also have victory in our own individual life experiences. In Matthew 12:24-29 we are told that Jesus entered into the strong man's house and defeated him.

"Or else how can one enter into a strong man's house, and spoil his goods except he first bind the strong man? and then he will spoil his house." Jesus did that when He became man. In His incarnation He did not take upon Himself the nature of angels, but He took upon Himself the seed of Abraham. He became a man like we are! And He demonstrated that it is possible for a man to live according to the will of God. Not that He lived that way as God, but He lived that way as man. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). He lived as a man, thus demonstrating that it is possible to overcome Satan.

How did Jesus spoil the strong man's house? He spoiled the strong man's house by meeting Satan and overcoming him in every turn of the way. Satan had taken full possession of this nature of man, and Jesus demonstrated the power to break this usurped authority of Satan when He met him in the temptation in the wilderness. It was at this time that Satan suggested that Jesus use unlawful means to satisfy His hunger, and He refused. Then Satan suggested that He should work in a spectacular way, that He should cast Himself down from the Temple and gain a large following, but again He refused. And again Satan suggested that all the kingdoms of the world would be His if He would just bow down to him. But again Jesus refused, and He demonstrated that it is not necessary to yield to the wishes and wooings of Satan.

When Peter suggested that Jesus should take another means instead of going to the cross, He said to him, "Get thee behind me, Satan." When the multitude would take Him to make Him their king, He refused. He slipped out of their presence, and He would not allow Himself to be made their king.

When everyone of His own forsook Him, and He had to endure the agony in the Garden all alone, while the disciples were sleeping near by, Jesus there demonstrated that He was not defeated even in Gethsemane, but that He was the victor there by doing good in healing the ear that was cut off by one of His own quarrelsome disciples.

Jesus bound the strong man in His redemptive work. He defeated Satan right at the cross. He burst the bars of death in His resurrection. And no wonder Paul could exclaim, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

In this victory Jesus defeated Satan, burst the bars of death, and delivered the saints from the possibility of accusation in the presence of God. The Old Testament tells us how Satan accused Job in the presence of God, when he said, "God, Job serves you because of the good things you give him." As I understand Revelation Satan can no longer do that. There was war in heaven at the time that Jesus ascended and Satan was cast out. The ascension of our Lord was the greatest event in history up to this time, for He who had been in heaven and had left heaven, completed His redemptive work and returned there. And now Satan no longer can accuse the saints in the presence of God. He may accuse us in our own hearts, but he cannot accuse us in the presence of God any more, because there the ascended Jesus, my surety, stands. Jesus certainly did bind the strong man and defeat him and rob him of all of his power and all of his possibilities of accusation, and He in the person of the Holy Spirit is the Greater One who lives within the hearts of the children of God. "Greater is he that is in you, than he that is in the world" (I Jno. 4:4).

Jesus made it impossible for Satan to attack the children of God beyond certain limits. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it" (I Cor. 10:13). Jesus Christ provides the way of escape.

He is the One who has defeated the strong man; He has bound the strong man, and the strong man does not have the possibility of overcoming any one of the saints of God as long as they are in the will of God, and as long as their faith in Jesus Christ is what it ought to be. "Who is he that overcometh the world," and overcometh Satan, "but he that believeth that Jesus is the Son of God," and goes on with that invincible Conqueror with his faith fixed on Him?

Christ will be the ultimate Victor in the conflict of the ages. In Revelation 11:15, at the sounding of the seventh trumpet, we are told that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Ultimate victory, ultimate triumph is promised to Him. It is sure that He will be the Victorious One. And as we go through the Book of Revelation, we notice that every time He is the One who comes off victorious. He is presented in chapter 19 as the all-powerful Conqueror, riding forth as "KING OF KINGS, AND LORD OF LORDS." He is the One who cast the beast and the false prophet into the lake of fire, and then later on the devil himself was cast into the lake of fire. He is the One who had complete victory over Satan as it is pictured to us there. He will have complete victory over Satan and over all the forces of evil, and then we will be delivered from the limitations of this life, the temptations of this life, and the onslaught of the devil himself. Truly Jesus Christ is the invincible Captain of our salvation; He has never suffered a single defeat, nor will He ever suffer any defeat whatever. But more than that, He is the guarantee that you and I can go on to victory in our daily experience.

There is no need for a defeated Christian. A defeated Christian is a reflection upon the name that he bears. Every defeated Christian brings reflection upon the name of Christ, and upon the cause of Christ, and upon the Church of Christ, and it is not necessary that anyone of us suffer a single defeat, and every time we in our experience have suffered defeat, or do suffer defeat, it is not the fault of God; it is the fault of ourselves and of our own lack of faith in Him. Jesus said, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (Jno. 16:33). Your faith will be tried. You are bound to have tribulation. It is the experience common to man, and everyone of us will have it; we will face it in our life's experiences. But we praise God that He overcame at every turn of the way; because He has overcome, because He has come off victorious, we also may come off victorious in our own experience. What does Christ

mean to you? The promise is, "Greater is he that is in you, than he that is in the world."

Let us note the beautiful words of Jesus on that last night before His death, as found in John 13-17. In those chapters He impressed upon His disciples that it was necessary for Him to go away or the Comforter could not come. And the Comforter is the presence of God who abides within the hearts of the saints of God. And He makes possible that victory which every one of us desires. Remember, "Greater is he that is in you, than he that is in the world." It is the living Christ within who guarantees victory to the saints of God. He is within you. According to Psalm 139:5, He has "beset me behind and before," and He has laid His "hand upon me." Is not that an invincible armor for the saints of God? He is within us, behind us, before us, and His hand is upon us. And then according to some other Scriptures He would be over us, and then in Psalm 118:6, He "is on my side." And in Deuteronomy 33:27, "Underneath are the everlasting arms." See also Isaiah 41:10. These are blessed truths. No matter what I pass through, according to Isaiah 43:2, the waters shall not overflow. He is right with me through all of these experiences. With such an invincible Christ who is with us, who has never known a single defeat in His life, I say it is unnecessary for anyone of us to have a defeat in our own lives.

Besides this He has provided an armor for all of the saints of God. He has provided an armor which has the girdle of truth, and that is the first part of the armor that is mentioned for us to put on—the girdle of truth. It is the truth of God that we need to meet the enemy of our souls, and it is with the truth of God that we can meet Him and can overcome Him. Then, of course, we need the breastplate of righteousness; the righteousness of Jesus Christ needs to become a practical part of our own lives. We need to experience the righteousness of Christ in an outreach and outliving in our own lives. More than that, Paul mentions here the Gospel of peace. We should be "shod with the preparation of the Gospel of peace." And unless we have that we will not overcome, because it is on that point where Satan overcomes more people than possibly any other. Satan induces people to be quarrelsome and to engage in wars with their fellow men. Jesus is the one who makes it possible for us to live a peaceful life, but we need to be "shod with the preparation of the gospel of peace." And then Paul tells us that we should take "the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked."

We speak of Hebrews 11 as the chapter of the heroes of faith. It is the chapter of the overcomers by faith. It is the chapter in which are portrayed to us the Old Testament saints who believed God to the extent that they were able to face the enemies of their souls and overcome every one of them by faith in God. And that's what we need—more of the living faith in Jesus Christ. Then, of course, comes the helmet of salvation. We must remember who we are and

what we are, that we are only sinners saved by grace. And there is not one of us that deserves the experience we have had. There is not one of us who deserves to be numbered with the saints of God, to be called the child of God. Every one of us was hell-deserving, and it is only because of the grace of God that we have escaped damnation. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

And then we need to remember that "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). I believe that we need to confess all the time that we are nothing more than sinners saved by grace. Some weeks ago a brother came into my home about some matters of Christian service. In the course of the discussion, I said to him, "Brother, I have heard you give a testimony on several occasions, and every time I heard you recount the goodness of your own life. You have been telling of how you were living a good life always; ever since you were a boy of about eleven years, but I never once heard you say that you are a sinner saved by grace." And that is what I need to remember every time I give a testimony for my Lord—that I am a sinner saved by grace. I must remember who I am and what He is, or I cannot overcome and go on to victory.

Then, of course, we need the sword of the Spirit. Without the sword of the Spirit, there is no victory. The sword of the Spirit is what Jesus used to overcome Satan. The sword of the Spirit is what the saints of God always use to overcome the enemy. I want to say this: We may have great learning, but unless we know the Word of God we do not have the answer to the problems of life, and the equipment to meet the enemy of our souls, the foe with whom we all have to do. Unless we know the Word of God we cannot meet Him. On studying the "Martyrs' Mirror," the impressive thing we find is how these men and women who died for their Saviour were able to give an answer to all their accusers, and their answer was always the Word of God. They didn't have anything else to use but the Word of God. That was their answer. And that is the answer to every accuser. That is the answer to the devil himself. That's what we need—the Word of God.

You recall the incident in history that when Martin Luther saw the devil he became so real to him that he threw the ink bottle at him. But the ink bottle will never destroy the devil. The ink bottle will never turn him away, but the Word of God will. What we need is to use the Word of God as we meet the enemy of our souls.

Then last of all, pray always, "with all prayer and supplication in the Spirit." I believe that one thing we need to do repeatedly in our prayer life is to thank God for the experience of our salvation, to thank Him over and over that He has saved us from a life of sin and shame and disgrace, and has brought us into fellowship with Himself through Jesus Christ, to thank Him for that

experience. I believe that is one of the best antidotes to the suggestions of the devil in trying to make us believe that we are not the children of God. Every time we thank God for our salvation experience it strengthens us and confirms us in that experience. And the doubt that is suggested by the evil one will have no room in our lives when we thank God for this experience. Let us take the whole armor of God, not throw an ink bottle, but with the Word of God give the answer.

Jesus is the inseparable Christ. I love Romans 8; especially the last part of that chapter: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." It is possible for all, and it is possible for all all of the time. Not only some of the time, but all of the time. "I write unto you, little children, because your sins are forgiven you for his name's sake . . . I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because you have known him that is from the beginning. I have written unto you, young men, because ye are strong and the Word of God abideth in you, and ye have overcome the wicked one" (1 John 2:12-14). Isn't that marvelous? The Word of God is given to us in order that we may overcome. "Behold your Conqueror, born to battle; behold your victory, born to conquer." "Greater is he that is in you, than he that is in the world." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Lansdale, Pa.

A NEW HEART

What is the use of an apple tree if it never bears any apples?

And what is the use of calling yourself a Christian if there is no fruit seen in your life, no change in your conduct?

A boy went home from a meeting one evening and told his little sister that he had a new heart.

"Have you?" she innocently replied, "then please show it to me!"

And that is just what all Christians have to do—show in their changed life and conduct that they have a new heart.—Sel.

Popularity is like the tides of the sea: it rises and falls. The influence of a truly good and great man is like the mountains and the stars: it stands forever.—N. D. Hillis.

Editorials

Revival Blessings

Many have been the prayers and longings for revival in our nation and in our church. Christian people everywhere are convinced that the only answer to the hate and strife and war and general godlessness of our times is a real revival and turning to God among the people of America and other nations. This is pointed out as follows by Horace F. Dean:

"Revival alone will meet today's tremendous challenge! America—Canada will not be saved by atomic bombs. Our strength must lie in the spiritual life of our people, and we are dreadfully in danger at the present time. The specter of godless Communism engulfing so much of our world is a horrible thing to contemplate. However, Communism is not the thing to be feared. Neither is the war potential of Russia or any combination of godless nations.

"The thing to be feared is our godlessness, our cold indifference, our turning away from the Word of God as a people. That is why we so much need a revival within the Church of Jesus Christ. An aroused, quickened, revived church will speedily correct the situation in our nations and will make us impregnable against any combination of hate and force. It will bring the fear of God to the hearts of the unregenerate masses. Therefore, will you pray for an aroused and awakened Church?"

We would also point out that in our church there has been too much indulgence in sin, too much compromise with the world, too much indifference and prayerlessness, too much neglect of the Word of God, too much unconcern with the spiritual needs of people who are lost—in our home communities and in distant lands.

There is, however, a heartening aspect in this matter of revival. Great revivals are being held in the large cities of our land, including the national capital. That they are finding large responses is certainly gratifying and cause for thankfulness to God. Forty thousand people gathered before the capitol steps at Washington to hear the preaching of the Gospel is certainly an omen for good. That seventeen thousand persons should gather in and around tent meetings held near Lancaster by Bro. George R. Brunk is also an indication that people in and out of the church are hungering for and responding to the revival movement.

Let us not get the idea, however, that revival is or needs to be confined to certain large mass efforts. It can and often is an individual matter, as Gypsy Smith said one time when asked how to start a revival: "Go home, lock yourself in your room, kneel down in the middle of your floor. Draw a chalk mark around yourself, and ask God to start a revival inside that chalk mark. When He has answered your prayer, the revival will be on." Significant revivals are also constantly being held in our local churches and in our schools. The large response at a recent revival at Hesston College is very encouraging.

And so we can say that revival blessings are with us now, and that we should note them with thanksgiving along with our prayers for continued and greater revival. Among the blessings that have come are the following:

1. Confession of and cleansing from sin. Many blessings have come to professed Christian people who became rid of their burden of sin by sincere confession. They have come to realize the truth of the Scriptural statement: "He that covereth his sin shall not prosper," and have claimed the promises, "Whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13) and, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

2. Great joy in the Lord has been a result of these cleansings from sin. With David such found restoration of the joy of sal-

vation and a new infilling of His Spirit, so that they could sing aloud of His righteousness and show forth His praises in testimony to others.

- 3. The outcome of all this was that transgressors were convicted and sinners were converted from their evil ways to the way of God in salvation and discipleship. It is indeed a cause for thanksgiving that in many revival meetings both old and young are turning to God. The power of God is manifest in that aged people who have never confessed Christ are turning to Him, as well as those of tender years who have just come to the age of accountability.

Yes, revival blessings are with us now. We should be thankful for them, but they also place a deep responsibility to us as Christians and members of the Church of Christ. We need to consolidate the gains that have come to us. It is so easy to lapse back into the state of lethargy from which we have been stirred, and to lose out in the blessedness that came to us. We need to follow up and nurture those who have confessed Christ for the first time and to lead them on to growth in the Christian life.

Revival blessings, yes. But we need to thank God for them and to continue on in them. The Prophet Hosea has a good word for us here: "Then shall we know, if we follow on to know the Lord" (6:3). There are new heights and depths to be reached in our Christian life and experience for ourselves, but we must not neglect to pray for those who have not yet experienced the joy of sins forgiven.

"O Lord, revive thy work in the midst of the years."

"Kings and Empires"

The passing of King George VI of England and the accession of Queen Elizabeth II to the throne reminds us of the famous words of the hymn by A. C. Cox:

"Oh, where are kings and empires now
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same."

The great empires of the past, such as were existent in the days of the early church and of later times, have indeed come and gone, some within the memory of the writer. The death of King George was the occasion for newspaper writers to recount how the British Empire has been declining in power within his short reign of about fourteen years. World War II left its impress and now instead of being a power of the first magnitude Britain has been reduced to one of third-rate influence. India has become an independent nation and many of the nations of the Commonwealth are held to the crown by very fragile ties. Britain's wealth has declined so that a continued program of austerity is necessary to keep her from financial bankruptcy.

In the midst of a period of national emergency and of international struggle with various quarrelsome powers, such as Iran and Egypt, Elizabeth II comes to the throne, and high hopes are entertained that under her leadership, along with that of able statesmen like Winston Churchill, some of the prestige of Britain may be regained.

No one knows what the future may have in store for Britain or any other nation, but we do know that "change and decay" are as much the lot of nations as individuals. Our own nation also is sowing the seeds of moral and spiritual corruption that can only lead to disintegration if these evils are not checked in some way or other.

Yes, "kings and empires" have their day. They come and go and eventually all of them will pass away. In the midst of the crumbling of empires and the crash of thrones we are glad that we can have something more enduring in which to put our trust and to give our allegiance—a kingdom which cannot be moved and of which the Church of Jesus Christ is its visible manifestation. For the true Church, the praying Church, will continue on no matter what becomes of the "kings and empires" of this world.

"Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth.
A house not made with hands."

CHRISTIAN LIFE

The Descending Curtain

BY MONT HURST

Bible students generally will agree that the prophetic Scriptures indicate that the curtain of this age is surely, even if slowly, descending to close the drama of our present era.

Few people of today will argue the fact of changing times, conditions, and events. None will be so naive or foolish as to claim that things are moving along smoothly and that strange happenings have not occurred and are not still taking place. One needn't be a Bible scholar, student of prophecy, or seer, to realize beyond any doubt that the world is in a turmoil and that trends and events are manifesting themselves in more ways than ever before. People are fearful and at a loss to plan for the future. And most of the changes, events, and new conditions have taken place within the present generation. Even an atheist can parallel these events with prophetic writings in the Bible. If he does so he will become surprised, alarmed, and vitally concerned at the truth which he arrives at through the cold facts of appraisal.

In the face of realities and the perfect fulfillment of Bible prophetic truths, there are still countless multitudes of people who go blithely on their way, planning for the distant future, believing they are arranging things for the years ahead and building for time and eternity on earth. They are plainly ignoring God's handwriting on the walls of time. The fact that we are truly in the last days cannot be shunned by any person who will take time to read the Bible and pause to do some plain thinking. We could take numberless passages from the Word of God, read them in the light of present times, and readily understand that the end of time is not too far around the corner. The nonreligious scientists know this in the light of their own materialistic discoveries and inventions. They know that men can literally cause the world to be destroyed!

We need only study God's Word for the truth. A significant passage from the Bible is: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof" (II Tim. 3:2-4). In relation to this description of conditions to prevail in the last days, can the picture of God's Word be overdrawn today? Can this prophetic passage not be understood by even the most unlearned? Do these conditions not pre-

vail today as never before in this world's history? Sodom and Gomorrah were destroyed for less than the aforementioned sins. These significant words form convincing proof of the fact that we are living in the dying gasps of this sin-cursed world of war and strife, dishonesty and pleasure. And the end may come at any moment. Time has been running out fast since God made the world over and recreated man after the Great Flood. Now that man has devised a way to make the world "melt with fervent heat" as foretold in the Bible, who is there to deny that the end is possible and may be sooner than we suspect?

The wise person is one who takes to heart Jesus' admonition to watchfulness and does something about it. Jesus knew He would return after His ascension. He said He would and His return is mentioned hundreds of times in the Bible. His second Advent is mentioned many times more than His birth. People with no religious views, conviction, or connection with any denomination are showing apprehension at the future, many saying that something awful, sensa-

MORNING PRAYER

Dear Lord, in my morning petition
I ask of Thee strength for this day:
In trials, temptations, and duties,
O help me to conquer, I pray.
By honest, earnest toiling,
May I earn my daily bread;
On the paths where Thou wouldst lead me,
Let me walk with steady tread.

Dear Lord, may I ever be ready
To lighten the load of the weak;
And to the low in spirit,
Teach me the words to speak.
And may some soul be stronger
For having passed my way;
O guide me in Thy service
Throughout the livelong day.

Dear Lord, when the day has ended
And I seek Thy throne of grace,
O bless my toil and efforts
With a smile from Thy loving face.
I'll thank Thee from heart overflowing
With love for Thy bountiful care
And trust Thee for strength on the mor-
row
In all that awaits me there.

—Rose Dehnhoff.

tional, bizarre, or hitherto unknown is going to take place. Spiritualists, fortunetellers and fakirs are doing a land-office business. And a lot of people are going to church who have never gone before. They are grasping at some floating spar in the sea of turmoil raging all about. Instinctively, they feel that events to come in the days just ahead may shake the world to its core. And they would find the reason for this feeling of apprehension and the answer to it if they would read God's Word! Of the certainty of the Second Advent a genuine Christian and Bible reader would scarcely feel like arguing. It is a fact which is already proved before it becomes a reality! There is nothing so sure as the actuality of the Second Advent. Its certainty is more of a reality than the dawn of tomorrow's sun!

Today men worship gold more than God. Apostasy has taken the place of apostleship among many former believers, homes are being filled with useless junk more than the priceless Christ as people go on their way, seeking ease, pleasures, fun, and food! The setting of the stage has been perfect for so long that the performance is just about over and the curtain has already started to fall for the final act. Anyone who does not feel the presence of a tense foreboding in the air is one who is oblivious to things, people, and events all about him. We're in the closing moments of the third and last act and the story has just about been concluded while every provision has been made for the safety of the spectators in the world. But countless hordes will be found in the pitch-darkened theater of Time after the curtain has fallen. Eternal darkness awaits all who have not made arrangements to be in the after-performance which will quickly follow the Second Advent!

Startling things and events are just out yonder a little way in the offing. We are going to know why the Bible places so much emphasis on the last days and the return of Christ. We see and hear everywhere theimps of Satan busily engaged in confusing people with worldly attractions and temptations, pleasures, drinking and eating to excess in orgies of self-indulgence, so-called Christians doing things which belie their professed faith, and men in public places and authority profaning their positions and getting money by fair or foul means. We often wonder and then marvel at God's patience with this perverse generation. Were it not for the genuine Christians we believe that the Second Advent would have already become a reality. God is using them to get still more people ready. God's mercy is still held out for all who would escape the actual physical destruction of the world. No one can say he did not have a chance in America and other so-called Christian lands. Enough of God's Gospel and truths have been proclaimed, published, preached, and broadcast to save every person in these lands. There can be no excuse offered for any who find themselves in the midst of the dark tribulation coming to the world.

Even as Babylon fell and Jerusalem was destroyed, so shall this entire world be de-

stroyed by a fire whose heat has not as yet been equalled by any flame. God is reserving this final wave of heat for the terrible destruction and dirge of despair now in preparation. There is but one escape—the acceptance of Jesus Christ as King, Lord, and only Saviour! Then, at the great sound of the trumpet He will return in His glory at our Father's appointed time, bringing the angels with Him. Matt. 25-31. As it was in the days of Noah, likewise as it was in the days of Lot, so shall it be in the day that the Son of Man is revealed, returned, and rejoined in bodily form to His own. We know He will return because He said He would. He has given us enough hints and illustrations of what the conditions will be on the occasion of this greatest of events. Common sense, if not faith in Christ, should tell any sane person that we have been

briefed, as it were, for the zero hour as it approaches. "As the lightning comes out of the east, and is seen even unto the west; so shall the coming of the Son of man be" (Matt. 24:27).

Let us heed the admonition, "Watch ye," and let us do our utmost to persuade others to know the truth and accept it. Let us seek to serve Him in the best possible manner while it is yet day and we have the true Light to give out to others so that they may walk safely in that most black of all blackness as the end comes. We do not need to inquire of the watchman any more as to "What of the night?" The curtain is slowly descending, and the greatest of all dramas is just about over. Let us thrust in our sickles while there is yet time for reaping a more abundant harvest. The Lord's vineyard is still short of laborers. Dallas, Texas.

Prayer

By IDA STOLTZFUS

"Teach us to pray, Lord, as Thou didst pray—sincerely, fervently, and believingly."

Prayer is common all over the world. Men pray often, sometimes to God, sometimes to wood and stone, sometimes to ancestors, sometimes to spirits, sometimes to dictators or men in authority, but they are found praying. But this is also a time when many forget to pray. They feel that they can live without prayer. Others pray only when in great sorrow, danger, or disappointment. And some (is it possible?) have never heard of prayer!

The mention of the word brings varied feelings and emotions. To some people it is only a ritual, a bowing down and bending of the knees; to others it is the repeating of appropriate phrases. To some it is counting beads, each bead a prayer. The more frequently the beads pass through the fingers, the more prayers are offered. The Buddhist prays by holding a prayer wheel in his hand and swinging it around. Each revolution of the wheel repeats the prayer. The Mohammedan prays facing Mecca. The Hindu bows before an image or shrine and repeats prayers.

The Christian does not call these true prayers, because they are not directed to the God who hears prayer, and who has placed in man the need for prayer. These prayers reveal the heart longings of millions who know nothing more than to express them in a ritual which results in a fruitless effort to satisfy their need for communion with their Maker. These prayers rise like a vapor or incense, seeking God, but they vanish before they have risen above the forms or rituals.

In contrast to these, the true Christian's prayer is vital and meaningful. It connects his soul with God. There is no better example of the vitality of prayer than Christ's prayer life. To Him, prayer was as vital as breathing. Without prayer He would have been like one shut off from light and air. Each great event in His life was preceded

by prayer. His ministry was begun by forty days and nights of fasting and praying. No college or seminary has anything like that in its curriculum. There are courses that train the student in proper approaches and contacts in personal work, and courses in subject matter and theory, but forty days of prayer and fasting as a preparation are unheard of. "This is my beloved Son, in whom I am well pleased," came as a degree of the highest form. There was no flaw whatsoever, but absolute perfection.

All during the active days of Christ's ministry there are references to His prayer life. "And in the morning rising up a great while before day, he went out into a solitary place, and there prayed." He prayed when He broke the bread for the multitudes, and at the grave of Lazarus. He prayed for Peter, "I have prayed for thee, that thy faith fail not," and He prayed for you and me in His great high-priestly prayer, "Holy Father, keep through thine own name those whom thou hast given me" (John 17:11b). But the great climax of His prayer life was His prayer in the garden, "If thou be willing, remove this cup from me: nevertheless, not my will, but thine be done." His prayer won His own victory and ours, too.

The example of His prayer life is obvious. However, we gain little from prayer if it is done as a duty. If we reason: "This is rather important, we had better pray first, or we might encounter some danger on this trip; we had better pray that all will go well," our prayers are not much more than form. Effectual prayer comes from an inner prompting that comes from an awareness of insufficiency in face of need, either for ourselves or for others. Prayer is also praise and adoration for a supreme Being that is the result of the creature's acknowledging the Creator.

Prayer is a great force. It has been called

the mightiest force in the world, in spite of the fact that we are living in an atomic age. Prayer can remove mountains. But even though prayer moves great things, its work is not limited to these alone. There are many so-called small incidents that are direct answers to prayer. God is a God of details, as well as of the major movements of His universe.

Answers to prayer appear before us at times in unexpected proportions. We are like the saints who prayed for Peter's deliverance and then stood awed at the power of God when they witnessed this mountain removed before their eyes in the form of Peter's release from Herod's prison.

A missionary doctor in a foreign country gave this testimony concerning an operation that in the eyes of medical science looked hopeless. "We could not see how this man could live. We could only say a prayer and close him up. Surgery and medicine could do nothing for him, but to the astonishment of medical science, the man recovered."

Still another answer to prayer in a heathen country that brought much wonder to those who witnessed it was this: A group were traveling and found themselves delayed with serious car trouble. They tried unsuccessfully to remedy it. They were far from any help, and it was important that they should go on. There was one Christian in the group; the rest were members of heathen cults. Finally it was suggested by one that the Christian pray. Each of the others were members of religions that had prayer too, but the suggestion in the hour of extremity was that the Christian pray. He did. At the next attempt the car started and they went on.

Men marvel when God answers prayer, but the prayer-answering God of Elijah is still the God of men. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

Teach us to pray, Lord, as Thou didst pray—sincerely, fervently, and believingly. Teach us to praise Thee by our prayers, and help us, Lord, to pray Thy greatest prayer, "Thy will be done," and to say, "So let it be."

Morgantown, Pa.

DEVELOPED BY TRIAL

A man was complaining bitterly to his minister of the different trials he had undergone.

"Why should I be so tried?" he demanded.

"Ah!" replied the minister. "Trial develops character. I use the word 'develop' as the photographer uses it to express the process of bringing out into visibility the buried outlines of his picture. He immerses the plate in a dish of liquid, he tilts the dish from side to side; the liquid washes and rewashes the face of the plate, and little by little the hidden graces are disclosed."

Trial is the Lord's developer; it brings out the soft lines in the character. Under its ministry we pass from strength to strength. —The Sunday Companion.

Nicodemus Came

BY ARLEAN LEIBERT

The story of how a secret disciple came out into the open for his Lord.

Seldom does one of such high rank seek the unlearned for vital information.

Nicodemus was a member of the Sanhedrin, the highest Jewish assembly for government in the times of our Lord. This fact alone tells us a great deal about him. In addition, Nicodemus was a teacher in Israel. Certainly, a teacher should know much more than his students, yet here was one without knowledge of the new birth. It seems to me that Nicodemus had about everything in the way of worldly prestige, as well as moral integrity, that one could wish. Still he came. Many problems of evangelistic work would be solved if folks would only come.

We criticize this man because he did not openly seek Jesus. There have been times when I wanted certain information from our pastors. But they were engaged in conversation with others, so my questions were unasked. Because of this experience I like to think that Nicodemus came by night for the same reason. Jesus too, was constantly surrounded by others. This Pharisee likely said to himself, "I'll wait until the followers have returned to their homes. Then I can have a nice, long talk."

That he acknowledged the Master is shown by his opening statement: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:2).

Jesus replied, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 3:3).

At this Nicodemus must have been puzzled, indeed. "How can these things be?" he wondered. It would be a physical impossibility to enter his mother's womb the second time and be born. Ah, yes, he could readily see that "that which is born of the flesh is flesh."

How patient Jesus was with this sincere seeker as He used a natural illustration! "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit" (John 3:8). We know that there is a wind when we see tree branches waving and bits of paper being blown about. We know man has the Spirit by his actions and conversation. As he left, surely Nicodemus pondered these things in his heart.

"A secret disciple," we say a bit scornfully; we who are always so open and above board in witnessing for our Lord; we, who have never faced any persecutions because of our religious beliefs.

Later, when the officers who were detailed to bring Jesus came to the chief priests and Pharisees the latter said: "Why have ye not brought him?" The officers answered, "Never man spake like this man." Then answered the Pharisees, "Are ye also deceived? Have

any of the rulers or the Pharisees believed on him?" (John 7:45, 48).

How the heart of Nicodemus must have burned within him! The Master was in grave danger. So was Nicodemus if his real feelings were discovered. But how to help Him?

The law had a way out. Nicodemus said, "Doth our law judge any man, before it hear him, and know what he doeth?" (John 7:51).

The judges, caught in a trap of their own making, could do nothing more than transfer their wrath to their questioner, "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet" (John 7:52).

Why? Galilee was a commercial locality where men were ignorant of the law. Could

WORDS

Cloa A. Parker-Fuller

**An unkind word was rudely, rashly hurled
At one whose face wore smiles, whose
heart was glad;**

**Like poisoned, barbed spear it pierced and
stung—**

**Till smiles were tears, and happy heart
was sad.**

**A word of love, a smile, a handclasp true,
Was given one whose heart was torn with
grief.**

**Like soothing, perfumed balm it cooled
and healed—**

**The tears turned smiles, the heart found
sweet relief.**

—From Old Scrapbook.

any good thing come out of that place? Nicodemus, however, had won his point. For "every man went to his own house."

After the crucifixion it was this same Nicodemus who brought a mixture of myrrh and aloes about a hundred pound weight. Then the two secret disciples, Joseph of Arimathea and Nicodemus, prepared their Beloved for burial. They wound His body "in linen clothes with the spices, as was the manner of the Jews to bury."

What a strange turn of events, that those who followed the Master while He lived, should now absent themselves, while these two secret disciples come forward to see God's Son properly laid away!

Someone has said, "It isn't fair for a man who comes at the last moment, to receive pardon." That many do not come at all, is to me, a greater tragedy.

I regret that I didn't come to the Master in my younger years, though I am thankful that He called me and I accepted Him.

Nampa, Ida.

HAVE YOU SEEN HIM?

(Continued from page 66)

we'd be just as anxious—and maybe more so—to see Him as we were to see MacArthur today. I think it would be a great day!"

Ah, yes! If men could know of His coming again as we knew of MacArthur's coming—if not even the hour were mentioned, but only the day—there would be a great day of preparation! If He would come, the glorious Messiah to the Jews, and ride through the city streets as MacArthur did, a mighty conqueror with the governor and the mayor and the police escorting Him, I believe every Jew would hail Him and worship Him and accept Him.

But He won't come that way, at least not yet. His coming that we are now anticipating will be different. He will come as a thief in the night: "no man knoweth the day nor the hour." The multitude will not hail Him, neither will He merely smile and nod and wave to teeming crowds, for "He knoweth them that are His." He will call them from where they are—hardly will He find them watching for Him on a street corner or sitting upon the curbstones—but if they are working in the fields, or shops, or factories, or homes, they will hear Him and see Him. Even if they are sleeping, He will wake them and take them with Him.

Oh, what a thrill it will be to see Jesus!

I want to be sure that He knows me now. Those only does He own who have accepted the great Atonement He shed His blood on Calvary to provide, and when He comes He will have no trouble seeing the blood on the doorpost of every heart who has applied it there.

What is more, we shall not only see Him and He us, but He will also take us with Him. It will all happen so quickly, "in a moment, in the twinkling of an eye," and then we'll be gone. No one else will have seen Him on that day, and no one will go about asking his neighbor, "Did you see Jesus?"

Perhaps there will be those who will say, "Jesus must have been here, and I am left behind!"

Portland, Oreg.

FISHING

1. If we are to catch men, we must go after them as fishers after fish.

2. It is not enough to open nets, and wish them in.

3. All fishing grounds are not of equal importance, some are better than others, as the square, the market place, the mountain side, the Temple court, Mars' Hill, Caesar's palace—these are the fishing grounds of apostles.

4. While there is a closed season in fishing, there is none in men fishing.

5. Needful preparation, see that lines, hooks and nets are in order.

6. Be sure there is a hook on every line; and remember, catching means pain.—The Late Bishop Taylor Smith.

OUR HOME CIRCLE

Everyday Chronicles

BY CORA M. STUTZMAN

Day by day our lives are lived, and here we see what makes up the round of living for a busy mother.

Wednesday

This morning when I made the beds I was again reminded of my nineteenth birthday. How kind friends and relatives were who stitched these quilt blocks together for that birthday gift! I look at this block and that one, and even if the name of the giver is no longer there I know who made them. I lived my girlhood among those mothers and daughters who wore dresses like the samples that went into the blocks.

Here is a block made by the Holman girls. It looks just like them. Their dress materials were always selected with good taste. The colors were soft and the prints very fine. They looked like princesses in their neatly fitted dresses, and were just that, too!

How well I remember Pam wearing dresses like these scraps of material. She is an original person and ably helps to edit a small community paper.

Here is one made by a dear mother who was for many long years the wife of one of our ministers. I recall different Sunday mornings she wore this soft grey dress with small pale dots of yellow and pink. And I remember seeing her wear a blue like this corner patch too. These colors suited her so well. Thinking of her somehow makes me feel better. She was never ruffled but had a dignified kindness about her that made her seem an angel of mercy in our community and church. She is indeed a worthy example and pattern for all women.

The Lunt sisters sewed this quilt block over here in the corner. And seeing it reminds me especially of Melva. One Sunday morning I was walking to a specific place where I was to meet with others and go to the city mission. For some reason I left without my gloves, and the morning was raw and chilly, too. Melva and I met on the road. She at once noted my gloveless hands and in a matter of seconds had hers off and insisted I wear them to the city. "For," she said, "you have a long drive and I am just going here to church." That act made me feel happier this Sunday morning, not merely because my hands were warmed, but it went deeper, for my heart, too, was warmed. Melva lives in the far northwest, pioneering with her husband in mission work. I cannot help but know she is loved by the folks she meets and works with there.

Here is a beautiful block in blue and yellow. These are samples of dresses Mabel wore. She worked in the bank and was a picture of modesty and neatness in her plain dresses and covering. She was respected by her fellow workers as a consistent Christian young woman.

Here is a bright block the Shannon sisters sewed. They are girls with dark hair and sparkling brown eyes. They can very becomingly wear bright colors. This reminded me of what I heard some one say recently. She said she believes the Lord wants us to dress in becoming colors. (She did not mean we were to dress worldly and gaudy.)

Other duties press and I cannot look at the quilt any longer. But I can think about all the dear ones who so thoughtfully stitched for my nineteenth birthday as I perform the other household tasks today.

Thursday

Yesterday's paper announced the engagement of one of the Kenny girls. I do not believe I ever saw a family quite like this

SOMETHING YOU CANNOT TOTE AWAY

As you start upon a journey
With your suitcase in your hand,
Packed, perhaps, with things essential
For your trip across the land,
There is something you'll be leaving
That you cannot tote away,
For it's stationed strong and steadfast
Like a mountain there to stay.

It's the influence that you've wielded
In the lives of other folks,
By the words that you have spoken—
Maybe vile and filthy jokes;
Yes, the sins that you've committed
That young people may imbibe;
Maybe deeds that wreck your fellows
That in words we can't describe.

Or perhaps it's deeds most noble
That shall bless the souls of men;
Maybe blessed words you've spoken,
Or have written with your pen;
Something good and quite uplifting
That shall live across the years,
Helping men to find the Master
Who shall drive away their fears.

—Walter E. Isenhour.

one. It is a large family and most of them are girls. But that has nothing to do with what I notice about them! They are such a well-mannered, gracious bunch. And it is not "put on" or veneer either. Their impartial kindnesses are spontaneous and from hearts of Christian love. These girls and their brother would never stoop to slander and gossip. Of course they are not angels, but they are a group of Christian young people that would thrill the heart of any set of parents. Is it a matter of chance that they are what they are? I believe I can guess what is partly the secret of their charm. They have a father and mother who teach not only by precept but by **example**. Our qualities are bound to be reflected in a more or less degree in our children. It may be the reflection is not always too kind!

Tuesday

This past Sunday we had a most interesting discussion in our Young Mothers' Sunday School Class. It was a practical discussion. Our teacher wondered if we ask God to direct us in every step of our way during the day; or if we thought we knew well enough how to run our homes without asking His help.

It was brought to our attention that in the Lord there is a leveling process. Some of us need to be taught to be less fussy with our housework, and some of us need to be taught to be more tidy. It may be, if we have asked our Father's directions for the day, He will point out to us that it is more important to read that good story to Junior than it is to put up clean shelf paper at that particular time. And He may show some other homemaker that it is high time to put in order (and try to keep it that way, too) the cupboard drawers and closets. Again, the Spirit may direct that it is more important to pack a box of good things and take that, plus a visit, to our bedridden neighbor than to bake a fancy cake for supper. (After all, it will do the family no harm to dine on fruit and Ritz crackers instead.) Yes, our Father may change our schedules for the day. And can we praise Him for it?

I like Sunday school teachers and ministers who teach practical truths—the things we can live by at the washtub or while milking cows! Such folks are indeed blessed with a rare gift from God.

Friday

This morning I heard her knock at the door and then, "Anybody home?" calls Grammy Blake's voice.

"Come on in," I answer.

And in she does come, proudly bearing a chocolate cake. I like chocolate cake, and what's more, I like thoughtful friends and neighbors. Grammy "sits a spell," and fascinates us with her energetic conversation. From what Grammy says, children, and, yes, their parents, too, used to dress much warmer in winter time than they do now. It's nothing short of a miracle that most youngsters today do not die of pneumonia and all its complications. And, oh, the poor, delicate

ice-cream and candy-eating children would almost rather die than to eat good hearty foods like mush and its "relatives."

I can depend on little surprise visits from Grammy ever so often. And Flora is another afternoon caller I can depend on. She will get into her spotless car and drive out from Lancaster just when I need a boost the worst kind. She sees I am folding and ironing clothes, defrosting the refrigerator, and trying to do a few other things in be-

tween. And, of course, she feels she is keeping me from my work. Bless her, that is just what I need for a while! I forget I am tired and there is still much to do, as she most interestingly tells of people, places, and things.

I wish that good, old-fashioned practice of visiting could be revived. We need it in our "hustle-bustle age." I hope I never make anyone feel I'm too busy to visit with them. Drumore, Pa.

Family Furnishings

BY W. EVERETT HENRY

What spiritual furnishings do you have in your home?

Family furnishings are both material and immaterial. Both kinds of furnishings are found in every home, but while they are alike indispensable, they are not of equal value.

More important than the kitchen range are family ideals. That some method of cooking is indispensable to the home no one questions. But would anyone venture to suggest that the method of cooking food is of as much importance to the family or to others as the ideals of the home? What the individuals in the home desire for themselves and the other members of the family makes this fundamental social unit good, indifferent, or bad within itself; and helpful, neutral, or evil in its influence on society.

One of the heavy responsibilities and challenging opportunities of the Christian Church is to build homes with Christlike ideals. The son of a noble Christian worker was about to be married. As father and son talked together about the marriage and the new home, the father inquired, "Son, what kind of home is it going to be?" "Please God," replied the boy, "such a home as you and mother have given us."

That bit of conversation clearly presents what the two basic ideals of every family should be. Above all, the home should be one in which God is honored. In such a home the visitor will likely find Christian mottoes on the wall, and Bibles and Christian literature on the tables, but he will certainly find a spirit of reverence which pervades all phases of the home life. This sincere recognition of God constitutes the foundation of the second basic family ideal, that the home shall be a place where true Christian life can flourish; a place where the parents can steadily grow in grace and the children shall find it easy to accept the parents' Lord and to join with them in spiritual development and service.

Let us go back for a moment to the kitchen range. It may be the best of its kind. It may be properly installed in every detail. But without adequate heat it is a useless piece of furniture. So family ideals may be the best in quality and clearly conceived and yet be useless pieces of family furnishings. There

must be also the heat of strong desire to make them effective.

More important in family furnishings than a heating plant are family techniques. What are family techniques? Those attributes and attitudes which enable the family to get on happily together. Of these family techniques **love** is easily first in importance. Van Dyke has beautifully worded a platitude thus:

"Marble floors and gilded walls
Can never make a home."

It not only requires more than rich material things to make a home, it also requires more than clear thinking. Even though "The mind has a thousand eyes, and the heart but one," that one eye of the heart—love—is all-important.

Second in importance in family techniques is that noble quality stressed by the writer of Proverbs, "In all thy getting get **understanding**." Understanding is very closely related to love. Clear vision and warm sympathy are essential to adequate understanding, and only love can provide these. Yet understanding is different from love. It furnishes that touch of wisdom in family relations which eases tensions and prevents many damaging clashes of personalities.

Growing out of understanding is another basic family technique. Madame de Stael wrote, "To understand all is to become very lenient." As a rule, in proportion as we understand we are **patient**, and poor indeed is that home where patience does not dwell. If patience is, as Lowell says, "all the passion of great hearts," then all families stand in need of great hearts—and many have them.

Another family technique is of less importance than these basic three and only loosely connected with them. Sooner or later everyone joins Pierre Loti in the discovery he made at the age of nine. At that age he determined to be like St. Simeon Stylites and mounted a stool in the kitchen to stay on top of it for forty years. Later he recorded in his diary, "Thus I discovered that it is exceedingly difficult to be a saint while living with your own family." Did he set down those words with a chuckle? Fortunate in-

deed is that family in which there is a **strong sense of humor**. Many a tense situation will be eased, and patience made much easier.

Again, more important than household utensils are **family helps**. Household utensils, whether few or many, have little to do with shaping the characters of those in the home. But there are family helps which build manhood and womanhood of stalwart Christian character.

The Bible is such a family help. Our sturdy, honest, God-fearing forefathers read it for their own spiritual benefit and saturated their children's minds with Bible stories and taught them Bible ethics. They did not know, of course, that they were using, in the words of Henry C. Link, "The greatest and most authentic textbook on personality." How significant it is that in the making of many books there has never yet been written one that presents a higher ethical standard or a sounder psychology than the Bible! It is probably no exaggeration at all to say that the reverent reading together by every family in the country of one chapter of the Bible every day would greatly reduce juvenile delinquency and reshape American morality in a generation.

Another family help is **the church**. Through her varied activities the church is a great teaching force, with constant emphasis on the Bible. In carrying on this teaching ministry the church has produced a great mass of literature adapted to all ages and beautifully made up, with the Bible and Christian experience at its center. All this literature the church has made available to every family wherever a Sunday school or a church service can be reached, or the United States mail is delivered.

The church's constant invitation to all is to come and **worship**. In this also the church is a noble family help. Theodore Roosevelt said, "After a week on perplexing problems and in heated contests, it does so rest my soul to come into the House of the Lord and worship . . . I am sure I get a wisdom not my own and a superhuman strength in fighting the moral evils I am called to confront." This helpful ministry of worship is not for the great alone, but for all. As we worship with others we are all alike brought face to face with the holy God. We are made more aware of His high requirements and of His gracious purpose and ability to help us to meet those requirements.

The family pew has largely disappeared from modern church life, and it is easy to believe that its going has been accompanied by great moral and spiritual loss. It may never come back with all its blessings, but whether the family worship in the church service as a unit or as separate individuals, such worship will always remain a helpful part of family furnishings.

McMinnville, Oreg.

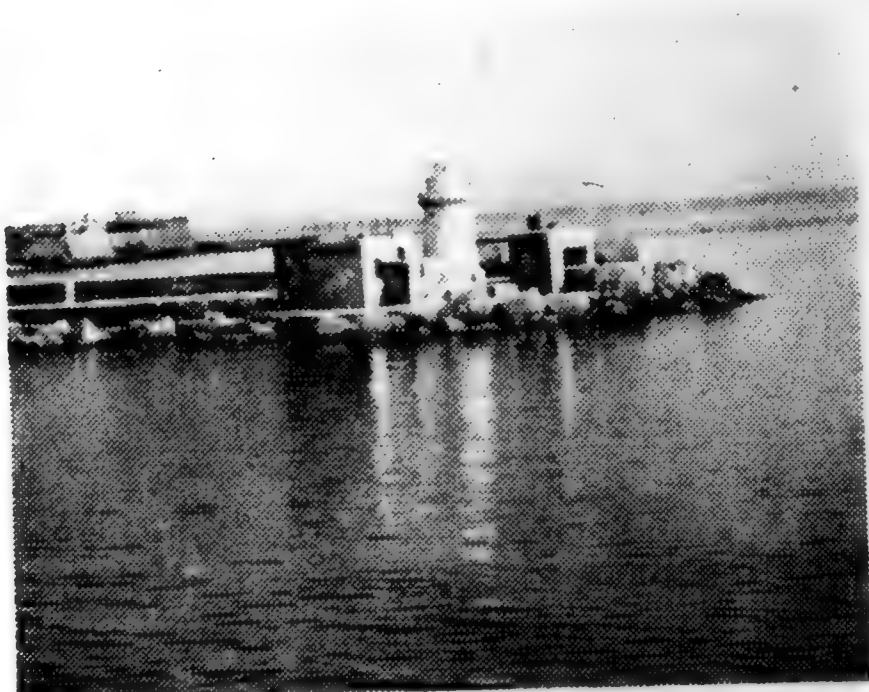
The defects of a preacher are soon spied. Let a preacher be endued with ten virtues, and have but one fault, that one fault will eclipse and darken all his virtues and gifts, so evil is the world in these times.—Luther.

MISSIONS

Eastward to the Sun IX. From Venice to Bombay

By SANFORD C. YODER

From the Occident to the Orient our author takes us on a very interesting trip. Next month we will follow Him to our mission field in India.



Entrance to the Dock at Port Said Along the Suez Canal

One afternoon in late September a gondola drew up in front of the Continental Hotel in the city of Venice to take passengers to the dock where they were to embark for Bombay, India, or points en route. Our pilot propelled his little craft with a skill that only Venetians know. The days of waiting under dripping skies did not inspire too many regrets when the time of departure came. The ship was scheduled to sail at three p.m., but for some reason it did not appear in port until almost six. Consequently we enjoyed the bliss of sitting on the hard benches of the customs house until its arrival. In London, where the reservations were made, we were informed that the vessel on which we were to sail was new. When we saw it, it had all the appearance of newness. Later information, gleaned en route, revealed the fact that it was in reality an old one which had sailed between Italy and Alexandria for more than a quarter of a century. During the war it came in line with a submarine missile and went to the bottom of the sea. Since then it was raised from its grave and rebuilt entirely. Its cabins, dining room, and lounge were beautifully finished, and except for being loaded to the limit of its capacity it offered us the prospect of a pleasant voyage.

An obliging porter took me to my cabin. I was pleased with the location. It was on the deck near the center. Two small windows, instead of portholes, assured us of good ventilation and fresh air. All seemed well except that I wondered how three per-

sons could comfortably occupy a cubbyhole so small. As I sat pondering the prospect, an English-speaking official of the company entered, closed the door behind him and in utmost secrecy informed me that a serious mistake had been made. I wondered what I had done. Visions of being stranded in Italy with no prospect of getting reservations for months, or perhaps languishing in one of Mussolini's prisons for having innocently violated some law, began to loom up before me. Immediately I recalled stories of how difficult it was to get out of Nazi, Fascist, or Soviet jails. Judging by my name, which I thought was unmistakably Pennsylvania Dutch, he said that they had concluded that I was an Indian. Therefore, they had assigned two persons whom they thought were my countrymen to share the remaining space with me. His apologies were profuse, as Latin apologies always are. By that time my anxieties began to subside and my breathing was more easy. I was given the choice of rooming with them for the twenty-five day voyage or accepting a berth in a cabin below the deck which was to be occupied by a retired British engineer and a Franciscan friar from Pittsburgh, Pennsylvania, en route to India as a missionary. Acting on his advice I chose the latter alternative, which I soon regretted. This room was smaller, closer to the water line, and had only one porthole for ventilation. But the decision was made and I concluded to make the best of it. The gong brought all the first-class passengers—forty-six in number—together for our table assignment and the first meal. As the ship sailed out of the harbor into the sea we had the pleasure of meeting for the first time those who were to be our neighbors during the trip.

A summary inventory of the passengers who assembled in the dining room indicated a mixed crowd. There was a young Indian businessman and his bride, both Christians, who had been married in the U.S.A., where she was attending State College at Lansing, Michigan. He had been sent to America on a purchasing trip for a large firm in Bombay. There was a Danish nurse on the way to South India to take charge of a Lutheran hospital. An Austrian lady with two children was en route to join her husband. Besides

the Franciscan friar from Pittsburgh, there were four Italians who belonged to the same brotherhood, also on the way to their mission field north of Calcutta. The rest of our group consisted mostly of Anglo-Indians who had gone to England hoping to live on their pensions but were now returning to their native land, disillusioned and unhappy—some of them—over their future, which seemed none too bright. Then there was a group of Indian students who had been in attendance at universities and colleges on the continent, in England, or in the United States, who were also on the way home, not too sure of their future because of the radical changes that had taken place during their sojourn abroad. Besides the friars there was a bevy of six nuns who belonged to a teaching order of the church. They were going to South India to teach in the mission schools.

Passengers on shipboard are always interesting, though not all of them are inspiring. However, one was deeply impressed with the quiet decorum, orderliness, devotion, and friendliness of the "sisters." I much desired to secure a picture of this somberly clad, well-behaved group. One of the "Fathers" informed me that it would be allowable. Upon my insistence he made inquiry only to be informed that their vows forbade all forms of vanity, including that of posing for photos. He suggested taking it on the sly. I could well visualize the scowl of disapproval upon the benign face of the "Mother" in charge and the expression of horror on the countenances of all of them should I be caught in such an attempt. I felt that if there was anyone left whose convictions led them to honor a religious vow their sincerity should be respected. Hence they are not included in my collection of kodachromes. The "brothers," however were less conscientious. They had no scruples about having their pictures taken. They—all except the one from Pittsburgh—indulged freely in the current pastimes with which the passengers occupy themselves. At least one of



Masonry at the Wells of the Queen of Sheba. Dating Back to the Days of King Solomon

them was on speaking terms with the Pope. From him, during one of our conversations, I acquired advance information of the "Holy Father's" intention of calling a convocation of the bishops of the Church in 1950 for the purpose of confirming the Dogma of the Assumption of the Virgin Mary. This being "Holy Year," it was thought an appropriate time.

Besides those described there was the "mine-run" of passengers from all walks of life. Some were Hindus, others Mohammedans, a few were Christians. The hold was filled with boy scouts and their masters from Pakistan who were returning from a summer trip to the Scandinavian countries. They were steerage passengers, but they overran the entire ship and occupied the best places everywhere, except at the table. They had their own table in the hold. They complained of poor food and insufficient quantities. This precipitated a strike one day, and for a time it looked as though it might become serious. There was talk among the passengers that some of the leaders might be put in chains and locked up for the duration of the voyage. During their travels all summer long they were treated with consideration. Now they occupied the lowest place. This was too much for those who had just come into possession of a country of their own after having been a people among people for centuries. But when they clashed with the officers of the ship they met in the person of the Captain a man who not only looked like Mussolini, but who had the will of the dictator when he was at his height. After several meetings with the scoutmasters and the leaders among the scouts the storm subsided. They learned at least one lesson that led them to realize that freedom does not mean that everyone can do as he wishes regardless of how it affects others.

Owing to the limited deck space there was no swimming pool. Deck games such as shuffleboard, table tennis, and kindred sports that usually occupy such a large place on most ships, were wanting on this one. Hence, the bar and card tables were filled from morning until evening. For the most part the voyage was uneventful except for the excitement two little five-year-olds—one an Austrian, the other the child of an English lady—furnished by hanging precariously over the railing of the ship until our good Danish nurse took matters in hand. Then they hibernated in one or the other's cabins and passed the time playing with their mothers' matches and cigarettes, while the latter spent their time at the bar with their "gentlemen" friends. One day while these little girls were occupied with their routine entertainment the curtains in the cabin were set aflame and nearly caused a fire at sea. The reprimand which the Captain gave these two ladies in public was a classic and worth the discomfort of an ocean voyage on a two-thousand-ton liner to listen to. I never knew that an officer, whose language, however noble the theme, was usually seasoned with expletives, superfluous adjectives, adverbs, modifying phrases and clauses, could so completely eliminate all the unnecessary terms and constructions and deliver such a worthy piece

of hortatory art. For several days the mothers smarted, I presume, from the stinging rebuke; then they again appeared at the bar as usual in their hot weather regalia to assume their former associations and occupations.

Coming down the Adriatic Sea the ship sailed along the coast. The cooling breezes of the Mediterranean offered us much comfort after the heat on the mainland. The little library, freshly stocked with new books, provided good reading and afforded us—some of us—many pleasant hours. The first stop was at Brindisi, an important seaport of the Ancient Roman Empire. Here, Paul would likely have landed had their captain heeded the apostle's advice. But when the storm had carried them far out of their course and tossed them hither and yon until their vessel went to pieces, they found one from Alexan-

"I have trodden the winepress alone . . . and their blood shall be sprinkled upon my garments."
—Isaiah 63:1-3.

Here in this old, old city we spent an entire day, walking its streets and sitting at its sidewalk tables in front of cafés while the Brindisian world went by.

This was to be our last stopping place at an Occidental port. Sometime during the night the ship was loosed from its moorings, and when morning came no land was to be seen. We were floating on the bosom of the great waterway of the ancients. Vessels from Solomon's navy and from the merchant fleets of the Phoenicians coursed across this vast sea long before people knew of the lands where you and I were born. One day the sailors pointed out to us the Isle of Crete where Paul on his journey to Rome urged the master of his ship to stop for the winter.



Beautiful Gardens at Karachi, India

dria that took them to Puteoli on the opposite side of Italy. A few blocks from the docks stood an old marble shaft which marked the eastern terminus of the Appian Way. The inscription in Latin informed us that this great military highway was completed in 312 B.C. Today, after millenniums have passed, it still stands, though its base is now held secure with iron bands.

Here, too, I saw women, treading with bare feet in Biblical fashion, the grapes in the winevats—good wine they said, which passengers on board ship drank by the jugful. Evidently this grapetreading is a feminine task here in Brindisi. The loaded clusters, bursting beneath their feet, stained their limbs and saturated their clothing until they looked like the blood-soaked garments of which Isaiah spoke when in visions he saw the man coming up from Edom, striding along with his cloak clinging to his legs as he walked.

"Who is this," says the prophet, "that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?"

"I that speak in righteousness, mighty to save," said the Lord.

"Wherefore art thou red in thine apparel, and thy garments like him who treadeth in the winefat?"

Then all traces of land were lost again until one morning the shoreline of Egypt appeared along the horizon, and sometime later we drew up to the docks at Port Said.

When a ship enters an Egyptian port, policemen, properly and impressively armed, come on board and take command of affairs. After the elaborate routine of formal bowing and salutations was over, and the customs officials and officers of the ship had leisurely and amply satiated their thirst with Italian wine and eaten their lunch together, the routine of their duties began. Cameras were forbidden. Passengers were warned beforehand that all mail received or posted here would be opened. Those who wanted to go ashore were granted permits, provided they were willing to deposit their passports with the immigration officers until their return from the trip through the city. Here we found some beautiful shops and lovely streets, a host of unprincipled vendors, and the most disgusting beggars I have ever seen. It is, however, not at all necessary to leave the ship in order to do shopping. No sooner had it cast its anchor than boatloads of merchandise in charge of skilled salesmen drew up alongside and a bedlam of bargaining ensued. This is the beginning of the

Orient, as far as business tactics and practices of salesmanship go.

From Port Said to Suez, a city at the lower terminus of the Suez Canal, the ship is in charge of government pilots who know the way. Somewhere to the west from where we were, the Israelites spent some four hundred years of their existence on the Delta of the Nile where they had settled at Joseph's behest. Here they became farmers instead of herdsmen. In this environment their entire way of life was changed. Somewhere along our route is where they crossed the "Sea of Reeds"—the Red Sea—on the night when a strong east wind parted the waters and they passed over into the desert. From that place they saw the Egyptians flounder and drown in the returning flood while the wide space rang with the shouts of the men and the songs of the women led by Miriam. Day after day as we sailed onward, the eastern shore was visible in the murky atmosphere. Spots of interest were pointed out by the friars who had gone up and down this route many times. At Jedda the Pakistanis swarmed along the rail. Back from here lies Mecca, the shrine of the Mohammedans. At Jedda, they told us, is where Eve found her last resting place. If this is correct then she had wandered far from her original habitat—there are no evidences of anything like a Paradise within miles from here.

This is the shore along which the Israelites marched on their way to Sinai. As one travels in the heat of the Red Sea, he can see why they should have despaired. A person can imagine the emotions of these people who came from the low, flat delta lands when the lofty mountains in the distance first came into view. What awe they felt then must have melted into fear on the morning when Sinai "burned like a furnace" and God spoke to them out of the clouds. This whole area is historic ground, held almost sacred by the followers of the three great monotheistic religions of our time. All three received their codes of law and rules of conduct from this section of the world. The Ten Commandments came to Israel at Sinai, the Sermon on the Mount was given to the Christians somewhere in Palestine, and the Koran of the Mohammedans came from their founder in Mecca of Arabia.

One hot, sultry morning the sailors informed us that sometime the following night or the next day we would arrive at Aden, the hottest place on earth, they said. With many misgivings everyone awaited the time of arrival only to find much to their satisfaction that the friendly breeze which sprang up the previous afternoon continued throughout our stop in this port, and provided for us a pleasant stay at this otherwise barren and desolate place. This area is under British control. Here one sees the order, discipline, and cleanliness as it is administered by expert, colonial masters. Even beggars and overly solicitous taxi drivers move when told to do so by officers—English or native—who stand loyally "For the King and for the Country."

This is where the old and the new—the Orient and the Occident—come together. Women with veiled faces, dressed in long,

somber, flowing garments, walk the streets side by side with those clad in modern array. The thoroughfares are filled with every known kind of vehicle or mode of transportation—taxis, busses, automobiles, camel carts, camel trains, bicycles, carts, coaches, and donkeys. The showroom of the Ford Agency was filled with shiny cars of the latest models, including Mercurys, and perhaps one or so Lincolns. In front of this display was parked a camel hitched to a cart such as probably brought Abraham to Haran and Palestine. In the shops along the street one finds all the cosmetics, curios, Swiss watches, novelties, etc., that one finds in the places where tourists, travelers, and sailors stop. The first contingent of women who went ashore incidentally came across a good supply of hosiery of a kind not available in India and difficult to secure in England. This was their last opportunity to replenish this section of their wardrobe. Like the two spies of Joshua's day, they returned with a good report. This touched off a shopping "spree." As soon as the places of business opened for the afternoon trade the ladies—some anxious and excited—clambered into the motorboats and made for the shore. When they came back that evening they had the nylons and the merchants had the money. Judging from remarks one heard they had fared very well.

A trip across the mountain took us to Crater—a city—maybe it was a village. We came here late in the afternoon and found the streets filled with people, goats, donkeys, dogs, and now and then a cow. En route, the guide pointed out to us the traditional site of the grave where Cain is said to be buried. Coming back from Crater to Aden we followed a road that led us through a tunnel which at the time was choked with a train of mule camels that evidently enjoyed the coolness of this retreat and decided to stay here. Such noises as the agitated drivers made should have set the whole outfit in motion, but for a time all effort seemed unavailing. After the passageway was finally cleared we proceeded to the Queen of Sheba's Garden and "Wells," which consisted of a series of large reservoirs on which the good queen depended for the water supply for her household, her gardens, and her grounds. But one wonders when it ever rained sufficiently to fill these tanks. At the present rate of precipitation it would take more than two hundred years, the "weather men" say. These "wells," as they are called, are marvels of engineering skill. A whole series of them lie between the mountains surrounding the city. No one knows when they were built. If the traditions regarding them are true, then they are as old, or older, than Solomon's day. For centuries the dust blown in from the desert accumulated until they were entirely filled and their presence forgotten. Some years ago one of the British officials found some traces of masonry protruding above the soil. His investigations led to the discovery of these unusual remnants of an earlier culture which after much effort were finally completely excavated and restored. The Mohammedan tradition regarding the Queen of Sheba's residence at

this place is questionable, although the reservoirs indicate that at some time there must have been extensive cultural developments here. Neither does the tradition of Cain's grave, high up in the mountains at Steamer Point, or Eve's burial at Jedda, have any foundation in fact, however stoutly the guides who show tourists around defend the truthfulness of their statements.

One wonders where people in desolate places like this get their food. The shops seemed to be well stocked—even fresh fruit and some vegetables were on display. The goats, pigs, donkeys, chickens, children, and grownups looked fairly well fed. While we were pondering the problem a camel train loaded with hay, melons, onions, oranges, and grapes, and such things as fill the shelves of the store and the larders of the kitchen—if there are any—came from somewhere on the back side of the desert where these things grow. Little oases, watered by springs fed by the melting snows on far distant mountains, give life to these barren places where people's wants are few, and having food and raiment they are therewith content. Beautiful homes dot the hillsides where the British colonial officers and alien business men live. At Crater there is a Danish Lutheran Mission. A clergyman who has charge of the Anglican Church at Aden came on board to catch a breath of Europe, he said. I do not know whether he was satisfied with what he got. Mission work among these Arabians, he assured us, is very difficult.

Here at Aden is located the terminus of the pipe lines that reach to the oilfields far back in the desert. The Red Sea is full of tankers that carry this "black gold" to the distant ports to supply the gas hunger of many countries. When the sun was going down I got into a motorboat filled with guards that patrol the lines and stand by the huge tanks spread along the shores and causeways in the harbor. They were a jolly, rollicking set, armed with dangerous weapons ready for any emergency their duty might thrust upon them during the lonely hours of the night. A few of them understood or spoke English. Most of the time they jabbered in their own tongue and seemed pleased to have an American civilian on board their little craft. This small corner was apparently one of the spots where people did not suffer from the effects of American charity, politically dispensed. They have oil to sell and they still like us. In our company, too, was an irate Arab who on orders from his wife was trying to deliver a bundle of bedding she had prepared for a son who was on board a ship sailing out of the harbor. With shouts and gesticulations that would have impressed anyone but a sea captain, he made his requests known and finally when the vessel was brought to a stop at a fueling station he relieved himself of his burden. This little cruise in the harbor of Aden enabled me to secure some comprehension of the enormous place that oil holds in the affairs of nations. Across the mouth of the Suez Canal, on the Egyptian side, is another storage and shipping center covering acres and acres of ground. The great tanks look impressive, almost attractive, against the

background of bleak, low mountains. A few trees in the foreground give evidence of an attempt to add some little touches of hominess to these otherwise barren places.

After dark we left Aden for Karachi, a seaport of Pakistan, where a few of the former British colonial officers remained as straggling remnants of a vanishing order of things. Here we felt for the first time the bitterness that exists between the Mohammedans and the Hindus. The non-Moslem Indians that sailed with us were extremely reluctant to venture beyond the limits of the

port except in the company of Europeans or Americans. Sprawling along the shore was a large group of buildings once occupied by American soldiers who were brought here to become seasoned and conditioned for service in India. These buildings, we were told, are now used to house refugees that have come out of the Mohammedan-Hindu debacle. Another five days of sailing brought us to Bombay, the end of our voyage, the gateway to India, and to the land and people of hope and dreams, many of which have yet to be realized. Goshen, Ind.

persecution arose against the Church under the leadership of Saul of Tarsus the believers were scattered to places near and far. They witnessed for Christ wherever they went. This was a layman's missionary movement, for the apostles managed to remain at Jerusalem in spite of persecution. Many forward steps in the work of the Church have been started by members from the rank and file of the body. It is the duty of every individual believer to witness, to launch out and initiate work for the Lord. Thank God for the advancement made by laymen of the Mennonite Church and the awakening that is taking place throughout the constituency to witness and to evangelize.

Opportunities for Personal Witnessing

BY RUBY P. ZOOK

"Those who are saved and are united with Christ through the Church are responsible personally, each one for himself, to witness for Christ."

After Christ arose from the dead He continued to give His disciples instructions about Himself and His work in redeeming mankind. He outlined the future program of His work for saving men from sin. It would be done through the teaching of repentance and forgiveness of sins in His name among all nations, beginning at Jerusalem, or at home. He ended by saying that they were witnesses of the facts about His life, His death, and of His resurrection.

A witness is one who tells what he knows at firsthand and what has become a part of his own experience. Salvation has to be a personal experience with every Christian, and then he can be a witness of the fact to others.

An opportunity is a fit time. So, this discussion is about a fit time for telling what we know at firsthand is a part of our own experience as a Christian. Not only the immediate apostles were to be witnesses for Christ, but every Christian believer has the responsibility for representing Christ to those around him. Jesus asked the Father to sanctify His disciples through the truth of God's Word, in His last great prayer found in John's Gospel. Knowing God's Word is therefore another responsibility that rests upon the believer. The Word of God fits him to be a witness or representative of Christ to the world.

Most important for the early apostles was the coming of the Holy Spirit. This was the Gift of power for service and for witnessing. The scope of witnessing for the apostles was to extend from Jerusalem to the uttermost parts of the earth. The same power of the Holy Spirit is still available for every Christian believer. It will make him a witness for the Lord Jesus Christ.

Those who are saved and are united with Christ through the Church are responsible personally, each one for himself, to live and to witness for Christ. It is not only the minister nor the Sunday school teachers, nor the missionaries, who are to be counted as the Christian workers. Every believer is called to be a witness for Christ by his life and by his testimony and by the use of whatever gifts or talents he may happen to

have. As Christ's witnesses Christians tell what they know of His salvation out of their own experience. Thus men everywhere are to learn to know God and to find salvation.

G. Campbell Morgan said, "Every Christian soul, living in the power of the Christ life, should be able to talk of the secrets of that life when the opportunity arises. I go so far as to say, and again I say it with very strong conviction, that inability to speak to any of the truth—I do not mean to speak in public, I do not mean to address a meeting. I do not mean even to teach a church class—but inability to speak of the Lord and to speak of the secret of life, must surely be the outcome of poverty in experience. Words of Jesus come back to me: 'Out of the abundance of the heart the mouth speaketh.' If there be a full personal realization of Christian life, when the opportunity comes, it will not be difficult to speak."

Today we hear much of strikes and everyone seems to be vitally concerned over the effects of this one or that one. But, allow me to say, the greatest sitdown strike in the world has not been on the part of some labor union in some industrial or manufacturing plant. This greatest of all strikes has been in our own churches on the part of those who claim to be saved—and yet may never become fishers of men. Jesus said, "Follow me, and I will make you fishers of men."

Many who love Jesus do not seem to love Him enough to make any special personal effort to get others to know Him. If we would be like Jesus we must do personal witnessing—we must be soul-winners. Jesus won Nicodemus by night. He won the woman at the well of Sychar in Samaria. He won the woman in adultery in the Temple. He won the woman who was a sinner who wept over His feet and wiped them with her hair, at the home of Simon the Pharisee. He won the Gadarene demoniac, Mary Magdalene, and the woman who stooped to touch the hem of His garment in a throng. He won Zacchaeus, who was sitting in a sycamore tree.

The Bible makes it clear that witnessing is the business of every Christian. When

The believer is urged to witness by word of mouth. Those who know the truth about Christ have many opportunities to witness for Him in a quiet, unofficial and private way by word of mouth. Look at Aquila and Priscilla. They helped Apollos to increase his faith in Jesus Christ.

Another way in which Christians witness for Christ is by daily life and conduct. This rests upon every Christian personally. This includes honorable conversation or conduct, good works, submissiveness, and well-doing. This means at home, in the community among one's neighbors, in school, or at work. Many times one's motives are misinterpreted and the believer may be evil spoken of. The way to meet these unpleasant things is steadily and submissively to lead a quiet life of faith and good works. This will be a devout testimony to the power and name of Christ. (Read "Through the Window of Her Heart," February Christian Monitor.)

The believer can witness by teaching. This is to be given in the spirit of gentleness, patience, and meekness. Those who are thus qualified have a fine opportunity to witness for Christ and His truth through the many channels which the Church provides for doing Bible teaching.

The believers are epistles by their daily lives and testimony sent from Christ to the unsaved people in the world and around them. They are epistles known and read of all men. How is our witness going out in this respect? The Christian is an ambassador for Christ. An ambassador is one who represents his sovereign or king in another country. In that country he speaks for his king and works for the interests of his superior. Now that Christ is away, His followers are His ambassadors working to advance His kingdom among men. Every Christian is responsible to be an ambassador for his King.

The believer goes forth not knowing what success he might have. He doesn't know what response different people might make to his preaching and teaching. There will be opposition and persecution. Nevertheless, the Christian should be ready to go out in this mission of adventure—that of witnessing. The Spirit of God is with him to help in testimony and in facing the oppositions that may arise.

The believers, therefore, can witness even though they are scattered. They can witness by word of mouth. They can witness by their

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BIBLE STUDY

Christian Ordinances

X. Communion—Continued

BY THE BIBLE STUDY EDITOR

Jesus, and the Communion

With the same authority by which the ordinance of the Passover was established in Egypt, Jesus introduced and established a new covenant of remembrance in the upper room in Jerusalem. Jesus is the Word who was with God and who was God. While in the flesh His word was still the Word of God. "The word which ye hear is not mine, but the Father's which sent me" (Jno. 14:24). One cannot suppose that Jesus did any work or performed any act that was not the will of God. It was an important matter that Jesus should undertake to establish another covenant to take the place of the Passover, so long observed by the people of Israel. By this new covenant He annulled the former one which had been established by God at the hand of Moses. Many generations had observed the Passover, which, by the act of Jesus, came to an end with the memorial of the bread and cup. No time limit had ever been set for the continuance of the Passover feast. In the person of His Son God fulfilled the old Passover, and the new covenant was begun. It was established by a better sacrifice than that of Egypt and by better blood than that of the lambs and kids of goats offered at the deliverance of Israel from their bondage.

The flesh of the Passover, the sprinkled blood, and the unleavened bread were to the Jews the symbols of the death of the first-born in Egypt, and of the hasty departure from that land. The service was a memorial for Israel. Deut. 10:1-5. Similarly, Jesus attached to the new covenant the same significance. It was a memorial of a deliverance from the judgment of sin by His body and blood; but the emblems differed in character. It could not be repeated by the offering of human bodies and human blood. Bread was substituted for the body, and the cup of wine was given to represent the shedding of the blood of the Son of God.

We have noted that Jesus used no mystical formulas when blessing the bread and giving thanks for the cup. The disciples received the bread from His hands, and they drank of the fruit of the vine which was in the cup which Jesus handed to them. His covenant did not consist in the administration of other flesh and blood instead of the flesh and blood of the Passover lamb. The bread and cup were memorials of the better

flesh and blood that were offered for them in the body and blood of the Lamb of God, by which all men are saved. The body was broken and the blood was shed on the cross, once for all. The glory of Paul is the glory of the whole Christian Church. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by **whom** the world is crucified unto me, and I unto the world" (Gal. 6:14). The cross itself was of no value to Paul. It was the instrument on which Christ gave His life. The glory was Christ. The bread and cup have no value in themselves; they are but memorials of Him whose body and blood were given for the life of the world. Jesus never intended that bread and wine should ever take the place of Himself. All He asked of His disciples was that they should use the bread and cup in remembrance of Him.

Jesus' Flesh and Blood

Jesus did not partake of the bread and cup which He gave to His disciples. Had it been actual flesh and blood, He would have eaten of His own body. But it was contrary to all Jewish custom and law to eat of human sacrifices or to drink any kind of blood. And the early church never had reason to question the nature of the bread and cup used in the new memorial service. They were guiltless of breaking the long standing Jewish law against the use of human flesh and of drinking blood. Jesus came to fulfill the Law, and would not thus have broken it.

Jesus had said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (Jno. 6:53). The disciples said, "This is an hard saying; who can hear it" (v. 60)? But the Jews said among themselves, "How can this man give us his flesh to eat" (v. 52)?

The first application of this great problem Jesus had explained by saying, "This is that bread which came down from heaven" (v. 58). Later He told them of His ascension to heaven (v. 62), and His final solution of the problem was in His statement, "It is the spirit that quickeneth; the **flesh profiteth nothing**: the words that I speak unto you, they are spirit, and they are life" (v. 63). It is in perfect harmony with the teachings of Jesus, that to accept His Word, the Word which came down from heaven, is the way of life. Belief in Christ is more than a for-

mal consent to His Word. Jesus Christ is a person, whom the Word of God reveals to men. His presence in heaven makes it impossible that men should eat His flesh, but His Word is present, in which Word all men have eternal life, when believing in Him. The Christ in whom men have life is He whose body was broken and whose blood was shed for the remission of sins.

There is no record showing that Jesus broke bread and gave the cup to His disciples after His resurrection. He was made known to two of His followers at Emmaus by breaking bread; but there is no mention of the cup on this occasion. Luke 24:30, 31. He appeared unto the eleven as they sat at meat, but nothing is said of His partaking meat with them. Mark 16:14. The disciples gave Him a piece of broiled fish and of honeycomb on another occasion. But there was no breaking of bread. Luke 24:42. At another time Jesus showed to the disciples His hands and feet, and then His side. Jno. 21:20, 27. On the seashore, the morning meal of bread and fish was prepared and the disciples shared in this meal; but no breaking bread, or partaking of the cup were in evidence here. Jno. 21:9, 12, 13. Jesus had fulfilled what the bread and cup were to signify. His body had been broken and His blood had been shed for many as He had said. While He was with them they needed no memorial of Him. In the Bridegroom's presence there was no need of fasting, but when the Bridegroom left them, the memorial would remind them of Him. It was after His ascension that the disciples made use of the symbols of memorial.

If the broken bread was intended to have been the actual body of His flesh in which He had lived among them, and if the cup had been intended to be the actual blood that had flowed in and from His body of flesh there would have been occasion for Jesus to have presented them to His disciples after His resurrection and before His ascension into heaven. But Jesus took no occasion to establish such use of, and associate such meaning with, the bread and cup during the forty days He was with His disciples in His resurrected form. It was only after His ascension, and after Pentecost, that the disciples observed the memorial of His presence with them in flesh and blood while on the earth.

Partaking of Christ

The body and blood of Jesus were separated by His death on the cross. The flesh and blood of every offering were separated at the altar. The blood was shed into a basin and was either sprinkled upon, or poured out under, the altar, according to the nature of the offering. The service of the blood was first attended to, because it was necessary to sprinkle or pour it while it was

still warm and the life was in it. The blood and the fat of every offering on the altar were considered to be the food of the altar. Afterwards, the bloodless body of the sacrifice was to be used in one or the other of four different ways: to be burned on the altar, as food for the priest and his sons or family, as food for the worshiper who brought the sacrifice, or to be burned outside the camp. The blood did not go with the body of the sacrifice, except in the case of the whole burnt offering.

The blood of Jesus was the life of His flesh as long as He was in the flesh. When He gave up the ghost, He laid down His life—the blood separating from the flesh. Within His own temple, which was His body, Jesus as His own High Priest, poured out His life blood an offering to His Father, God. He gave Himself a sacrifice for sin as God commanded Him. The soldier who pierced His side with the broad spear, brought forth from His side blood and water—a sign that Jesus had been dead for some time. The Lamb of God was offered at the altar, Jesus Christ, where God and man now meet. The blood had been presented to the Father in the most holy place, on the ark of the covenant in heaven. No blood of atonement touched the sinner to make him clean. The faith of the sinner who saw the sacrifice offered for Him assured him of his cleansing and forgiveness. Lev. 4:20, 26, 31, 35. Here forgiveness was attained without eating the flesh or drinking the blood of the offering for sin. It was an act of faith in the sacrifice that was made for sin. The offering for all of the people on the day of atonement was taken outside of the camp and burned. Concerning this offering, Heb. 13:10-13 states, "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp."

There are, then, two restrictions concerning the blood and the body of the sacrifice for sin to be observed. The blood is not touched upon the sinner, nor is he to partake of the blood, and he does not eat of the flesh. The obligation rests upon the sinner to accept the forgiveness from sin which has been accomplished for him by the priest and the sacrifice, both of which are Christ. The Christian accepts the offering for his sins by faith in the work of Christ. According to Hebrews, the Christian may partake with Christ in bearing reproaches outside of the camp. There is no call or cause for a further administration of that blood or flesh in the hands of sinful men. Such dispensation violates the Scriptures, for men can administer nothing to add to the efficacy of the work of atonement. And there is found no man so holy and divine set apart as to administer the most sacred sacrifice which the Son of God alone could offer to God.

Israel was forbidden the eating of the blood of beasts, and how much more the drinking of the blood of men! Even the shedding of the blood of men was forbidden. How carefully the Father in heaven guarded the body

of the Son while on the earth! "Not a bone of him shall be broken." A devout man and honorable and just, begged the body of Jesus; he wrapped it in linen clothes and costly spices, and laid it in a new tomb, and rolled a stone at the door, and it was sealed. No violence could harm the body of the Son or destroy the holy temple of His earthly habitation. His body was not to be consumed. It was preserved for eternal glory. On the third day He arose from the dead by the power of the Spirit. Rom. 1:4; 8:11. It was preserved whole except the blemishes of the nails and the spear, and is now a glorified body in heaven. Yet, there are those who think that they must, and may, and do eat the body and flesh of Jesus. The flesh of man is sacred in the sight of God, for after His image was man created.

How was Jesus accepted after His resurrection? Mary saw Him arisen at the grave. She said, "Rabboni." She accepted the resurrected body of Jesus. The disciples saw Him in their midst, "and were glad." They accepted the body of the Lord. Thomas saw, and said, "My Lord and my God." Peter said, "Thou knowest that I love thee." All had accepted the body of the Lord, risen as it was from the dead. Upon the evidence that God gave to them they received Him and trusted in Him. This acceptance of the resurrected Christ is essential to the Christian faith. It is taking into one's life the body and the blood of Jesus Christ, both in the flesh and in His bodily resurrection. The blood of Jesus had been shed, or poured out. "The life of the flesh is in the blood," and it had been poured out to make atonement for the sins of men. It was not resurrected with the body of Jesus. The fallacious doctrine and practice of creating flesh and blood of Jesus and eating and drinking it, has no basis either in the Old or New Testament. If Jesus lives in the heart by faith, on the evidences of His resurrection and of His earthly ministry, how is it essential to constantly eat His flesh and drink His blood?

The Ascended Body of Christ

At Bethany Jesus bade farewell to His disciples. He did not tell them that at that time He would ascend to the Father. "While they beheld" (Acts 1:9), "He lifted up his hands, and blessed them . . . He was parted from them, and carried up into heaven" (Luke 24:50, 51). He ascended to heaven in the same body that was raised from the dead. It was not a spirit, for a spirit "hath not flesh and bones, as ye see me have" (Luke 24:39). But there was no blood associated with this ascended body. The disciples saw His hands and His feet which had been pierced by the nails, for Jesus had shown them those marks. Luke 24:40. He showed Thomas His side and invited him to thrust his hand into His side. Jno. 20:24-28. For six hours Jesus hung bleeding on the cross. Just how profusely the wounds had bled is not stated or known. But we know that the thieves did not die of their crucifixion wounds, even later than the time that Jesus had expired. But Jesus hung on the cross several hours after He died, which was at the ninth hour. He was taken from the

cross just before sunset. There was no blood in the wounds in the hands and feet and side of Jesus. It would have been a defilement to the disciples to have touched any issue from the flesh according to the law. The careful preparation of the body of Jesus for His burial had taken care of the stains on His body. For the forty days of His sojourn after His resurrection the bloodless body of Jesus lived on the earth. It was with the same body that Jesus ascended unto the Father.

"Flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50). Jesus did appear in heaven, and is at present the living Advocate for all believers. "The heavenly things themselves" are purged with a better sacrifice than were the pattern of the heavenly things in the tabernacle. Heb. 9:19-20. The prayers of Jesus while on the cross are evidence that He had communication with the Father in heaven. His last utterance, "It is finished," must be given some significance. It was then that the sacrifice for sin was fully completed. As a living High Priest on the earth, He presented the offering for sin, in His own blood. Thus did the high priest of the sanctuary with only the white garment of the priesthood, for he had laid aside the garments of glory until after the offering for sin had been made and he had washed his flesh and put on the glory garments again before he came forth to bless the people. The presence of Christ in heaven is not with blood to appear repeatedly, or constantly, before the Father to make atonement for sin. "Nor yet that he should offer himself often, . . . for then must he often have suffered since the foundation of the world" (Heb. 9:25, 26). In the Revelation to John we read, "In the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain" (Rev. 5:6). This was not a dying Lamb, neither a suffering Lamb, but a Lamb that had been slain, and lived again, for He stood in the midst of the throne and was able to take the book, etc. The living Saviour in heaven is He who ascended after His resurrection, and after His blood had been shed on the cross. He is no longer the suffering, bleeding Saviour on the cross. He is the living, glorified Lamb of God, who makes intercession for us because He has shed His blood to make complete the sacrifice for our sins by His own death.

Had Jesus been raised from the dead with flesh and blood, He would have differed in no wise from Lazarus, or the young man, or the daughter of Jairus, who, raised from the dead, continued to live with flesh and blood and were again subject to death.

The body of Jesus of which we are to partake by faith was changed from flesh to spirit. The blood of which we are to partake, or drink, is the blood of His humanity, as the living Word of God. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (I Jno. 3:2). This is our eating of His flesh and drinking of His blood. It is a spiritual partaking of Him.

The absence of Jesus from His disciples was to be the occasion of their remembering

(Continued on page 88)

EDUCATIONAL

A New Greek-English Concordance

BY ELLROSE D. ZOOK

This is the interesting story of the writing and publishing of what bids fair to be a most valuable literary production in the field of word study of the New Testament. Bible students will look forward with great anticipation to the time when this monumental work will be off the press. Bro. Zook, House Editor of the Mennonite Publishing House, who has done more than any one else in planning for and working out the mechanical end of this publication, gives us much valuable information concerning it.

That the Lord should bless the Mennonite Church with a scholar with the capacity of making an enduring contribution to the literature of the Christian Church in the field of Bible word study should be a cause of deep gratitude to Him. How the Lord led in this great task through the labors of the late Brother J. B. Smith in producing an English-Greek Concordance of the New Testament and how this monumental work is now about to be made available to Bible readers and students is the purpose of this article. All of us who have worked with him in getting this book ready for publication, or who have had some knowledge of and interest in it, most deeply regret that he did not live to see the complete fruition of his arduous labors in a task he was engaged in for about twenty years.

However we are deeply grateful that he was spared long enough to tell us something of its origin, its value to New Testament word study, and how it can be used to greatest advantage. The plans for preparation of the manuscript for printing, the size and arrangement of the tables on the page, and the completion of an actual sample page of the Concordance had all been done before his death. However, the privilege of telling the world about his book was denied him, and it remains for those who worked closest with him to give to the world that which we believe is something of inestimable value in New Testament word study.

Brother Smith Tells How It Started

Below we give from his notes Brother Smith's personal testimony of how he was led to start the book.

"From a child I delighted in figures, and were it not that I recognized that to be 'mighty in the Scriptures' is more important than to be mighty in mathematics, I would have decided to become a mathematician. After my conversion at twenty-one, I was impelled by an inward urge to prepare for Christian service in spite of the fact that my father offered to start me out in life on a fertile farm of 175 acres. During my scholastic career I came across the dictum:

'Study thyself and above all note well
Wherein kind Nature invites thee to excel.'

"As a consequence I decided to specialize in the languages: Latin, Greek, and Hebrew,

even though I took delight in the sciences and mathematics and history.

"At the age of twenty-eight a call came for my ordination to the ministry. I early came in contact with well-known religious leaders: Torrey, Jowett, Moorehead, Griffith Thomas, Russell Conwell, John R. Mott, Dick Wilson, and others. It was Dr. Wilson who aroused my innate love for mathematics by associating this science with the words of Scripture. My first meeting with him was at Lake Winona where he gave a series of lectures on the Book of Daniel, but later I was attracted by his exhibiting and enumerating of the occurrences of 'God' in the Old Testament. I immediately took my Hebrew concordance in order to ascertain whether his enumeration was correct. To my surprise I found that there were a good many errors in the summations. Following this I became suspicious of all statistics cited by authors."

This is the story of how Brother Smith was started on his long and tedious task of compiling the Greek-English Concordance.

Why a New Concordance?

The title of the Concordance as selected by Smith is as follows: "A Tabular, Statistical, and Lexical Greek-English Concordance of the New Testament with English-Greek Index." This title embraces all the important functions of the Concordance.

One of the reasons for the Concordance is noted by Smith as follows: "The best definitions of a word are those translations which occur the most frequently." Smith believed that the usage of a word determined its meaning. He states further: "In matters of interpretation no greater authority spoke truer words than did Cremer in his *Biblo-Theological Lexicon*: 'In order to attain a sure result we must consult linguistic usage.'" With this principle in mind Smith used the statistical and tabular approaches to word study of the New Testament.

Smith was also intensely interested in making available to Christian laymen and ministers not familiar with Greek the treasures of the Greek New Testament. In order to provide this facility he prepared a complete English to Greek Index of all New Testament English words which besides serving as an index to all Greek words and

their meanings is also of considerable value in itself.

Last but not least the volume will serve as a concordance of the Greek New Testament similar to any other concordance of the Bible but prepared in a different way.

A Sample of the Concordance

In connection with this article appears a sample of about one third of a page of the Concordance as it will be in its final form, except that the type will be slightly smaller.

You will note that each Greek word with its translations and references is arranged in a tabular form. Because of various translations and the number of occurrences of the Greek word in the New Testament the tables vary in size.

Each table has a heading. The first item in the title is the serial number of the Greek word. The second item is the word in Greek characters. The third part of the title is the Anglicized form of the Greek word with the accent and diacritical marks.

On the left side of the table is the list of New Testament books in which the Greek word occurs. At the top of each column is a translation of this Greek word. There are as many columns as there are English translations. When translations are not all included in these columns, they are listed together in a "Miscellaneous" column. See Word 71 in the sample. The miscellaneous column is used in order to make possible a more economical and practical arrangement of the tabular forms. In most cases the miscellaneous column includes translations of only one occurrence and translations of compound forms. In some tables there is a "Not Translated" column showing the occurrences of Greek words that are not translated in the English New Testament.

Let us now look at the statistical features. In the first column in Word 68, for example, we find the number of occurrences the word "agros" is translated "field" in the books of Matthew, Mark, and Luke. The total line gives the total number of times the word is translated "field" in the New Testament. So do all the occurrence columns for all the various translations. The last column in the tabulation gives the total number of occurrences of the Greek words by books, and the final total shows the number of occurrences in the New Testament. In other words, the totals include totals of **translations** for each book and for the entire New Testament, as well as totals of **occurrences** of the Greek word by books and the entire New Testament. The ruled lines guide the student quickly and easily to all references and totals. With this brief introduction to the physical appearance and arrangement of the tabulations we shall go on to the important facts and purpose of the Concordance as related by Smith.

Two Kinds of Numbering

Smith gives the following explanation of the numbering: "The enumeration consists of two kinds: (1) the **word numbers** from 1 to 5,524; (2) the **occurrence numbers** that show how often each word occurs and is translated in various ways. In this number

we follow that of Strong's **Concordance** (with the publisher's approval) until we come to number 3,202 at which point we regret to say he skips an entire 100 numbers. The present publishers are aware of this error." Brother Smith concludes, "We regret that we cannot conscientiously or consistently follow his enumeration from here on, but we wish to inform all concerned that from 3,303 on to the end Strong's enumeration is one hundred too high and that in making comparisons in this portion they need to keep this in mind."

The Concordance therefore gives 5,524 as the **total number of words in the vocabulary of the Greek New Testament**, and assigns a serial number to each word. It also indicates the **number of occurrences and translations** of each Greek word as used in the New Testament. Smith states that "only two concordances so far published have undertaken the laborious, hazardous, and venturesome task of informing Bible lovers how often each translation of all the words in the New Testament occurs. They are Young's **Analytical Concordance to the Bible**, first edition, 1879, and Bullinger's **Critical Lexicon and Concordance to the English and Greek New Testament**, first edition."

Smith states that "about 5,000 words occur some 20 times or less and that about 4,300 words occur ten times or less. Nearly 4,000 occur from one to five times. About one third of the words of the New Testament occur only once."

Pronouncing Greek Words

In the heading for each table appears the Anglicized form of the Greek word with its accent and its diacritical marks to help the student not familiar with Greek to pronounce it correctly. Smith states that this will enable the student unfamiliar with the Greek "to pronounce the Greek words correctly and

with confidence. Hence he need not be ashamed to mention them publicly while he is rightly dividing the Word of God." Helps for pronunciation will be provided in the introductory pages of the Concordance.

What Version Was Used?

The question regarding which version of the New Testament should be used for the translations of the Greek words was given due consideration by Smith. He writes as follows on this point: "The text from which the tabulation was made is that of the Authorized Version or what is known as the 1550 edition. A number of other versions have appeared since the text named and while improvements in translations are possible and have been made, the Authorized Version still holds the field among the common people . . . The popular concordances, Young's and Strong's, are based on the 1550 edition and so is **Englishman's Greek Concordance**."

"When the production of the present manuscript was well under way the question came to mind as to whether variations in the Revised Version should be included as does Strong, or on the side as does Bullinger. Addressing the British and Foreign Bible Society in regard to their comparative sales of the Authorized Version and Revised Version, I received the reply by Secretary Wilkinson as follows: 'I have ascertained from our publishing superintendent that the proportion of output by this Society of the Authorized and Revised Versions for the year ending March, 1943, is about 2 of the Revised Version to 100 of the Authorized Version.' He reported that the American Bible Society gave a ratio of one to 70, greater than that of the British Society."

The Greek part of the Concordance is based on the Received Text of the Greek New Testament. Smith states that "**English-**

man's Greek Concordance was used as a guide and pattern of words presenting no difficulty, but in words of frequent occurrence or such as were beset with irregularities, Bruder's **Greek Concordance** was our constant companion, whereas words of most frequent occurrence were marked and counted direct from the Greek text."

Values of Concordance

Smith observes as follows regarding the value of the Concordance: "Notice carefully in the tables the various translations of a word. The thought expressed by each is inherent in the Greek word. In other words the Greek word has a larger meaning or content than what is expressed in each single translation. By reading passages in each translation, one learns to think in Greek. Some concordances use English words as their basis, and those who use them build up their sermonic material by using English words that have no affiliation in fact. Much confusion and factionalism might be avoided if Christian people would learn to think from the sense of the original Greek word as expressed in the various English words of which they are a translation."

"Next observe the word or words having the most frequent occurrences. These are the ones in themselves which express most fully the content of the original word. Where say two or three translations contain three fourths or seven eighths of all the translations, the remaining translation should not be regarded as being a controlling factor in the meaning of the Greek word but rather should yield their sense to the renderings of most frequent occurrence."

One should also note "the frequency of the use of a word as seen in the different writers. Which use it most frequently and which rarely or not at all?"

"He will see in what books of the New

Reproduction of Part of a Page of Smith's Greek-English Concordance

68. ἀγρός, agros'

Book	Oc.	field	Oc.	country	Oc.	land	Oc.	farm	Oc.	piece of ground	Total
Mt.	15	6:28, 30; 13:24, 27, 31, 36, 38, 44, 44; 24:18, 40; 27:7, 8, 8, 10			1	19:29	1	22:5			17
Mk.	1	13:16	5	5:14; 6:36, 56; 15:21; 16:12	2	10:29, 30			1	14:18	10
Lk.	6	12:28; 15:15, 25; 17:7, 31, 36	3	8:34; 9:12; 23:26	1	4:37					1
Ac.			4		1		1		1		36
Total	22		8								

71. ἄγω, ag'ō

Book	Oc.	bring	Oc.	lead	Oc.	go	Oc.	bring forth	Oc.	Misc.	Total
Mt.	3	10:18; 21:2, 7	1	13:11	2	1:38; 14:42			1	14:6	5
Mk.	2	11:2, 7	5	4:1, 29; 22:54; 23:1, 32					1	24:21	14
Lk.	8	4:9, 40; 10:34; 18:40; 19:27, 30, 35; 21:12	1	18:28	4	11:7, 15, 16; 14:31					12
Jn.	7	1:42; 7:45; 8:3; 9:13; 10:16; 19:4, 13	1	8:32			2	25:17, 23	2	19:38; 21:34	27
Ac.	22	5:21, 26, 27; 6:12; 9:2, 21, 27; 11:26; 17:5, 15, 19; 18:12; 19:37; 20:12; 21:16; 22:5, 24; 23:10, 18, 18, 31; 25:6	2	2:4; 8:14							2
Ro.			1	12:2							1
1 Co.			1	5:18							1
Gal.											1
1 Th.	1	4:14							1	3:6	2
2 Ti.	1	4:11									1
Heb.	1	2:10	12		7		2		5		71
Total	45										

69. ἀγροπνέω, agrupne'ō

Book	watch	Total
Mk.	13:33	1
Lk.	21:36	1
Eph.	6:18	1
Heb.	13:17	1
Total		4

70. ἀγροπνία, agrupni'a

Book	watching	Total
2 Co.	6:5; 11:27	2

72. ἀγωγή, agōgē'

Book	manner of life	Total
2 Ti.	3:10	1

Miscellaneous: Mt. 14:6, keep; Lk. 24:21, be; Ac. 19:38, be open; Ac. 21:34, carry; 2 Ti. 3:6, lead away.

Testament the word occurs, how often it occurs in each book, and not only so, but he will be able to see at a glance in parallel columns all other English words which are translations of the same Greek word. These parallel words will be the best dictionary he could possibly obtain because the various translations of a given word are simply as many meanings of the same."

Without question the Concordance will present a new and fresh approach to New Testament word study. Especially is this true since the Bible is its own best commentary. All persons who are interested in delving into the rich treasures of God's Word either for personal profit or for sharing with others, such as teachers, writers, editors, Bible students, scholars, ministers, laymen, and so on, will find the Concordance invaluable. At the end of this article are a number of testimonies by outstanding scholars which point up further the basic values of the Concordance.

English-to-Greek Index

Smith notes as follows regarding the index: "The index is the key that unlocks all the riches of the treasury of God's Word which at will the unlearned will be able to use as well as the scholar. The unlearned or average layman or child in his teens will be able to open the treasury of God's Word. He may take any English word occurring in the New Testament and in less than a minute's time he will be able to turn to the page where all the occurrences of that word will appear before his eyes."

"All the English words in the New Testament except those few which are merely supplied and represent nothing in the Greek are given in this Index in alphabetical order."

After each English word is given first the serial number of the Greek word of which it is a translation. Next follows the Greek word itself in English letters with accent and diacritical marks. Lastly is the number of times the Greek word is translated by the given English word.

Below is a sample of the index showing how it will appear in the Concordance. The word "abide" is used as a sample.

abide, 390 anastreph'ō, 1
835 aulid'zomai, 1
1304 diatri'bō, 5
1961 epimen'ō, 2
2476 his'temi, 1
2650 katamen'ō, 1
3206 men'ō, 61
3787 paramen'ō, 1
4060 poie'ō 1
5178 hupomen'ō, 1

"Suppose now that one is interested in the use of the English word 'abide.' It is the first word in the index occurring a considerable number of times and is the translation of 10 different Greek words. It will be observed that one of these, 3206 men'ō, occurs 61 times, whereas the total occurrences of the other nine are only 14. Turning now to this number in the Concordance one will find the word 'abide' at the head of the first column in the table, and that the number of references below it total 61, as given in the Index."

In this same table it will be noted that the Greek word "men'ō" is translated "remain," 17 times; "dwell," 15 times; "continue," 11 times; "tarry," 9 times "endure," 3 times.

Following this there is a "miscellaneous" column. This column consists of passages each with a different translation but for the sake of conserving space horizontally, the passages are repeated below the tabulation with the translation of each following.

The index is based on word numbers rather than page numbers with the top of each page of the Concordance indexed with the word numbers appearing on each respective page. Finding the word is thus made easy and quick, similar to finding a page number.

That the Index will prove invaluable to the Greek and especially the English student will be realized almost immediately when one begins to use the Concordance. The Greek student will be able to find the Greek word like any word in the dictionary since the words are arranged in alphabetical order. However, the Greek student will find the index exceedingly helpful when it comes to finding the number of Greek words having the same translation, such as for example the word "abide."

The Index was compiled by Smith and was planned and arranged originally by him. The Index itself as it stands alone will also provide considerable help to the Greek student.

Publishing the Concordance

The Concordance will be published by the Mennonite Publishing House. The main part of the Concordance is practically completed and ready for the printers. The finished size will be 7 $\frac{3}{4}$ x 10 inches and will contain 382 pages. The Index will be about 200 pages.

The publishers encountered almost insurmountable problems in the actual printing of the Concordance. The varied sizes of tabulations and the ruling to fit each tabulation made it appear at first prohibitive because of cost. However, after consultation with a number of printing specialists and after much experimentation in the various methods of making up the pages, an economical method was found.

An IBM electric typewriter was purchased specifically for typing the pages. Virginia Ann Brennenman was responsible for the typing. Helen Trumbo, assistant to the House Editor, supervised the arranging of typed tables into pages. The pages will be reproduced and printed by the offset process. The lines will be ruled in by hand before the printing plates are made.

Before actual production could begin on the manuscript it was necessary to prepare it for publication. This preparation, which consisted of editing and checking for errors, was assigned to Dorothy C. Kemrer, Associate Professor of Latin and New Testament Greek at Eastern Mennonite College, who worked closely with Smith on all questions regarding the manuscript. An advisory committee with the approval of the House and Smith was appointed to give further advice and counsel in the project. This committee consisted of Harold S. Bender, Dean of the Biblical Seminary, Goshen College; John C.

Wenger, Professor of Theology and Philosophy, Goshen College; Chester K. Lehman, Professor Doctrinal and Apologetical Theology, Eastern Mennonite College. Much time was spent both by Sister Kemrer and the House Editor's office in careful and painstaking checking and rechecking in order to avoid error.

Paul Smith, son of Brother Smith, writes regarding those who helped Brother Smith: "Mrs. Truman Brunk, Denbigh, Va., and Mrs. Merle King, Elida, Ohio, were typists. It must be acknowledged that my father practically did all the stupendous task of compilation alone, or should I say with God. Who else could have kept his mind clear and calculating in the face of such tedious and exacting labor? Others who assisted in a minor degree were: Mrs. John Schlosser (Evelyn, a daughter), Washington, D.C.; Paul Smith (son), and Wendell Smith (grandson), Elida. Allow me to include mother. The months she lived alone as father was away in research, not to mention the countless hours in submission, as she sacrificed him to the seclusion of his study and library."

Sample pages have been sent out to a number of individuals inviting suggestions on accuracy, clearness of presentation, arrangement of the tabulations, typography, practicability, legibility, and other points pertaining to its usefulness. All of these problems were taken into consideration as the book was being planned. The Lord willing the volume should appear sometime in 1953.

Scholars Comment on the Concordance

"I appreciated very much the opportunity of examining sample sheets from your Tabular, Statistical, and Lexical Concordance of the New Testament. I am greatly impressed with the care you have taken in the arrangements of materials and in the ingenuity of the matter of presentation and feel quite certain that this Concordance will fill a great need in the work of sermon preparation, especially in the hands of those who have had little or no training in the Greek language" (Carl H. Morgan, The Eastern Baptist Theological Seminary, Philadelphia, Pa.).

* * *

"I want to congratulate you upon the splendid contribution which you are making to Biblical scholarship in the preparation of the Tabular, Statistical and Lexical Concordance of the New Testament with English to Greek Index. I have gone over the examples of the work which you have showed me and am much impressed with the apparent care with which they have been prepared and the thorough plan upon which the work has been projected. To my knowledge such a complete and accurate analysis of the Authorized Version has never been made before to show its exact relationship to the Greek original in the textus receptus from which it was prepared.

"Your Concordance should prove of inestimable value to anyone who loves the Book and desires to interpret it accurately with very little direct knowledge of Greek. Both Christian laymen and expert scholars

should appreciate the value of this manual" (Richard M. Suffern, Ph.D., The Biblical Seminary of New York, New York, N.Y.).

* * *

"For originality of design and accuracy of organization the work is superb. It provides not only lexical aids but also tabular and statistical approaches to word study.—The English and Greek Index makes it of superior value for a critical study of the text of the New Testament.

"This is a work which promises to make obsolete all other types of concordances dealing with the New Testament. It transcends all other approaches because it is complete, accurate, and concise.

"The world of New Testament scholarship is deeply indebted to Doctor Smith for his long and indefatigable labors in perfecting this work and preparing it for the press" (E. E. Flack, Dean and Professor Exegetical Theology, Hamma Divinity School, Springfield, Ohio).

* * *

"An outstanding merit of the book appears in that one can see at a glance in parallel column form all the other Greek words which are a translation of or auxiliary to the word under consideration.

"The value of the work is greatly enhanced by the English and Greek Index which makes speedy reference to the text a matter of little effort. The statistical arrangement developed by the author makes it possible to pass instantly by number from any English word to the Greek word of which it is a translation. The Index further indicates which Greek word represents a given English word most frequently.

"The entire treatment displays a resource and originality, and Dr. Smith is to be warmly congratulated on such a significant production" (R. K. Harrison, Professor of New Testament Language and Literature, Huron College, University of Western Ontario, London, Ont.).

* * *

"This Concordance puts at the disposal of the reader of the English Bible many of the insights which come through a knowledge of original languages. Furthermore, it sums up a great deal of material for the user of the original languages in form convenient for ready reference" (Donald G. Miller, Professor of New Testament, Union Theological Seminary, Richmond, Va.).

Scottdale, Pa.

PERSONAL WITNESSING

(Continued from page 81)

lives. They can witness by teaching. They must remember that they are always epistles known and read of all men. They are responsible as an ambassador to their King. They can witness faithfully for their Lord in spite of opposition and persecution. Their witnessing can be a mission of adventure.

God says, "He that winneth souls is wise." Let us, as His children, be wise—daily wise—and witness at every opportunity for our Lord and Saviour.

La Tour, Mo.

Save for Your Child's Education

The Mennonite Board of Education Offers New Stewardship Plan

By MELVIN H. LAUVER

Treasurer of the Mennonite Board of Education, Bro. Lauver explains a new plan for our people to finance the education of their children.

For some years the Mennonite Board of Education has been receiving requests that it provide a savings plan whereby the constituency can make regular deposits with the Board to provide for the education of their children. These requests generally indicate two types of plans needed. Quite a number of families requesting help indicate that if it will ever be possible for them to finance their children's education they will need some type of systematic savings plan whereby they can regularly lay aside, in relatively small amounts, money to build an educational fund. Others, of perhaps stronger financial circumstances, have funds over and above their regular tithing which they would like to contribute to the cause of Christian education but do not know how long present fair financial conditions will prevail, and realize that perhaps by the time their children are of college age circumstances may be such that without their present surplus they will not be able to give them the education they would like them to have, in preparation for serving the church and the community. They desire a plan whereby the money could be set aside now, and in the event of need it could be used for their children's education.

Because of these requests the Mennonite Board of Education has, for some time, been developing plans to help our brethren in these two areas. It is now ready to announce and offer to the constituency two ways for providing for their children's education. The one plan is called **My Pre-enrollment Stewardship Plan** and is designed to provide a means to lay aside regularly modest amounts or "payments," as they are called, to accumulate sufficient for a four-year college education. The second plan makes use of **Educational Certificates** issued in \$100.00 denominations or multiples thereof.

The **Pre-enrollment Stewardship Plan** operates very much like a regular savings account in a bank. A passbook is used for recording all transactions. It must be sent with each payment and is returned as the receipt. The minimum opening payment is \$10.00. Additional regulations are briefly as follows: (1) Only one payment per month will be received. There is no minimum or stipulated amount set for the monthly payments, but the maximum is \$50.00. Twelve payments per year are not obligatory but the greater regularity observed the more effective the system. (2) Interest will be credited semiannually at the rate of 3% on April 1 and November 1. Interest begins on in-

terest crediting dates. (3) When the fund reaches a maximum amount of \$2500.00 no further payments will be accepted, but interest credits will continue. (4) Accounts mature and become payable when the student enters a Board-controlled institution. Interest payments thereafter are on an annual basis using the lowest balance of the year, and are credited April 1. (5) Students must attend two full school years before any large remaining balance can be withdrawn without an interest adjustment. (6) Funds are available for board, room, tuition, fees, and other customary educational expense common to similarly enrolled students. (7) Withdrawal prior to maturity is possible by furnishing 60 days' written notice, signed by the student and parent or guardian. In such event all money paid in, plus only one-third of the interest credited to the account, will be refunded to the participant. (8) An unused remaining balance in an account after student has completed his education can be transferred to a younger child's account by properly authorized persons. If not closed out or withdrawn interest drops to 1% per annum.

In the **Educational Certificate Plan**, no passbooks are used. Instead certificates are issued for amounts of \$100.00 or multiples thereof. They are issued in the name of the student whose education is to be covered by it. If it is not used by the time he or she reaches the age of 25 years, the money represented by the certificate becomes a gift to the cause of education in the institution mentioned in the certificate. A receipt acknowledging the gift is then issued to the donor, which is deductible for income tax purposes. If the money is used for educational expenses for the student it bears 1% interest, payable when used.

The Mennonite Board of Education makes these plans available to prospective students of any of its three institutions: Goshen College, Goshen, Indiana; Hesston College and Bible School, Hesston, Kansas; and La Junta Mennonite School of Nursing, La Junta, Colorado. People interested in either of these plans should write for further information to the school to which they would wish to go or send their children. All payments are also made to the school of their choice. If at a later date plans would change so that a student who has signed up for one of the above schools would decide to attend another their account can be transferred upon request and without loss in any way.

Funds deposited with the schools will be

turned over to the Mennonite Board of Education for management by its Investment Committee, which committee also manages the Endowment Funds of its institutions.

Persons interested should write immediately to the Board school they plan for their children to attend, and indicate which savings plan they wish to use.

Smokers and Intelligence

By WM. J. ROBINSON

"Numerous eminent doctors have called attention to the fact that tobacco lessens mental efficiency, and that it produces mental and moral as well as physical apathy and degeneracy."

Every right-thinking man and woman yearns for intellectual superiority, irreproachable character, and efficiency, that he or she may help humanity to live nobly, honor God, and enjoy Him both here and hereafter. Each selfish person—every one who lives for no greater purpose than to gratify his own ambitions and desires—is an enemy of good society.

Men differ from the beasts of the field, in that they have minds and can devise means by which they can change conditions, solve problems that handicap them, and find means of adding to human welfare.

It is unquestionably the privilege of every person to enjoy the good things of life, provided he contributes to human weal according to his ability. "For none of us liveth to himself, and no man dieth to himself" (Romans 14:7).

Everyone who, by any means whatsoever, reduces his ability to contribute to the welfare of humanity, sins against himself, his loved ones, society, and God; and everyone who deliberately refuses to develop his capacity for service, sins, also.

"Dr. Walter B. Pitkin, of Columbia University, famous professor, author, and teacher, . . . found a study of his own habits proved to him that smoking was reducing his efficiency by more than fifteen per cent; he quit the habit. All evidence on this subject, as Prof. Fisher declared, will give pause to those who smoke, or those who contemplate smoking, if they value their mental and physical alertness" (Dr. F. L. Wood, in his book, "Shall Women Smoke?"). The vast majority of us can well afford to sincerely weigh any words spoken or written either by Prof. Pitkin or Prof. Fisher.

Dr. W. E. Dixon, Cambridge University, said: "Two thousand physiological tests on medical students show that smoking lowers mental efficiency from 10 to 23 per cent."

Dr. J. W. Seaver, Yale University, said in the Arena: "Out of our highest scholarship men, only a small percentage—about five per cent—use tobacco; while of the men who do not get appointments, about sixty per cent are tobacco users. The kind of mind that permits its owner to become addicted to a habit that is primarily offensive and deteriorating, is the kind of mind that will be graded low in intellectual tests."

"In fifty years at Harvard University not one tobacco user stood at the head of his class, although five out of six Harvard students used tobacco" (Readers Digest, August, 1914).

"Numerous eminent doctors have called attention to the fact that tobacco lessens mental efficiency, and that it produces mental and moral as well as physical apathy and degeneracy" (Dr. J. H. Kellogg).

Hon. Chas. Evans Hughes, former Chief Justice of the United States Supreme Court, in 1922 said: "I smoked regularly until nine years ago, when I cut it out completely. I have found this enormously beneficial. In fact, it has changed my whole life. I am able to sleep better . . . I can safely say that giving up tobacco has increased my efficiency 25 per cent."

Tolstoy, Russia's world-loved philosopher and writer, in an essay on tobacco, said: "Why do men stupefy themselves with tobacco?" As a young man, he used it, but later quit it and wrote against its use.

Why will nurses and doctors who have the lives of their patients in their hands, use it? Why will Sunday school teachers who have the formation of the characters of children in their hands, use it? Why will parents use it? But more serious than all others, why will pastors who have the care of souls in their hands, use it? Yea, I will ask, Why will they? We are still horrified when we think of Nero fiddling while Rome burned; but sit complacently while untold millions of souls go into hell, and smoke millions of dollars worth of cigarettes! If we should give as much for foreign missions as we spend for cigarettes, we would dot the world with mission stations as the stars dot the heavens on a clear night.—Selected.

TO ILLUSTRATE

What wonderful things God can do with the life that is yielded to Him! Ruth, as she made her noble decision, was putting her life into the hands of God, and we know that He was able to lead her into a wonderful path, though her early life had been marred by the influence of heathen Moab.

A friend once showed John Ruskin a costly handkerchief on which a blot of ink had been made. "Nothing can be done with it now," said the owner. "It is absolutely worthless."

Ruskin made no reply but carried it away with him. After a time he sent it back, to the great surprise of his friend, who could scarcely believe his eyes. In a most skillful and artistic way Ruskin had made a design in India ink, using the ugly blot as a center for the design.

A blotted life is not necessarily a useless life. Jesus can make a life beautiful if it is yielded to Him.—Y. P. Vim.

BIBLE STUDY

(Continued from page 83)

Him with the symbols of His presence with them. "This do in remembrance of me." The memory of Jesus seems to be attached to His life on the earth. The old Passover looked back to the time of Egypt, when the blood of the lamb and the flesh were used for deliverance. The new covenant links us with the past, when Jesus died on the cross, when His body was broken and His blood was shed for the remission of our sins.

The body of Jesus, being raised from the dead, was a new life, for it was changed into a glorious body, such as the believers will all have in the day of the redemption promised for the creature. As stated previously, it is a bloodless body. The Lord changed the body from the natural to the spiritual. To make the body of Jesus to become flesh would be to make the spiritual to become natural. And to make the cup to become the blood of Jesus would be an act of resurrection, for the blood of Jesus was shed over nineteen hundred years ago. The truth concerning the bread and cup is, that, being a memorial, it must point back to the event of the death of Jesus on the cross and become a memorial of the Lord who gave His life for us. By this "ye do shew the Lord's death till he come" (I Cor. 11:26).

(To be concluded)

YOUNG PEOPLE'S BIBLE MEETING

(Continued from page 91)

- c. Christ was the only one who could save us.
3. What It Cost Jesus to Save Us.
 - a. Death.
 - b. The bearing of our sins.

For Seniors.

1. Our Need of Salvation.
2. The Cost—Christ's Death.
3. The Cost—A Sin-Bearer.

PERSONAL THOUGHT

Can I comprehend the great value of the price which Jesus paid for my redemption? "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19).

SEED THOUGHTS

By Christ's purchasing redemption, two things are intended, His satisfaction, and His merit. All is done by the price that Christ lays down, which does two things: it pays our debt, and so it satisfies; by its intrinsic value, and by the agreement between the Father and the Son, it procures our title, and so merits. The satisfaction of Christ is to free us from misery, and the merit of Christ is to purchase happiness for us.—Jonathan Edwards.

Free from the law, oh, happy condition, Jesus has bled and there is remission, Cursed by the law and bruised by the fall, Grace hath redeemed us once for all.

—P. P. Bliss.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Rev. 1:5, 6).

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

The personal theme of **Unit II** is **MY SHARE IN MISSIONS**. In last month's issue we had the first topic concerning **Intercessory Prayer**. The remaining four topics will be found in this month's issue as follows:

March 9.—Sharing Through Giving Money.—Gifts of money, or property, can be made to apply to whatever cause we wish to help forward. Money fills an essential material place which makes the release of spiritual service in the mission field possible. Many missionaries are enabled to go and serve on the field because some one in the home field has devoted gifts of money for the expenses of the trip, and for the support of the workers on the field, and for the buildings and equipment that enable the work to be done in a more efficient manner. All who give in the spirit of service will be sharers in the work carried on in the mission field.

March 16.—Youth and Children Share in Missions.—It is well to think of the various ways of sharing in missions and then study in what ways the youth and the children can take part and do service that really counts for the increase of mission service. In every way that the older ones share, there is a place or niche in which the youth and the children fit, as fellow helpers to the cause. Happy is the congregation that enables the youth and children to find a place of service in a way that they feel they have an interest and share in serving.

March 23.—Sharing Our Homes with Needy Children. Serving needy childhood may require much of our money. But they often need a service deeper than mere money. When childhood has been deprived of the love and the instruction which parents owe; and do not have religious training such as we seek to furnish our own children, it is a blessed thing to provide the deeper things as we do the more material things.

March 30.—Sharing the Witness of the Church.—"Every member, a light-bearer for the Lord," makes the witness of the Church a strong factor in the hand of the Lord to bear the message of life to all who come under her influence. It should be our endeavor not only to impress this truth upon the brotherhood, but to endeavor to fill our place in this service of witnessing in every place in life where we come in touch with the people.

April 6.—We are beginning a new Unit. This new unit will be entitled **Unit II. OUR SALVATION AND ITS MEANING IN LIFE**. We are having the first topic under this heading in the March issue of the Monitor, **What It Cost Jesus to Save Us**. We need to realize the preciousness of the sacrifice which Jesus made for the salvation of mankind and for our own personal salvation. We need to appreciate the love that moved the Father and the Son to pay the price. We can then truly say, "We love him, because he first loved us."

In reading the editorial for the Program Builder of the First Quarter of 1952, I see some very helpful thoughts on the **Larger Vision** which our Y.P.B.M. workers need in order to do their work with greater intelligence and enthusiasm and to fit it into its place in the whole program of the church. If you have not read this editorial, will you do it now, and seek to enter into the work with the Editor who has taken time to think through these matters in behalf of the work as a whole?

SHARING THROUGH GIVING

II Corinthians 8, 9

Topic for March 9

MOTTO

"He which soweth bountifully shall reap also bountifully."

MEDITATIONS ON THE TOPIC

I. Sharing in Missions by Giving Money.—Money represents the earnings of someone's labors by the blessing and increase of God. It may not always be the labors of the one who has the money. Money may be given by another, and it becomes your or my responsibility for its use. Money sometimes is in the hands of another by unjust gain or in a fraudulent way. As such it needs to be placed, if possible, back to the one whose it truly is by right. But any money that comes to us by a right course, by gift or through God's blessing upon our labors, comes as a

stewardship from God to be rightly spent that God's purposes may be fulfilled.

In thinking of missions, as Christians, we know that all of the commands of Christ belong to each Christian to the full extent of his power and ability to fulfill. Missionary effort is a personal responsibility. We can witness; we can pray for other witnesses. We can help the witnesses on their way and on the field by giving of the money entrusted to us, as well as by encouraging them by words and by prayers. All these ways bring us into a place in which we have a share in the work.

It is well that we give in a way that is intelligent of the need. As stewards we do not wish to give our money to those who do not do true mission work, or who will waste the funds we put into their hands by extravagance or unwise spending. Our Mission Boards have been organized for the purpose of having the spending done wisely and of having the money given for missions directed into such channels as will forward the work of soul-winning. It is a happy

service for the Lord when both the givers and the distributors of the money given are working together in the Lord to make gifts of all serve to the purposes for which they were given to the Lord and His church. Happy is the giver, and happy is the distributor, and happy is the worker on the field, and happy are the people who hear the Gospel message and receive the touch of loving hands who help them in the name of Jesus. All along the line all are sharing to the one great end.

II. The Text.—II Cor. 8, 9. —These chapters have to do with the subject of giving. The giving was done by those who had the blessing of material things, to some who were not so blessed. And while it was not a gift directly for the spreading of the Gospel, it was given with the sense of a glad stewardship toward those whom God would have served by His people. The principles and spirit of the gift are what should characterize all gifts for the service of the Lord, both for relief as well as for the spreading of the Gospel.

OUTLINE STUDY

I. The Spirit of Giving.

1. Self before money (II Cor. 8:5).
2. Love (II Cor. 8:8).
3. Gratitude (II Cor. 8:9).
4. Freely (Matt. 10:8; II Cor. 8:2).
5. Cheerfully (II Cor. 9:7).

II. Our Purpose in Giving.

1. To glorify Christ (II Cor. 9:11).
2. To strengthen the brotherhood (II Cor. 8:14).
3. To spread the Gospel (Phil. 1:3-6).

III. Men and Women Who Gave.

1. Barnabas (Acts 4:36, 37).
2. Lydia (Acts 16:15).
3. George Mueller.
4. C. T. Studd.
5. Borden of Yale.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Give.
2. Christian Giving.
 - a. Returning what God gave us.
 - b. Giving freely and joyfully.
 - c. Giving ourselves first.
3. How MY Giving Helps.
 - a. To build churches and missions.
 - b. To support missionaries and their children.
 - c. To provide the Word of God.

For Seniors.

1. The Spirit of Giving.
2. Our purpose in Giving.
3. Men and Women Who Gave.

PERSONAL THOUGHT

Are we truly the instruments of God, using all our powers to His glory? Recognizing His gift of power to get wealth and to use it, it becomes us to fulfil His purpose in the gifts we possess, for our own needs and those under our care, and for the furtherance of His cause for which Christ gave His life

SEED THOUGHTS

God is a kind Father. He sets us all in the place where He wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough, and sense enough, for what He wants us to do; if we tire ourselves, or puzzle ourselves, it is our own fault. And we may be always sure.

whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves. —Ruskin.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7).

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2).

YOUTH AND CHILDREN SHARE IN MISSIONS

Psalm 96

Topic for March 16

MOTTO

"Be thou an example."

MEDITATIONS ON THE TOPIC

I. Mission Work Shared Through Youth and Children.—"Both young men, and maidens; old men, and children: let them praise the name of the Lord: for his name is excellent; his glory is above the earth and heaven" (Ps. 148:12, 13). Since all are included in the praises of God, we may also include them in sharing the service of making known to others; who do not know the Lord, that He is the Creator and the Preserver and Redeemer of men. It was Jesus who rebuked those who would stop the praises of little children who sang the praise of Jesus as the Son of David. Matt. 21:15, 16. Just as the Psalmist was moved to include the youth and the children along with the aged, so the Lord has moved His people to take care to have the children and youth in the assemblies of worship and instruction that they might share in the service of God and learn as soon as they have understanding. Deut. 31:12, 13.

The ideal assembly for worship is not a separation of age groups but a commingling of men and women and children, regardless of age. Just as fast as children come to the age of understanding, so may they also take part in worship and service according to their comprehension of the work to be done. And while it may be very helpful to separate the age groups for periods of adaptable teaching, very much is lost by not having the whole groups of ages in one assembly in which they are blended into one before the Lord. And while some groups of youth may work on special youth projects, there ought to be a way to make them realize that they are sharing in the one great service which the whole body of God's people are seeking to forward.

Happy is that congregation where the young, as well as the old, feel that they have a share and in which the old delight to be side by side with the youth, while the youth delight to be side by side with the old in forwarding the great service in missions.

II. The Text.—Ps. 96.—This Psalm is a call to all people of earth to sing unto the Lord and give praise and glory to Him. All nature in its demonstrations speaks to understanding souls of the glory of God and of the fact that He is judge of all the earth.

OUTLINE STUDY

I. Sharing in Financial Support.

1. Tithes and offerings.
2. Quarter fund.
3. Youth missionary projects.

II. Sharing in Moral Support.

1. Prayer.
2. Reading and study.
3. Writing Letters.

III. Getting Busy.

1. Individual effort.
2. Group activities.

PROGRAM SUGGESTIONS

Here are a few suggestions. Read them over and see which ones you can use in your group. You may wish to plan some features not suggested here. Think over the gifts and experiences of your group and make the best use of them.

Singing by children's groups (e.g., a Sunday-school class).

Reading of one or two poems.

Individual reports of quarter investment plans.

Reading of a recent letter from a missionary.

Reviews of books on different mission fields.

Prayer need suggestions followed by a period of voluntary prayers.

Report on youth missionary project planning.

A missionary story.

Your leader may take the devotion, or you may assign the Scripture reading to one of the younger members.

PERSONAL THOUGHT

Whoever I am, whether among the young or old, it is my privilege to join the assembly of worshipers and have a share in proclaiming to the ends of the earth the salvation and the praise of the Lord.

SEED THOUGHTS

Give me a faithful heart—

Likeness to Thee,

That each departing day

Henceforth may see

Some work of love begun,

Some deed of kindness done,

Some wanderer sought and won

Something for Thee.

All that I am and have—

Thy gifts so free—

In joy, in grief, through life,

Dear Lord, for Thee!

And when Thy face I see,

My ransomed soul shall be,

Through all eternity,

Something for Thee.—Phelps.

O Master, let me walk with Thee

In lowly paths of service free;

Tell me Thy secret; help me bear

The strain of toil, the fret of care.

—W. Gladden.

Sowing in the morning, sowing seeds of kindness,

Sowing in the noon tide and the dewy eve;
Waiting for the harvest, and the time of reaping,

We shall come, rejoicing, bringing in the sheaves.

Sowing in the sunshine, sowing in the shadows,

Fearing neither clouds nor winter's chilling breeze;

By and by the harvest, and the labor ended
We shall come rejoicing, bringing in the sheaves.

—Knowles Shaw.

SHARING OUR HOMES WITH NEEDY CHILDREN

Mark 10:13-16

Topic for March 23

MOTTO

"Of such is the kingdom of God."

MEDITATIONS ON THE TOPIC

I. Sharing Our Homes with Needy Children.—Better than formal fasting that seeks to secure credit for keeping it as a ceremony is the willing sacrifice of personal blessings and possessions for the sake of sharing with those who are deprived of such blessings. "Is it not to deal thy bread to the hungry,

and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh" (Isa. 58:7)? "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day" (Isa. 58:10).

There are various ways to serve the needy children and fulfill the spirit of the above Scriptures. We can help provide a children's home where some of the needed love and care can be given to the child that it has been deprived of through loss, or by some unnatural circumstance in its own home. We may also take such a child into our own home and give it the same love and care that we would our own. A city child was given a place in our home for a number of weeks. It was given not only a place at the table and a comfortable bed at night, but it was given the companionship of the children in our home and the tender love that gives the good-by kiss when it started for the city again. After a few years we met the child again unexpectedly, but had the impulse to show the same affection as it had received when we had last parted. It is our privilege to share our best heart love and best wishes and prayers for the unfortunate ones and give them a taste of the finer things of life which the Lord Jesus gives to make our homes and our lives Christian.

II. The Text.—Mk. 10:13-16.—In this passage we have some of the finer gifts that are given to children both acted out and taught. Jesus was sought for a blessing to be spoken and the touch of His hand to be made. Some felt that He should not be interrupted for such a service in behalf of children. Jesus was "much" displeased with the viewpoint of the disciples concerning children. He expressed how like those in the kingdom of God is the innocent child. He took them in His arms of affection and laid His hands upon them in blessing. What eternal values He saw in these innocent ones!

OUTLINE STUDY

I. Jesus and the Child.

1. Receiving the child (Matt. 18:1-6).
2. Bringing the child to Jesus (Mark 10:13-16).
3. My attitude toward the child and the kingdom of God (Matt. 18:10).

II. Children and the Home.

1. A gift from God (Ps. 127:3-5).
2. Respect for the parent (Eph. 6:1-4; Col. 3:20, 21).
3. Faith and nurture of children (II Tim. 1:5).
4. Serving the child (Matt. 10:42).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Love.
2. I Visited a Church Summer Camp.
 - a. What I learned about the love of Jesus through my teachers.
 - b. What I learned about the love of Jesus through my Bible classes.
3. I Visited a Children's Home.
 - a. When we should have children's homes.
 - b. Why we should not have children's homes.
 - c. The best kind of home.

For Seniors.

1. Child Welfare Work as a Christian Vocation.
 - a. Service opportunities in our children's homes.
 - b. The need for trained workers.
 - c. Values in welfare work.
 - d. Opportunities in child care in our community.
2. The Adoption and Foster Care of Children.
 - a. Meeting legal requirements.
 - b. Satisfying the child's needs.
 - c. Achieving harmonious family and community relations.

3. Serving the Child.

- Meeting the child's total personality needs.
- Helping the child who suffers from emotional shock.
- Helping the handicapped child.

PERSONAL THOUGHT

How much time and service and prayer and sacrificial love are we ready to expend in behalf of needy childhood?

SEED THOUGHTS

I wish that His hands had been placed on my head,

His arms had been thrown around me,
And that I might have seen His kind look
when He said,

"Let the little ones come unto me."

—Mrs. Jemima Luke.

Little children, little children,
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and His own.
Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty.
Bright gems for His crown.

—W. O. Crusing.

Children once shouted hosannas of yore;
Children may still their dear Saviour adore;
Youthful and aged glad anthems shall raise;
Songs of the children shall perfect God's praise.

—J. C. Lawson.

SHARING IN THE WITNESS OF THE CHURCH

Ezekiel 33:1-11

Topic for March 30

MOTTO

"Be witnesses unto me."

MEDITATIONS ON THE TOPIC

I. Sharing the Witness of the Church.—

Paul was thankful when brethren in certain fields had a witness that was spread abroad as far as it was possible for their influence and testimony to reach. The Roman believers' faith had been carried to the whole world, Rom. 1:8. The Thessalonian Church sounded forth the word of the Lord, "not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing" (I Thess. 1:8).

This is ideal for any church. The only way that such an ideal can be realized is that every member, wherever he is—at home, or in other cities, or countries—let his light shine and be not ashamed to let people know of the Gospel which has saved him and is able to save whomever accepts it. This service comes down to you and to me. If every member does his or her part just as you and I do, what will be the testimony? If I shirk my opportunities and hide my light "under a bushel" and all the church does the same, our witness will be very weak and will bring reproach upon the cause. But if we do our part according to our opportunity and ability we shall contribute something that will do good wherever we are known.

Not all are able to expound the Scripture or to preach a sermon. But there are witnesses that we can make that will forward the main task of the church. We can invite men to come where they can hear. We can point men to the Scriptures that show the way of life. We can scatter literature that contains a helpful message. We may write helpful letters of friendship. We can speak a word for our Master by the way, or in our business contacts, or when we are reproached for Christ, or when we are enticed to do what is contrary to His will. And when the church carries on any kind of service at the meetinghouse, or in some home, or in the

street, or in some needy community, or at a jail, or any other place, there is more or less opportunity to help in some way by prayer or personal effort or by financial support.

II. The Text.—Ezekiel 33:1-11.—This passage is God's way of revealing how He holds His watchmen responsible for the souls of those who are in sin, when the watchman fails to give the warning of danger which he knows. But if the watchman for souls is faithful in warning, even though the sinner does not heed the warning, yet the watchman will be free from guilt of the sinner's blood. Everyone according to his commission, whether large or small, is accountable for faithfulness.

OUTLINE STUDY

I. Light from Your Life.

- A renewed life (Eph. 2:3-5).
- An honorable life (I Pet. 2:12).
- Good works (Matt. 5:16).
- Principle rather than gain (Mark 8:36).
- Trust instead of fear (II Tim. 1:7).

II. Personal Evangelism.

- The Great Commission (Matt. 28:18-20).
- The example of the early Christians (Acts 8:4).
- Tract evangelism (Isa. 55:10, 11).

III. Group Evangelism.

- Street meetings (Luke 14:23).
- Cottage meetings (Acts 10:24).
- Outpost Sunday schools.
- Jail services (Matt. 25:36).

SUGGESTIVE ASSIGNMENTS

For Juniors.

- Text Word, Witness.
- How My Life Witnesses for Christ.
 - Faithful church attendance.
 - Doing good.
 - Telling others of Jesus.
 - Distributing tracts.

For Seniors.

- Light from My Life.
- My Call to Witness.
- Group Witnessing.

PERSONAL THOUGHT

Are we doing our full duty which we know when we see the souls of men going down to ruin without the warning which we could give?

SEED THOUGHTS

Now just a word for Jesus,
Your dearest Friend so true;
Come cheer our hearts and tell us
What He has done for you.

Now just a word for Jesus;
You feel your sins forgiv'n,
And by His grace are striving
To reach a home in heav'n.

Now just a word for Jesus;
A cross it cannot be
To say, "I love my Saviour
Who gave His life for me."

Now just a word for Jesus;
Let not the time be lost;
The heart's neglected duty
Brings sorrow to its cost.

Now just a word for Jesus—
'Twill help us on our way;
One little word for Jesus,
Oh, speak, or sing, or pray.

—Fanny Crosby.

WHAT IT COST JESUS TO SAVE US

Hebrews 2:14-18; Isaiah 53:1-12

Topic for April 6

MOTTO

"Christ . . . made a curse for us."

MEDITATIONS ON THE TOPIC

I. The Cost of Our Salvation to Jesus.—He "made himself of no reputation" (Phil.

2:7), becoming a servant. He was made like mankind that He might become a faithful and sympathetic high priest to make reconciliation for the people. A sinless man who was also equal with God was needed to satisfy the demands of righteousness concerning our sin. Heb. 1:3. This sinless One was despised and rejected of men. He bore our sorrows and griefs. He suffered in our stead. He bore our sins in His body on the tree. I Pet. 2:24. He suffered, as if a sinner, when He was perfectly righteous. I Pet. 3:18. His suffering enables us to come to God and to be forgiven. He bore the shame which we deserved to bear for our sin. Heb. 12:2; Gal. 3:13.

While in the flesh, Jesus subjected Himself to all the dependencies of men in the body. He was hungry and thirsty. He became weary in body. He could feel the pains of scourgings and of thorns. He endured the false accusations of men. He was condemned for what He did not do. He was mocked. Matt. 26:64-68; Mark 15:29-32. He felt the agony of sorrow and tears and sweat and blood. Luke 22: 41-46. He cried out as one forsaken of God. Matt. 27:46. He spent the years of humiliation while He lived in the flesh that He might go through the experiences of men and be their pattern of humility. Phil. 2:5-8; Heb. 5:7-10. He tasted death for every man. Heb. 2:9. He passed through the ordeal of being tempted. Heb. 2:18.

He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:14). "But by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:14).

II. The Text.—Isaiah 53.—This passage is a prophecy of the sufferings of the Christ who had been promised to mankind after the Fall and was revealed to the prophet of Israel as one who would be rejected and slain for the healing of the malady of sin in mankind.

Heb. 2:14-18.—This passage shows Jesus as being the Son of God and partaking of flesh and blood for the sake of delivering the human family from the power of death. His willing surrender of Himself enabled Him to become a high priest in behalf of men before God.

OUTLINE STUDY

I. Our Need of Salvation.

- Man evil continually (Gen. 6:5).
- All have sinned (Rom. 3:23).
- Works inadequate (Eph. 2:9).
- Our righteousnesses fail (Isa. 64:6).
- Salvation in Christ alone (Acts 4:12).

II. Christ Giving His Life.

- Giving His life a ransom (Matt. 20:28).
- Laying down His life for His sheep (John 10:15).
- Dying for the ungodly (Rom. 5:6).
- He died for us (Rom. 5:8).
- He died for all (II Cor. 5:14).

III. Christ Bearing Our Sins.

- Offered to bear the sins of many (Heb. 9:28).
- Bore our sins on the cross (I Pet. 2:24).
- Our iniquity laid on Him (Isa. 53:6).
- His blood shed for remission of sin (Matt. 26:28).
- His blood cleanses from sin (I John 1:7).
- Christ made sin for us (II Cor. 5:21).
- Christ made a curse for us (Gal. 3:13).

SUGGESTIVE ASSIGNMENTS

For Juniors.

- Text Word, Death (referring to Christ's).
- Why We Need a Saviour.
 - We were sinners.
 - We could not save ourselves.

(Continued on page 88)

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. FRETZ

PAUL, A PRISONER FOR CHRIST Philippians 3:4b-17

Lesson for March 9, 1952

Paul, five years a prisoner, is the main character in Acts 21:17 to 28:31. This was the period for Paul's writing the epistles, or letters, to the Philippians, Philemon, Colossians, and Ephesians. Reading these entire portions during this week's study is requisite to gaining more nearly all the "nuggets" associated with this lesson. Now the lesson text from Philippians 3.

Verses 4-6. This brief but comprehensive review of the early career of Saul, later Paul, aids us by contrast to appreciate the regenerated Paul. He declares that no one had greater reason than he to have confidence in himself. His superiority consisted of the observance of the covenant rite of circumcision, his prominence as an Israelite of the tribe of Benjamin, his training in the profession of a Pharisee, his authorization as an active persecutor of Christianity, and his blamelessness among his own people the Jews. All this made him a natural man of high rank.

Verses 7-17. Paul's experience of conversion was for him the true date of life's beginning. After a few years in Arabia he returns to assist Barnabas in a great work of evangelizing Syria. The missionary tours—first, second and third—serve to carry the Gospel to many places about the eastern Mediterranean in Asia and in Europe. Then follows his arrest at Jerusalem, two year's detention at Caesarea, the voyage to Rome, the first two years of imprisonment, his release and resumption of lesser missionary tours, followed by his second imprisonment in Rome and his execution. As a pilgrim through this world Paul was scarcely recognized by the worldly wise as more than a failure; yet withal, his life was enduring and maturing to fruit and more fruitfulness. The world of his day and its great ones have long passed from the scene of action, while Paul's life and work serve on undiminished through centuries and their many generations. This portion leads us to some conception of the true greatness of the man and to an answer to the proposition: What cannot God do through one utterly believing man?

Rank, family, training, position, credentials—what real gain for him was to be won by these only? He declares in favor of Christ, in the light of the excellency of knowing Christ Jesus as his Lord. Character-

istic of his new blameless life was the one domineering purpose, that of possessing the righteousness that comes by yielding to God in Christ and allowing the divine power to remold the human into a divine nature. Here lay the secret of Paul's being a vessel meet for the Master's use. Faith in Christ became practical as he accepted the cross of self-denial and discipleship. Paul learned in whatsoever state he found himself to be content; that God's grace was sufficient under all experiences. He suffered beatings, perils, wilderness, hunger, cold—all for Christ—and could say, "None of these things move me." He learned the practice of the presence of God and obedience to the voice of the Spirit. He learned that this "salvation of God is sent unto the Gentiles, and that they will hear also" (Acts 28:28). He believed that the things that had happened unto him had fallen out rather for the progress of the Gospel. "Christ," he says, "shall be magnified in my body, whether it be by life, or by death" (Phil. 1:20). He admonishes, "Let your manner of life be worthy of the Gospel of Christ" (Phil. 1:27 R.V.). He is not merely not conformed to this world but transformed and ultimately conformed unto the death of Christ as prerequisite to attaining unto the resurrection from the dead.

TIMOTHY, A DEPENDABLE FOLLOWER

Lesson for March 16, 1952—Missionary Day

Acts 16:1-3. Timothy, one of the best known of Paul's fellow laborers and evidently one of his converts is described in I Cor. 4:17 as his beloved and faithful son in the Lord; in I Tim. 1:2 as "my own son in the faith," and in II Tim. 1:2 as "my dearly beloved son." He was a resident and probably a native of Lystra, the son of a Jewess and a Greek. From the remark on this second tour of Paul's "a certain disciple was there," we conclude that Timothy's conversion took place during the apostle's first visit to the towns of Lystra and Derbe. Timothy, entering upon a local ministry of evangelism, had already been highly appreciated as a soul-winner throughout the neighboring communities. This promising young Christian caught Paul's attention. He gave evidence of genuine faith (II Tim. 1:5), so characteristic in mother and grandmother. Needing such a collaborer, Paul appeals to Timothy to accompany him on his missionary adventures. With favorable response Paul arranged for two preliminaries, that of circum-

cision and that of ordination. Paul's agreement to the former was to forestall difficulties that could arise through work among the Jews who knew Timothy as a son of a Jewess. The act of ordination was performed for Timothy's benefit. It recognizes the importance of laying on of hands by the presbytery and emphasizes the importance of the gift of God indwelling the servant with the Gospel. Jesus chose twelve apostles to carry out the work that He had begun. Paul chose and trained men to grow in the knowledge of the truth of Christ and to go out and preach Christ for the salvation of men.

Philippians 2:19-24. At the time of this writing Paul was serving his first imprisonment at Rome. He was concerned about his converts in Philippi, the place where he first preached in Europe. Timothy has been proved as a dependable spiritual minister of ability and discretion and was an excellent representative to the Philippian brethren. He was no stranger, having labored there with Paul. He had confidence in the Philippian brethren that the report brought back by Timothy would be comforting and encouraging to him. He places confidence also that Timothy shall ably deal with any questions or problems needing attention during his visit among them. Paul is respectful of the will of the Lord Jesus in this mission. He practices vigilant and obedient attention to the leading and voice of the Spirit and never denies the Spirit His right in this direction. This messenger service on the part of Timothy, who fulfilled this mission to Philippi for Paul, is entirely satisfactory to the elder apostle and bespeaks further appointment and responsibility.

II Tim. 2:1-5. At this writing Timothy and Paul are able to look back on many experiences together and apart. Timothy has been the representative to Corinth, to Ephesus, in Macedonia, and in Thessalonica. He serves for Paul as head of the churches of Asia Minor. In I Timothy Paul gives all instructions in regard to the manner of conducting the affairs of the Ephesian Church. In II Timothy, written by Paul very late in his life, he requests Timothy to bring John Mark and come soon to Rome where Paul in his last imprisonment expects shortly to be put to death. Various rules of life are given here and we find a significant hint of "Be's" directly or indirectly quoted, in these verses and some that follow: "Be strong in the grace that is in Christ Jesus" (v. 1); be ordaining "faithful men" (v. 2); be an endurer of "hardness" (v. 3); be not entangled "with the affairs of this life" (v. 4).

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

"be a soldier" for Christ (v. 4); be striving for the crown "lawfully" (v. 5); be enduring "all things for the elect's sakes" (v. 10); be not striving "about words to no profit" (v. 14); be "a workman that needeth not to be ashamed" (v. 15); be "rightly dividing the word of truth" (v. 15); "be a vessel . . . meet for the master's use" (v. 21); be "prepared unto every good work" (v. 21); "be gentle unto all men" (v. 24).

LYDIA, WHO OPENED HEART AND HOME

Acts 16: 6-15, 40

Lesson for March 23, 1952

Verses 6-8. Guidance. This is now on the second missionary journey and Paul visited points in Asia Minor. The company grew along the way to include Silas and Timothy and Luke by the time they met the Macedonian call to enter Europe. The Holy Spirit was the guiding power and was given priority over their intended plans. There can be closed doors as well as opened doors, due to the guidance of the Spirit.

Verses 9, 10. The Call. The vision was not new to Paul. Acts 26:16 gives us to understand the heavenly messenger would attend his course for direction. Details are few, but we may expect that night at Troas was the occasion of definite prayer for leading. The man of Macedonia seen in the vision stood and besought Paul to come over and help in their community.

Verses 11, 12. Obedience. The response of the missionary company was unhesitating and the fruit satisfactory, for from further accounts we gather that the number of believers in Macedonia grew rapidly.

Verses 13-15. Lydia lived and conducted business in Philippi. It was a common custom in the Orient to refer to one living as a foreigner by employing the adjective that designated the nationality, in this case the Lydian. She was evidently a woman of fair means, a seller of garments dyed purple, from her native town, Thyatira. Paul wending his way to the place of prayer at the riverside, against all Pharisaic tradition spoke to a company of women resorting to the place. One is particularly attentive and there is indication of conviction active. It is man's part to give attention—"who hath ears to hear let him hear"—but it is the part of God to open hearts. With the will co-operative a great work of grace followed and became vital not only to herself, but Lydia was blessed with seeing her household converted. She was the first recorded convert in Europe. It was a glorious day for the forces of Jesus Christ under the guidance of the Holy Spirit. Paul addressing the Philippians comments "with joy, for your fellowship in the gospel from the first day" (1:4, 5), meaning the day Lydia was converted. "She was baptized, and her household" is insufficient reason to justify infant baptism in preference to believer's baptism. Compare Mark 16:16.

Paul who had learned in his early training to pray, "O God, I thank Thee that I am neither Gentile, nor slave, nor woman," now gladly rose above the bias for the Gospel's

sake. In Christ is neither Jew nor Gentile, bond nor free, male nor female. "Christ is all, and in all" (Col. 3:11). Thank God for churches full of women today. They are rays of hope. But thank God manifold more for the assemblies of saints—men and women, full of faith and the Holy Ghost. They together are needed to advance the borders of the Church of Jesus Christ through the continents not only of Europe and Asia but throughout the world.

Verse 15. Hospitality.—Lydia's invitation to her home, conditioned by herself on faithfulness, is proof of her sincerity. A wide survey for the factors basic to the solidarity of the home of today reveals just this that foremost stands the entertaining of worthy persons as guests in our homes in the presence of our households. It is the promise of Christ to those forsaking all for the Gospel to have "homes." Blessed are they who share in this way in meekness and godly fear.

Verse 40. Worship services in the home—"The House of Lydia" was taking on new meaning. Here the brethren were assembling for comfort and worship. It was no longer a few women resorting thither. The number was growing without a church house. Lydia was still judged to be faithful, and we believe she received the growing company gladly. What cannot God do with one open heart and one open home? It is sufficient from which to expect a church some day.

LUKE, PHYSICIAN AND HISTORIAN

Luke 1:1-4; Acts 1:1, 2; 16:6-10; Col. 4:14

Lesson for March 30, 1952

Luke 1:1-4. Luke was the most versatile of the Gospel writers. He was a Greek Christian, cultured, sympathetic, spiritual, and a physician, a medical missionary as we would say. Tradition has these conjectures concerning him—that he was one of the seventy sent out; that he was one of the Greeks who came to Philip for introduction to Jesus (Jno. 12:20); that he was companion of Cleopas in the walk to Emmaus (Luke 24:13-18); that he was an artist or painter. However, verse 2 leads us to conclude that he was not an eyewitness of the ministry of Jesus. Seeing the many efforts at writing an account of the earthly life and ministry of Jesus, Luke chooses to present in orderly arrangement a declaration of all that took place from the first. Addressing his message to the "most excellent Theophilus" indicates that he wrote to a person of high rank, probably a well-known Roman official who was not a Christian. This quest for accurate information concerning Christ spread through the first centuries and throughout the Roman Empire.

Acts 1:1.—Luke, the writer of the Gospel and of the Acts of the Apostles, here recognizes the work of Christ on earth as the beginning of many things, which at the close he assigns to the apostles for further disposition. This makes a suitable introduction to the Acts of the Apostles where accounts are given of the institution of the church and the active promotional and extension work of the Gospel. Further, the

ministry of Christ is extended now in His glorified state in behalf of His people through the Holy Spirit and through intercession. See John, chapters 14, 15, 16, 17.

Acts 16:6-10. Here we are given the connection of Luke with Paul. Paul's company met Luke at Troas and their conversation about Macedonia may have given human aspect to the vision and call that Paul received. Verse 40 indicates that Luke stayed at Philippi, as the company moved on. This was probably his native town. It is of interest for the reader to notice the "we" sections from here on through the book. His presence with Paul during the days of growing peril was most devoted, in travel and in Rome during the last imprisonment where only Luke is with Paul. II Tim. 4:11. Since this portion was covered in the lesson a week earlier we need not dwell on it.

Col. 4:14. While Luke was not an eyewitness to the activities of Jesus upon earth it was different in the case of his association with Paul. The intimate association of these two has made Luke an authority on the beginnings of the Christian Church. The historical worth of the Acts is recognized by leading scholars as of first rank in moral honesty and fidelity to the truth. Not only is Luke geographically and historically correct, but he gives a suitable interpretation of the events recorded. He reveals to us a knowledge of the systems in use and about to be brought to use. Compare prophetic fulfillment at Pentecost, chapter 2; community of goods, chapter 4; church conference, chapter 15; ancient seafaring, chapter 27. Notice also the biographical method he uses to acquaint us through the Acts with many characters. The book is in reality an account of the Acts of the Holy Spirit through these men.

A FELLOWSHIP OF MANY FOLLOWERS

John 15:1-9; Romans 16:1-7; Phil. 2:14-16

Lesson for April 6, 1952

The age of fellowship of believers may be considered a great epoch or period of history. The early followers of Jesus, and His followers since, have given to the world an unanswerable argument for the reality of faith in God made complete by the atoning work of Christ. Human affiliations, brotherhoods, and organizations have failed in giving evidence to anything so practical as the unity found where brethren in the Spirit dwell and fellowship together.

John 15:1-9. The "I AM" is speaking of the perfect relationship for the people of God in Christ. The vine and its branches constitute the true picture of this inherent state. The vine is not striking in beauty, but in foliage and fruit it becomes attractive. Fruitbearing begins early in life and improves with age in quality and quantity, and with careful husbandry lasts for many years. Christ is the fruitful Vine, blessing the world in season and out of season, working deeds of mercy, preaching the Gospel of salvation, fulfilling the work of the Father. The branch is dependent for everything and

(Continued on page 95)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

America at the Crossroads

Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.—Isaiah 23:16.

Of recent times the American people have been stirred by the brazen attempts of the past and present occupants of the White House to sell this nation down the river to the Roman Catholic hierarchy. The protest has been effective! Thousands of editorials have been written, tens of thousands of inches of space have been used by commentators, and millions of people have protested in writing or by speech—so much so, that, to the credit of General Mark Clark, he has refused the nomination for the ambassadorship to the Vatican offered by President Harry S. Truman. However, the issue is not dead. This accounts for the necessity of continued protest. The general feeling of millions of Protestants and many thinking Catholics is that the American Ambassador to Italy, in Rome, but a few miles away from the Vatican, can take care of any legitimate business between the United States of America and the Vatican. (For a much more thorough discussion of this question, we refer our readers to the editorial, "United States Ambassador to the Vatican," in the January issue, "World News" section, pages 30, 31.)

Fundamentally, the reason for this second protest is the illicit relation of a giant ecclesiastically organized church with the governments of the world. Such a relationship is condemned in no uncertain tones in the Scriptures. It is called "fornication." The stigma of such a descriptive word ought to awaken all slumbering Christians. The Bible warns specifically about the triple alliance of "Religion," "Big Business," and the "Kings of the Earth." Clearly, the prophetic content of the Scriptures, especially the last book of the Bible, the **Revelation**, speaks, in chapters 17 and 18, of a "World Catastrophe," at the endtime, brought about through this alliance.

Organized religion, from the time of Nimrod, the "mighty one," is a stained record of pride, greed, selfishness, oppression, cruelty, persecution, and what not, when it combined with the "Merchants of the Earth," and "Governments." This evil trinity the Word of God calls, "Three unclean spirits like frogs," (Rev. 16:13) which came out of the mouth of Satan. Satan is the author of what is often designated as religion; God is the author of truth. "Religion" in this sense is of man. "Christianity" is of God. There is a great controversy between these diverse forces. Some of the bloodiest persecutions have been perpetuated by organized religion. True Christians, who are lovers of the Lord and truth, never persecute others.

"Babylon the Great"

Many able commentators think that the above title refers to the Roman Catholic Church. This is partly true; this system is involved. But it is only a part of this age-long evil system, although an integral part.

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

There is a universal congregation of all the saints of God, of all time. "Babylon the Great" is the universal organization which is promoted by Satan, in his opposition to God, to Christ, and to truth. This woman is symbolized as riding the "Beast" of political power. Papal Rome has ever been astride pagan Rome. Also, this woman, organized religion, has been enriching herself through the merchants of the earth at the expense of the masses. Anything which takes the place of God, any system contrary to that which God has divinely ordained, is Babylon—that is, "confusion." From this woman, have sprung many lesser groups, called "daughters of the harlot." All idolatrous systems of the past belong to this group of harlots. Mohammedanism and such groups partake of this spirit; the Roman Catholic hierarchy manifests the same spirit; formal and modernistic Protestantism is stained with the same spirit. There are multitudes of offspring, since the days of Nimrod, when he organized religion and revolted against the God of heaven. This woman was drunken with the blood of saints. That is, when entrenched in the seat of political power, she persecutes the saints of God—all lovers of the truth. That is history's story.

The Song of the Harlot

According to the text at the head of this editorial, "harlots" attracted their trade by the playing of the harp and by the seductive singing of many songs. When forgotten, these street walkers went in pursuit of their victims with the lure of siren music so as to be remembered again, that is, to "keep business rolling." Popes, cardinals, and their associates have been past masters in the business of alluring their deceived followers. First, they have falsely claimed to be the successors of St. Peter. Second, they have allocated to themselves the supreme right of adding to and subtracting from the Scriptures. Third, they have declared themselves the sole interpreters of the Scriptures. Fourth, they have set up a colorful and gorgeous system, unlike that of the lowly Nazarene, who rode into Jerusalem on the foal of an ass. They ride in pomp, wear gaudy and showy clothes, peculiar hats, lace and silk shirts, together with this singing of seductive songs to inveigle others into their trap. They major in the wearing of scarlet. When Rome loses, like she does today, temporal power in any part of the earth, then she "sings her harlot songs" elsewhere. (Today the scene is the United States of America; also, Canada, and other countries.) This system is on the march, with massed parades. Why? To again be remembered. Fifth, this system has set up an organization which costs millions of dollars to maintain, and so it needs to gather millions into

its coffers, mostly at the expense of the masses. No wonder that a faithful expositor of the Scriptures wrote: "If I were a sheriff and were sent to arrest the scarlet colored woman astride the beast of political power, I would know in which city of the earth to find her today."

The Roman Catholic Wail

Candidly, the Roman Catholic Church leaders are affrighted. They see the rising tide of Communism. This tide is sweeping their leaders out of political power in many nations. They forget that Communism breeds in the soil of formal, selfish, greedy organized religion. Unselfish, generous Christians, like those in the early church made a terrific impact on their fellow citizens. The church grew by leaps and bounds until, in the space of some thirty years, "the Gospel was preached largely over the then known world."

What is history's story? When church and state united under Constantine, the outcome was a period of the "Dark Ages" for a thousand years. When church and state combined in Europe, literally blood ran in streams. When organized religion is in the saddle of political power, liberty of speech ends and freedom of conscience is unknown. Examples are Italy, Spain, South America, and other Catholic dominated countries. Roman Catholicism knows nothing of freedom for the other man. The Romanists demand freedom for themselves, but refuse the same to other Christians. Why? Why then grant this system such close collaboration as the sending of an ambassador to the Vatican?

America at the Crossroads

Today, the Roman Catholic Church, headed by a foreign Pope and consistory, is seeking to get into the saddle of the American nation. There is no question about it. It is too well known! The same is true of Canada. The leaders of the system are seeking to get public grants of money, and succeeding in altogether too many places. They seek to discredit the public schools of the nation. They are building their own institutions everywhere, manned by large staffs, all the while gradually changing the character of the nation. They are not only purchasing great newspapers, but controlling thousands of others on the continent. They are seeking through "Catholic Action" to control the movie industry—extolling the priesthood, stigmatizing ministers. Through press, movies, and the ether waves, they are making their impact felt; too often not for the welfare of the nation. (This is written of the system, not of the millions of Catholic people who have been misled and deceived.) We want nothing written to be misconstrued as an expression of ill will towards individuals or persons. The purpose of this write-up is to expose the deceitful methods of this system.

The Red Herring of Communism

When General Mark Clark refused to accept the nomination, the President of the United States declared at once his intention of naming some other ambassador, hoping

for ratification by the United States Senate. His declared reason for this insistence was that the Roman Catholic system at the Vatican had one of the best information institutions in the world. What a step backward! The United States of America, the Dominion of Canada, the British Nation, and others dependent upon this system for information! If this isn't bowing at the Pope's footstool, what is? Well, the "red herring" is Communism. A representative at the Vatican is necessary, they say, in order to combat Communism.

To make ourselves clear to our readers, none of us are interested in the system known as "Communism." But there is no sense in jumping from the frying pan into the fire. Communism shoots, imprisons, enslaves its millions. If the Roman Catholic System gets into the saddle, if history tells the story, there will be the burning of Bibles, the lighting of fagots, the imprisonment of saints, the closing of churches, the boycotting of millions who disagree with the Roman system. If the space were at our disposal, this magazine could be filled with the sordid stories of persecution, imprisonment, closed churches, and the curtailment of liberty. This would be but a fragment of the story.

Our Lord protested. He did more. He drove the "money changers" from the Temple. They made the "House of God" a "house of merchandise." They were racketeers. They bled the public, they misled the masses. What more can be said about a system which sells indulgences to enrich her coffers, which claims to pray people out of purgatory (a place that does not exist) for cold cash? Why spend American cash, money realized by the hard work of the masses, to send a representative, when our forefathers came to the American shores for the sake of liberty and for freedom of conscience? May we do more than protest, may we pray for the United States Senate, as well as for the President of the United States. God bless America. God bless Canada. God bless "Other Nations" as well.

Canada's First Canadian Governor-General

"Honour all men. Love the brotherhood. Fear God. Honour the king.—I Peter 2:17.

Rt. Hon. Vincent Massey, 64, scholar, diplomat, and industrialist, is to become Canada's first native governor-general, ending a tradition that goes back far into the country's colonial past. He will succeed Viscount Alexander, who will be released for other duties. He was well liked in Canada. He leaves Canada with such a love for the nation that he said: "Two of my sons will undoubtedly return to live in your beloved nation." The new governor-general's appointment was announced alike by Buckingham Palace, in London, and from the office of Prime Minister St. Laurent, in Ottawa. He is now chancellor of the University of Toronto—a post he presumably will relinquish—and has a rich experience in the country's cultural, educational, and industrial life. He twice served the country in key diplomatic posts—in Washington and in London. He has an American mother from Erie, Pa., and a Canadian father, so he should fit well for the office in the nation, and be amiable with his great neighbor to the South, the U. S. A. He is a widower, his wife having died in 1950. He has two sons, Lionel

and Hart. He will be well received by the Canadian nation.

He is the first Canadian to be appointed to this office, the eighteenth Governor, since Confederation, in 1867. This is quite a break for the nation. This office is the direct tie which the nation has with the British Crown. While it is not known to many of our neighbors to the South, England makes no laws for Canada; the king or queen does not rule the nation. In the Dominion of Canada, the Premier has more power than the Governor-General. His responsibility is on par with the United States Presidential office. The office of the Governor-General is more or less like that of the king or queen of England, honorary—nevertheless, highly influential. He signs many papers for the king or queen and for the nation. He is the chief in honorary receptions.

Hon. Mr. Massey is one of the most eminent men the nation has produced. His career has touched many fields. In all of them he has achieved high position. He is a teacher, a scholar, a man of learning. Above all, he is known for his good character and general integrity.

Perhaps he is best known to North American folks because of his connection with his family's enterprise—the Massey-Harris Co., Ltd., manufacturers of tractors, threshing machines, binders, plows, and general farm machinery. Many farmers, members of the Mennonite Church, have been operating machinery on which is printed this man's insignia. These products are well known, well made, and well liked.

In the educational field, it is said "that he holds more honorary degrees than any other man ever held." This attainment was topped by the Chancellor post at the University of Toronto.

It may interest our American friends, since he does not govern, what his office actually is. He will exercise five main Parliamentary functions, all on cabinet advice. They are: (1) Opening and Proroguing sessions of Parliament. (2) Dissolving Parliament. (3) Appointing Senators. (These are appointed from all parties, for life.) (4) Giving royal assent to legislation. (5) Recommending financial measures to the House of Commons.

There is only one fly in the ointment. Many Canadians feel that there has been too sharp a break from Britain. First, the words, "Royal Mail," had to go. Second, the word "Dominion" is to be deleted from documents. Third, now the Governor-General is a Canadian. Others feel that the Papists want all connection with England severed, that Romanism is the sworn foe of Protestant Britain.

It is a good thing to know that the destiny of the world is not in the hands of men, but in the hands of the God-man. It is a good thing to do as the Scriptures say, Pray "for all that are in authority."

THINK IT OVER

A man may read every sermon and conversation of Jesus Christ for three years, without knowing the condition of the Roman government or the author of any of the popular books. The truth of God, the fact of guilt, the offered salvation and regeneration ought to employ the time of Christ's public and private teachers. —Baptist Standard.

SUNDAY SCHOOL

(Continued from page 93)

is nothing in itself. Unfailing dependence on God is a great secret to victorious Christian living. The higher life is reached by utter dependence on Him. God is willing to be everything to the Christian. Ours is an abiding life, a work of the heart resting in the Saviour. It is based upon obedience. The text implies the possibility of loss and severance through disobedience. The life in the Vine (Christ) makes union complete. In the believer love is the bond forming a dual unity with Christ.

Rom. 16:1-7. This chapter introduces us to a number of believers, brethren and sisters, who have commended themselves through faithfulness and courage. It was a time when the Christians were objects of contempt and were frequently tested in giving an answer for the hope that they had in God. Sister Phebe ranks favorably in Paul's estimation as a servant in the church and a helper of many and of himself. She is worthy of such assistance as may be needed of, the Roman church. Priscilla and Aquila have been coworkers with Paul and hazarded their lives for his protection. Paul gladly acknowledges that he and the Gentile churches owe them a tribute of thanks, doubtless for the extension of his work among them. Again we are reminded that the Gentile churches in places had their beginnings in private homes. Repeatedly Paul refers to persons who were first converts. These firstfruits were precious to Paul, as well as to Christ. Here lay also the preciousness of the fellowship within the family of God. A family plus a strong love for one another makes for coherence in the household, and in the family of God, predominated by love divinely secured, the fellowship becomes matchless—unparalleled by any world system.

Phil. 2:14-16. Paul declares against elements that destroy godly fellowship and seeks to promote that which builds it. Contentment, peace, patience, and joy characterize a fellowship of believers. It is His good pleasure to reveal these traits through us who are Christ's followers. God furnishes the power for the obedient to will and to work. Every rational being is given the power to avail himself of things concerning his salvation. Speaking to the Gentiles, Paul terms them sons of God (as many as believed), above reproach, needed as lights shining among the perverse nation of Jews, who at that time were the most virulent enemies of the Christian Church. The holy lives of a genuine Christian fellowship serve as a directive to others who need to escape the perils of this life and make sure of eternal safety.

A human fellowship of many followers may serve for a limited time. It is unpredictable. Alone in Christ can a fellowship of many be assured.

What a new face courage puts on everything! A determined man, by his very attitude and tone of his voice, puts a stop to defeat and begins to conquer.—Emerson.

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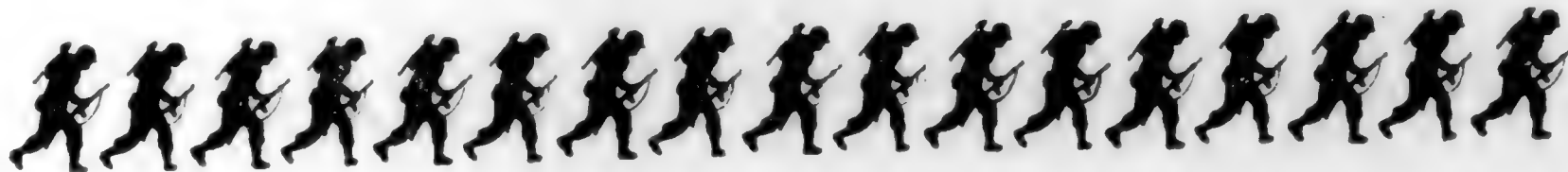
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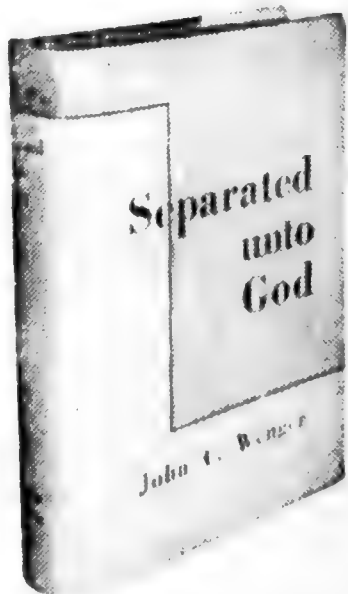


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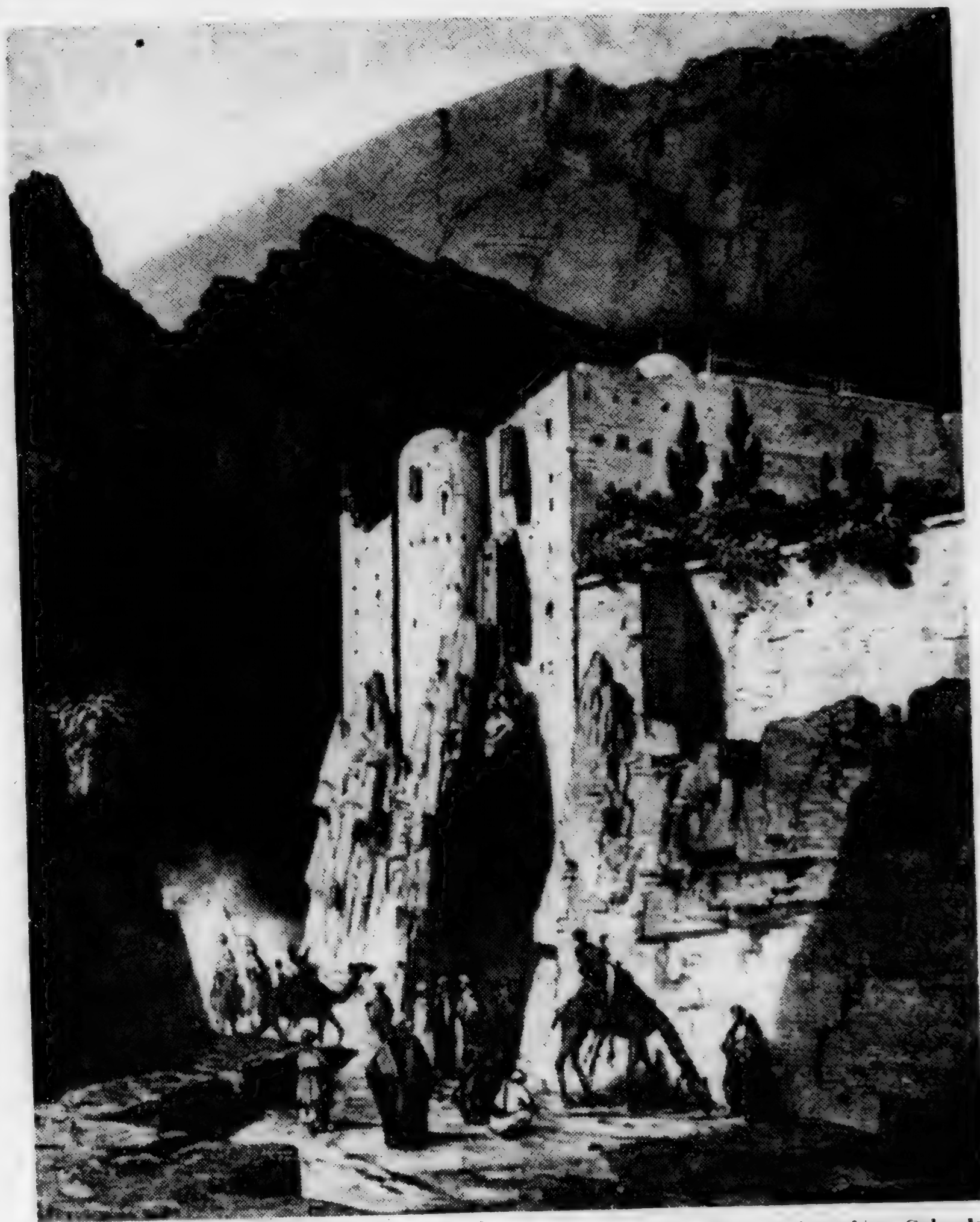
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Monastery of St. Catherine at the Foot of Mount Sinai. Courtesy of American Schools of Oriental Research. See Article on Page 118.

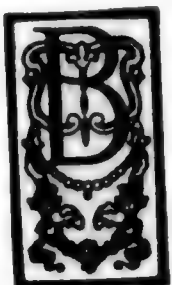
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"Except They Be Agreed"

BY CORA BAER

The searching question of the Prophet Amos (3:3) brought Sharon to a great decision in her life.



ut, Miss Merrill, Larry is a gentleman, and he has high standards." Sharon's usually merry face was very serious as she looked into the eyes of her Sunday school teacher.

"Yes, dear," answered the other, "I'm sure he is a gentleman, and I think I know you well enough to know that you would not enjoy the company of any young man but a gentleman. But Larry isn't a Christian. Yes, I know he comes to church, but until he makes a personal committal to Christ you are taking a great risk. Sharon, if I didn't have such high hopes for you, I wouldn't talk to you so plainly. But there are too many things at stake to take the risk. The other morning when I saw you and Larry driving off together, so happy and care-free, I thought of a story."

For a moment there was silence, then Beth Merrill asked, "Would you like to hear it—this true story?"

"I'd love to. You know I like to hear stories, and yours in particular," replied Sharon fervently as she settled down to listen. In Beth Merrill's heart a prayer arose to God that the Holy Spirit might use this experience from the life of another to save this lovely girl before her from heartache, and possibly failure, in years to come.

"Well, Sharon, I'll tell you the story as it was told to me, as nearly as I can. It was while I was engaged in city mission work that I learned so much of unhappy homes, and broken hearts because of it. A new family moved into the next block from that in which the mission was located, in a rather poor section of the city. As usual, we were eager to make the acquaintance of this new family and find out if they attended church anywhere. I recall the cool reception we received the first time we called at the home. A lady past middle age came to the door and said that most of her family were married and that the younger ones attended Sunday school elsewhere. No, she wasn't interested in going to church, neither would her husband be.

"Almost every day we would see a sad-eyed boy and girl walk past the mission on their way to school, but it was hard to get acquainted with them. Then once again we tried to make a call at the home as we were distributing literature. When we knocked one of the married daughters came to the door and said her mother wasn't at home, and added that her father came home drunk and that her mother had left till things cleared up somewhat. Then one day we learned that Mrs. Locke was quite sick; she had suffered a stroke and was confined to bed. I shall never forget how changed she was when we called there that first time after

she was sick. We found someone hungry for friendship, and for the Word of God. So we made frequent visits there, and she always seemed to show a deep longing to hear the Word.

"One afternoon I was distributing some literature along that street, and when I came to the Locke home the Holy Spirit told me to stop. Mrs. Locke was alone in her room. So, since I knew she could not see to read, I read for her from the paper I had with me. Then when I made preparations to go she held my hand and said, 'Oh, won't you help me?' What joy it was to point her to a Saviour who was waiting to receive her and give her peace! Then she told me the sad story I would like to tell you.

"She said, 'When I was a young girl I gave my heart to the Lord and knew the real joy of forgiven sins. Then I met Ralph. He was a fine young man, and my admiration for him grew into love. I heard rumors that he came from a family that drank, but I knew Ralph would never do anything like that. It did bother me because he wasn't a Christian, but then he started going to church with me, and I was certain I would win him for the Lord. And so we were married. We hadn't been married long before his interest in going to church began to grow



A SONNET

With April's weeping skies and muddy ways,
And trees damp with the teardrops of the skies,
Spring views the prospect and recounts her days
Of labor. Bereft of hope and joy she sighs;
For ere the summer days have come to stay
The daffodils must tremble in the breeze,
And dogwood burst in bloom through month of May.
Now all seems dead, and naked are the trees.
But life, deep hidden in each rain-soaked limb,
Though dormant through the winter's snow that fell,
Awakes! Then pulses through each tiny thing.
And lo, the wood is Eden's blooming dell.
Dear God, this life is destitute of power;
Oh, grant that Easter's power may be its dower.

—Grace Metzler Stauffer.

less and less. Oh, he didn't ask me to stay at home, but I didn't want to go without him. And then the babies came, and it was hard for me to go, so finally I quit going altogether. Things went from bad to worse, and Ralph began drinking.'

"For some time I could only hold her hand as she wept as if her heart were broken. Then when she again regained control of her voice, she said brokenly, 'Oh, those wasted years! I know the Lord has forgiven me today, but where is my family? They have grown up without knowing a Christian home. Oh, how I have failed them!'

"As we tried to assure her of the sufficiency of God's grace, even in saving her family, she again wept profusely, as she lamented, 'But they have gone out so far into sin, and Ralph is so hard. If I had only been true to my Lord, Ralph would no doubt have been won for Him, but I gave in and he has hardened himself through the years until he has no desire for the things of God. I never thought that things would turn out as they have.'

"I came away from that place that afternoon with mingled feelings of joy and sadness. I knew there was rejoicing in heaven over one sinner who had sincerely repented, but I thought too of the tragic results of disobedience. There was that entire family (and it was a large family of ten children) living in sin, and some of them had gone far out into sin, because she had taken her own way instead of the Lord's. It was only a little more than a year till Mrs. Locke slipped away to be with the Lord. In recent years, I've lost track of the family, but to my knowledge they are all living in sin. Mr. Locke seemed to go more deeply into sin after the death of his wife."

For some time there was silence save for the deep sigh from Sharon. Her voice was deeply earnest as she said, "Thank you, Miss Merrill, for telling me that story. I can see now that until Larry belongs to the Lord we can never belong to each other."

"In the Bible we have this searching question, 'Can two walk together, except they be agreed?' No matter how fine a personality and character a person may have unless he is a Christian, he is walking in a path directly opposite to the course of the child of God. And it could result in only one thing if you would walk together, and that is, that you would be walking away from Christ," replied Beth Merrill.

"I never saw it just like that before," replied Sharon thoughtfully. Then as she rose to leave, she said with definite purpose in her voice, "By the grace of God I am going to walk with Him, regardless of the cost."

Fairpoint, Ohio.

Settle in your mind, that no sermon is worth much in which the Lord is not the principal speaker. There may be poetry, refinement, historic truth, moral truth, pathos and all the charms of rhetoric; but all will be lost, for the purposes of preaching, if the Word of the Lord is not the staple of the discourse.—John Hall.

CHRISTIAN MONITOR

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Alive, Is He?

BY HARVEY L. MITCHELL

We trust that this message may give all of us "a powerful boost" to allow the risen Christ to live in and rule over our hearts and lives.

"Honey! You're not going to use this for your Easter sermon subject, are you?" Mrs. Wentworth's voice registered amazement and her eyes sought those of her preacher husband. Her hand trembled just a little and rattled the paper she had picked up off his desk. On it was the rough outline of a sermon, and across the top of the sheet she read the title: "Christ Is Alive? I Don't Believe It."

The preacher met his wife's startled gaze. A trace of amusement played at the corners of his mouth, but the look in his eyes was steady and serious, "I am, my dear," he answered quietly.

"But—but, it's impudent; it's—it's downright heretical to even say such a thing! What will people think?"

"I don't care so much what they think, if only I can make them think." His voice was eager, determined, now. "I tell you, my dear, an Easter sermon is one of the hardest a minister has to preach. 'Most everything he says is perfectly obvious. It's been said over and over again, and nobody pays any attention, because everybody has heard the same thing before. But I think you'll grant that my sermon title at least suggests something different."

"I'll say it's different." A smile pierced the middle of her look of astonishment and chased it off the edge of her face. "I know you won't say anything out of place. You never do." It was his turn to smile now. "But tell me," she continued, "just what do you intend to say on the subject?"

"You could guess a part of it, if you'd try," he answered. "You know that a great number of the people who will be in church Sunday morning won't know anything of the real meaning of Easter."

"Do you mean those once-a-year attendants," she inquired knowingly, "those people to whom you feel like giving Christmas and New Year's greetings, because you won't see them again before the holidays?"

"Right-o, my dear, I mean the ones who know all about the 'new look,' and nothing of the new life. But there are others."

Noting his wife's interest, he went on. "We have some people who re definitely

saved, but who act as if Christ were dead. Easter is a very essential part of their creed, and that's all. In hardly anything about their lives is there a trace of a living Christ."

"That's right," she acknowledged slowly. "For instance, theres Mo——." A big hand cupped gently over her mouth cut short the name.

"We don't indulge in personalities when we preach," came his playful reproof. "But now that you've let the cat out of the bag, I agree with you. Mo——," he mimicked his wife's expression by clapping his hand over his own mouth, "would be a much better, happier Christian if only he could realize that Jesus 'ever liveth to make intercession for [us].' Poor fellow, he just oozes with the blues. Always discouraged. His gloom depresses everybody around him. He casts a pall over almost every testimony meeting, and I feel sure it was his influence that killed our missionary project." Wentworth bit his lower lip, to keep from saying more about him.

"There are others," he continued. "I can't help but pity and pray for our members who never seem to get the victory over the world. They hang on to old habits and old amusements, apparently not knowing that Jesus Christ can give a far deeper satisfaction than anything they have now. If only they'd give Him a chance! He'd take away their tobacco and movies, and everything else, not by force, but by what a great preacher has called 'the expulsive power of a new affection.'"

"I know what you mean." Her eyes now reflected the earnestness in his. "I have prayed many a time for our young converts

who made a good beginning, but who, it seems, can't cut loose from the old life. I keep thinking of your illustration about the oak tree. The dead leaves from last year, that cling to the branches all winter, are pushed off easily when the buds of new life begin to swell. These old loves would be forgotten at once, if Christians could truthfully say 'Christ liveth in me,' instead of merely 'Christ liveth—period!'"

Wentworth regarded the end of his pencil, allowing the silence to emphasize his wife's words. Then, without looking up, he carried the thought further. "It all adds up to this, as I see it. We have a lot of Christians who have never gotten beyond Calvary. The way they live shows that, in spiritual experience, they haven't gotten much farther than the cross. I don't mean we should ever forget the cross. That's basic; forever so. But a foundation isn't a house, and conversion isn't the Christian life. I wish—." His voice trailed off as he turned unseeing eyes to the window.

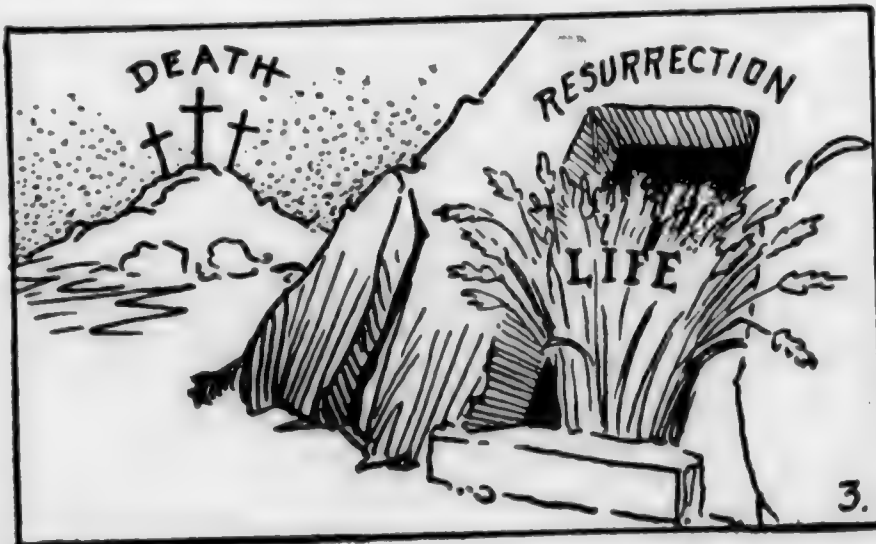
She prompted him gently. "You wish what, dear?"

"I don't know exactly what, but I'd like to give some people a powerful boost from behind." A fleeting smile gave intensity to the earnestness it left in his face. "It's tragic, almost, the drab, unattractive living the world sees when it looks at the church. Orthodox? Sure! Bible-trained? Yes. But the world isn't going to be won over by dry-as-Sahara 'rightly dividing the Word.' We need orthodoxy, or conservatism, or whatever you want to call it. But Bible outlines don't necessarily save men, or feed souls. There's a serious lack in a lot of our Christian living, and even in the Christian ministry."

"And what's the answer?" Hers was no idle inquiry.

"The answer is to be found beyond Calvary. It is found in part at the empty tomb. We must become aware that Christ lives, and allow Him to live in our hearts fully, as Host, not as Guest. And the rest of the answer is found in the upper room. All the Scripture we can quote, all the truth we hand out, won't do much good unless our lives are radiant with the light of Pentecost. The risen Christ directed His disciples to wait for the Holy Spirit. He does the same today. If the Lord is really alive, for us, we'll follow Him to our upper room, until we, too, are 'full of the Holy Spirit and power.' That's the answer."

He stood to his feet and faced his wife. "That, my dear, is why I chose this shocking title for my sermon. We all say Christ is alive. But when I look at the majority of



His people, I can't help asking, 'Is it really true?'"

Placing her hands on his shoulders, she began, in mock dignity, "Mr. Wentworth, you have my full permission to speak on the

heretical subject you have announced." Her eyes twinkled, then closed softly as she whispered, "And may the Lord anoint your heart and lips with holy fire!"—The Missionary Worker.

On Outdoors Trail

BY OWEN PENFIELD FOX

Let us go with a nature lover on the trail in God's great out-of-doors.

When the Great Creator went to His task in fashioning this world in which we live, He blessed some parts of it with untold beauty. I think He was most gentle when He created the mourning dove, putting within its body a refinement and gentleness that is not equalled by any other bird.

In all the Lord's creations pertaining to the wild things of the outdoors, all creatures, including the birds, have peculiar traits. And the outstanding trait of the mourning dove is the strange sound it makes with its wings as it rises from the ground in flight. It is an odd fluttering noise made by the wings that form in a cup fashion and which pound together, resulting in the strange whistling as the wings cut the air.

The mourning dove is a relative to the now extinct passenger pigeon, and its steelish blue dress is as soft as velvet. This bird, so beautiful in body and appearance, wastes no time in building its nest. Half a dozen sticks laid crisscross, in the crotch of a limb, answer the purpose of a nest, and there is no difficulty in seeing the two white eggs laid thereon. Many of the eggs and fledglings are lost in the storms of summer, because of the small protection afforded by the crude nest, which looks like a raft.

During the summer months mourning doves are to be found in locations where they can gather sticks to build their nests, and not far from the habitation of man. The eggs are hatched in two weeks, and four broods come in a season. The young are most helpless and are very slow to take wing.

The mourning dove was held in great esteem by the American Indian, as he believed its mournful cooings were spirit messages from the departed ones in the "happy hunting grounds!"

Unlike the common pigeon, the mourning dove is more particular in its eating. All during the summer it gleans its food from the ground, feeding on insects and other unseen larvae and grubs. And in early spring when natural food is scarce, and you have a feeding station, they will come and feed upon the scratch feed that has been spilled upon the ground by other feeding birds.

It is the trait of song sparrows, at early morning, to perch high in the trees and raise their heads and sing up into the heavens. These birds invariably look toward the east while singing, as if trying to urge the sun to come forth with its warm rays.

One morning this spring, while song sparrows were whistling at their best, I observed an early spider busily attempting to spin a web in a dogwood tree. It was interesting to

watch the untiring patience of the insect. As the atmosphere was not as soft as it would be when the days became warmer, the strong air with its dampness, would carry the strands of the web upward. The spider, time and again, repeated the spinning of the first cable, of about six feet in length but failed to get the strand anchored, due to the air that was heavy with a chill.

In the spring, as soon as the sunshine arouses the dormant insects, they become active at once. As soon as this happens bird-life starts to feed on them. It was in early April when the sun was warm that I noticed something peculiar in the flight of two bluebirds. They flew from the wire of the tennis court backstop down to the ground and back again. They kept up these flights, back and forth, for quite a while, about every three minutes.

Being interested in knowing what was causing these birds to act in this manner, I



NATURE AND GOD

**'Tis Nature that weaves the curtain
That covers the sunrise glow
With hangings of rose and azure
That change as the moments go.
It closes the gates of sunset
On ocean, and sky, and sod;
But Nature, with all its wonders,
Is only a name for God.**

**'Tis Nature that clothes the lilies
And teaches the birds to sing;
That stretches the reaching meadows
Where the languorous grasses cling.
It teaches the heart its beating,
Puts the glow of life in a clod;
But Nature, with power unfailing,
Is only a name for God.**

**'Tis Nature that sets the planets
Each swinging in its place.
And scatters the stars in motion
Through the farthest realms of space.
'Tis Nature that rules the ages,
As though with a shepherd's rod;
But Nature, with love unchanging,
Is only a name for God.**

—Kind Words.

investigated and found that there were hornets coming out of a hole in the ground underneath a wild thorn bush. These bluebirds were darting down and capturing these insects as they were leaving their underground home, and the birds were using the high wire as a perch, while devouring the hornets. Then they would drop down for more.

In the late fall, little brown birds come to ride and feed on the ripened seed pods of the Cosmos. And many folks say that they have seen this kind of bird before.

These very same birds will be quite plentiful in your flower garden throughout the summer, but clothed in another dress.

In the summertime, these little brown birds that you do not know in late fall, are goldfinches, with yellow plumage and black wings. The goldfinch has two suits—his brown one for winter, and his colored dress for spring and summer. This color change affords this species of finches a protection during the winter, by minimizing detection by their hawklike enemies, as brown does not show up in the barren shrubbery of winter as yellow and black would. Many brown finches in the wintertime are taken by the shrike, the winter bird that causes much destruction to small bird life.—Selected.

PERSONAL EVANGELISM

A little boy was crying in the street and a good woman heard him. So she opened the door and asked him why he was crying. He did not have to explain, for the cause of his distress was written all over him. He had fallen into the mud and dirtied himself. The good lady took him in and washed him and cleaned his pinafore. Then she sent him on his way rejoicing.

Not long afterward there was a knock on the door. Opening it, the lady saw the same little fellow she had relieved a short time before and with him stood another little shaver, dirty as he had been. Then he piped, "Here is another boy with a dirty pinny."

The moral is plain. If Christ has washed you in His blood, there are plenty of others requiring the same service. And He is more willing to render the service than the lady who washed the pinafore. That those who have been cleansed bring those who still need cleansing by their own personal efforts, that's personal evangelism. And because few practice it, the world is so large and the church is so small. —C. B. Gohdes.

ENVY

Envy threw a javelin at David.

Envy sold Joseph into Egypt for twenty pieces of silver, and Joseph's brethren suffered years of remorse.

Envy slew righteous Abel, and Cain became a vagabond.

Envy crucified our Lord, and the Jews suffered extremely during the destruction of Jerusalem.

Envy shuts out from the kingdom of God. The power to remedy it is the blood of the cross.—Evangelical Visitor.

April, 1952

Dudley Criticizes This Modern Bringing up of Children

Once again Dudley, the radical, gives us considerable food for thought.

Dudley had just had a few weeks' vacation and during this time had attended two family reunions; also some of his grandchildren as well as many other children spent some time in the Dudley home, for his wife was a "child specialist," to the children, at least.

Dudley had watched the children with joy, then with reluctance, then drifted off into the woods so he would not catch the full force of their emotions. He was being wound up for a later time—his inspiration was coming slowly but surely. He watched the parents too, and wondered, "How in the world can those mothers and dads get any 'kick' out of this kind of gathering with their children raisin' 'Ned' like they do?" While Dudley was pondering over the worries and problems of the present-day parents the chairman of the program committee of the second reunion came to him and asked him to speak on the subject, "Then and Now." Dudley in surprise next to disgust, said, "No, No; I can't." "Yes, you're the man who can give us a peep into the past—we'll count on you." Dudley sat thinking: "I've got it; God didn't make me restless for nothing, about these sweet children who are running loose like sheep that have no shepherd. 'Then and Now,' just coincides exactly with the inspiration I've had ever since the first reunion. I tell you there is a lot of difference between 1879 and 1952. This will be a choice audience—just the ones that need a talk like that—young parents with children."

Dudley hastily prepared some notes to follow. He worked till late into the night, for his talk was to be the next forenoon. Three things he wanted to bring to the front on his speech: facts, conciseness, and, Dudley-like criticism for the sake of human betterment!

Next forenoon Dudley very important-like walked into the crowd just three minutes before it was time to speak on his subject. He felt honored, and yet underneath there was the most profound sense of unworthiness, and to say what he thought should be said well, he knew would be "sticking out his neck" worse than a crane's. His name was called soon after he arrived and Dudley walked to the front with an air of confidence which impressed the group of relatives, some 300. He began:

"One more word on my subject would make it a full one. As it stands, 'Then and Now,' it brings us only to the present, while if 'Tomorrow' were added we'd have the full subject. 'Then' is past and gone, 'Now' is here and active giving us the trends toward tomorrow; so if I fully give you the story of 'Then and Now,' the consequences of that subject must equal 'Tomorrow.' Since there are a thousand legs to such a subject I want to talk only of one, the one which I consider the most necessary for such an occasion as this. I have a burden for the

'Tomorrow' of these boys and girls, and therefore am going to talk about their 'today,' mentioning of course a little of our yesterday. The big issue with children in the wrong is their parents; the credit, good or bad, is theirs. There are four serious changes which have come over the life of parents of today and which make it hard for parents to locate themselves, and harder yet for their children to locate them.

"1. They do their utmost to stay young as long as they can. Seems some parents feel bad that they are older than their children. 'Then' when our children were born we knew that we were older than they; we knew that we were to feed them, and we did feed them, but not these canned baby foods which have made someone big business. We knew that it was our business to clothe them, and 'then' we did clothe them; their dresses covered their feet. They didn't run around with almost no clothes as if practicing for a later-year parade. The argument possibly is that if the parents look so much younger by the way they dress, it will also have to show in the children. Again parents like to act young by added-play years. If they have nothing else to do, that may pass. If you parents want the next generation to put in most of their time playing, then go ahead. God never could mix sports with spirituality. Why should anyone regret being 40, 50, 60, or even 90 years old? If you're that age you've been here just that long. You ought to be, to act and to live like you were older than your children, else they will put you on their level of age with themselves, knowing that you cannot be a parent to them.

"2. Nowadays the parents are easily made believe they can substitute social for parental oversight of their children. Dad will say, 'Mom, let's get a baby-sitter and go to the party tonight' (it may be a score of other places instead of a party). Parents rely upon society for their children's education in morals and religion, but society is not interested in either. Parents depend on the public for their children's over-all education, little thinking that they are fed poison daily which must be counteracted (here we need church schools). Parents often depend upon clubs or Boy Scouts to teach right, forgetting that they (parents) have shifted their responsibility. Parents often turn their children's spiritual training over to national (or other) Youth for Christ, forgetting that herein is sometimes found the rankest worldliness. Young parents, do you want to turn your children over to the state? If so, then we are headed in the proper direction when we favor, UMT. Since the Bible is against that, and nations who have it do not fare so well, you are not interested in that. Listen to me: Let's suppose you have your child with a baby-sitter some, the first four years, send it to kindergarten at five, to school at six,

high school at fourteen, college at eighteen (or work away from home), when, during those building years, will you do your building with your own child?

"3. It seems mothers would rather work away from home in our time than be a real mother. The Bible says that mothers are to be 'keepers at home,' and we have had nothing so far that has worked as well for the welfare of the children. Having a hired girl is not a solution, and there is no alternative to the Bible teaching, else we would have it taught in the Bible also.

"4. This is in general; the prevalence of divorce complicates family life. Fathers and mothers are more interested in their own personal interests than they are in the welfare of the family or children. 'A society will never rise higher than its families.'

"In closing, young parents, you must be real parents, with all the home authority and home reverence that God meant for you to have. You must have a dwelling-house religion as well as a meeting-house religion. Right now, in our day, when the rules of the Bible seem impossible, let's remember that they were given as much for 'Now' as they were given for 'Then.' "

—Dunn.

THE GLORIOUS CROSS

The ancients looked upon the cross as the symbol of defeat. It was a form of execution commonly reserved for outstanding criminals, who thus not only suffered death in one of its most excruciating forms but whose family also felt the ignominy and shame of it. It thus combined two of humanity's most dreaded enemies, death and humiliation. In bringing Jesus to the cross, those who hated Him felt that they had not only silenced Him, but that they had also made it impossible for His name to be revered by those who had loved Him.

How mistaken they were is revealed in the fact that from that day to this the cross has increasingly been, not a symbol of humiliation, but a sign of triumph. The sufferings our Lord endured and the death He died were not because of any failure on His part, but because He bore "our griefs and carried our sorrows. . . . He was wounded for our transgressions, he was bruised for our iniquities: . . . and with his stripes we are healed." Having been "lifted up from the earth," He has, as He foretold, drawn all men unto Him.

Because on the cross He turned apparent defeat into endless victory, the cross has ever been at the center of Christian faith. Wherever the Gospel has gone those who embraced it have been able to say:

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story,
Gathers 'round its head sublime."

—Christian Observer.

There would be a grand rush for heaven if there was a back door and a way to get there without public confession.—D. L. Moody.

CHRISTIAN MONITOR PULPIT

Victory in Christ

BY LESTER T. HERSHEY

TEXT: There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.—Romans 8:1.

We are living in a day when there is much preaching about victorious living. I remember when we heard very little about this subject. But I am happy that there were men in our church who had this vision from the Lord about victorious living, and thought it necessary that we preach more about it, and thus Victorious Life Conferences were started here and there. And why not have such conferences? Our people need much help along this line. May God help us to preach more about this kind of life which is natural with those who are born again. If we are born again we will live victoriously, unless we get in the Lord's way and are not obedient to His Holy Spirit's will.

Let us read Romans 8:1 again. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." This is a glorious text. It contains a wealth of gladness. It makes one feel like shouting for joy! Yes, brother and sister, there is no condemnation for those who are in Christ Jesus. Are you in Christ Jesus? If so you are a new creature, we are told in II Cor. 5:17. And if you are a new creature, you are God's child, and you will know it, for His Spirit witnesses "with our spirit, that we are the children of God" (Rom. 8:16).

I believe that there are too many detained Christians in the world. Yes, in our own beloved Mennonite Church. I say, there are too many detained or arrested Christians. I mean this; there are too many who are not progressing and not growing. They have stopped growing. And, I am always afraid that when one stops growing there is something radically wrong with him. He isn't being fed right. Maybe he is feeding on the wrong food. And, you know that if we are fed with the wrong food, we easily get sick; and it is very easy to die, then. Spiritually underfed, or fed with the wrong spiritual food, will cause spiritual sickness, and there is a sure spiritual death to follow. By God's grace, let us be found growing and not sickly.

Going to our text now, let us notice three things:

1. Let us notice man. We read in I Thessalonians 5:23, about Paul's praying for his brethren that their "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." We take it then, that man is composed of three parts,

namely, body, soul, and spirit. Now, I am aware that there are those who would dispute this composition of man, but I am taking the Word as it reads, and therewith proceed in our analysis of man.

My Greek Testament calls this composition of man, "soma," or body; "psuche" or soul; and "pneuma," or spirit. When we think of the body, we think of the sum total of flesh, bones, nerves, etc., formed by God out of the dust of the ground. Gen. 2:7. It is that part of man which we first notice. It may be big, little, handsome, or homely, etc. It is the part of man which he takes care of most. It is that part of us which oftentimes gives us the most pride, and upon which we put so many lovely clothes, gold, perfume, etc. We are very fond of making it appear what the world would call beautiful and attractive. But, it is only our shell, our house, our bold front. It is made out of dust, and some day it will return to the dust again, and all the beauty it contained will have vanished away.

The soul, or "psuche," is where the different affections, passions, sensations, and appetites originate. It is that part of us that distinguishes man from man. We might call it personality. It is born of the spirit, and exists by the spirit. It gives each man his individuality and personality. We read in Genesis that when God breathed into man of His breath, then this became a living soul. There wasn't any soul until God breathed into that which He had formed of His spirit.

The spirit, or "pneuma," is that in us that is immortal. As already said, it is the immortal principle from which is born the soul. It is that which gives life to the body. It makes possible intelligence, thought, reasoning, comprehensive powers in us. Without it we would be dead. It is God-given. And some day it will return to God, its Creator.

Now, another thing we see about man is that in his heart, God has written His law. He gave him of His spirit, thus making man a living soul, dependent upon a well-formed body. He was created in God's image, in purity, holiness, perfection, justice, intelligence. And God put in man's heart His will, or His law. This original man was wise in mind, holy in heart, and just in his actions. This is very much in accord with God's will and law, is it not? This is the way God would have us be. This is the dictate of God's law in our hearts. Rom. 2:14, 15.

Every man from Adam on down, when he sits down and truthfully meditates, recognizes that God's law is a delightful thing. Paul expressed it in Romans 7:22 when he said, "For I delight in the law of God after the inward man."

But dark days came when sin fell upon this original man and woman. Sin manifested itself in disobedience to God. God had said, "Don't eat of that fruit. Here you have much fruit from which to eat and delight yourselves." But, sin came into our first parents' heart. We won't discuss the various steps to their downfall, but nevertheless, sin filled their hearts and down they fell in disobedience to God's will. God's law was denied, it was disobeyed, it was thrown aside.

I said before that the soul of man is that which originates affections, passions, sensations, and appetites. We might add that it is the fleshly side of man. When we speak of the fleshly desires and fleshly thoughts, we are speaking of the soul's desires and thoughts. So, then desiring to obey one's soul, or bodily fleshly desires, God's law is put out. It is like turning the light switch and finding oneself in absolute darkness. That was Adam's experience, and it is the experience of every man and woman born into this world. Hence, for this reason, "God gave them up unto vile affections" (Rom. 1:26). This and the following verses describe their terrible and sinful condition. Why all of this sin in the world? Because man has followed willfully that part of him which governs his affections, passions, and that part of him which gives him certain sinful sensations and appetites.

2. Let Us Notice the Condemnation upon Man. Now because man followed his soul's desires and not those of the spirit God put into him, which spirit was in absolute harmony with God's Spirit, God brought condemnation upon him. The condemnation is upon those, then, who walk after the flesh, carnality—upon those who follow the soul's inclinations and appetites.

Let us look at this same chapter 8 of Romans and quickly notice what the Apostle under the guidance of the Holy Spirit says about the flesh, or the soul, of man.

In verse 3 we are told that it is weak, it has no strength, no power of its own to keep one erect and in harmony with God's will. In verse 7, we see that it is at enmity with God. Imagine that, the creature created by God Almighty, now turns against Him and is His enemy! As we look at verse 6, we see that the intent of the soul or flesh is to kill. Verse 8 tells us that it cannot please God. And, finally verse 13 startles us by saying that it will bring death. "For if ye live after the flesh [or soul] ye shall die." There is no room left for doubt as to what following one's soul's desires and inclinations will do.

April, 1952

Therefore, to live according to the soul is to live egotistically, to live selfishly, to live to the utter exclusion of God.

It is no wonder that God has brought down condemnation to those who desire to live like animals. Yes, animals live selfishly. Their primary concerns are to feed, to propagate, and to preserve self. And, if we really analyze mankind today, isn't it the same idea? How many people do you know who live only to eat? How many do you know who are always entertaining in their minds evil and adulterous thoughts, and are looking for the chance to give expression to their carnal nature? And how many do you know who think that they must fight to preserve their own interests, their bodies, their worldly principles, etc.? When man has lowered himself to this extreme level of depravity, he is only living on an animal level. His own spirit can't even help him out.

The condemnation, yes, is upon those who live according to their souls and not their spirits. Romans 2:15 tells us that even those who live thus, know better, for God's law is written on their hearts, and they have a certain knowledge which, if followed, would lead them to God's salvation. Yes, "their thoughts . . . accusing or else excusing one another." Today we find men defending their actions, sinful though they may be. They will excuse themselves, or accuse others of their downfall. God's Word says that they do this because God's law is written on their hearts which condemns them and this guilty feeling makes them accuse or excuse one another.

We have now seen man and how he is made up. We have seen the condemnation that came upon him because he strayed away from the will of God. We now want to see what can be done about it. Man is in a terribly depraved condition and must be helped. What can we do for him? What means are possible? What is the solution for him?

3. Let Us See the Power of the Liberator. Our text says: "There is therefore now no condemnation." To whom, or about whom is the apostle speaking? There is no condemnation according to this verse for "those who walk not after the flesh [soul], but after the Spirit." Yes, hard as it seems to be, if man would only walk after his spirit, he would be much happier than he is now. But, we find that his own spirit is impotent to lead him. Paul says, "For I delight in the law of God after the inward man." This would be the case if he would follow his spirit—that spirit which God placed in him when He breathed into him and made him a living soul. But, alas, I repeat, we don't have the power to be led by our own spirit. See how Paul experienced it.

"For to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. . . . O wretched man that I am! who shall deliver me from the body of this death?" And no doubt many of those who are reading this message have felt exactly the same way. They were raised in good Christian homes. Godly parents gave them godly advice. The Bible was taught them as the authority upon

which to base their beliefs. But all too often, with all of this good Christian guidance and influence, children have come only to find that in them surges a battle that is really demoralizing and discouraging. More than one person has cried out, "O wretched man that I am!" And why is he wretched? He is wretched because his spirit would like to get power over the soul. There is a furious battle raging within. There is knowledge, for God's law is written on the heart. But, there is not strength, power to do what knowledge would lead into. And then the cry, "Who shall deliver me from this awful body of death?" And, it is verily a body of death. To be tormented by inches is much more painful than to be killed in an instant. Mental agony together with spiritual suffering is nothing to be desired. Yes, who will deliver such an one from such bondage?

Well, there is a Liberator of whom I want to tell you. There is a triumphant one at elbow's reach. Romans 8 tells us that this Liberator frees us from sin and death (v. 2). He dwells in those of us who are children of God (v. 9), communes with us (v. 16), and desires to help us in our weaknesses and infirmities (v. 26). If we let Him, He assures us of our adoption into the Beloved (v. 15), and there is no doubt about it. His work is to guide God's child (v. 14) and when he prays, He is there to intercede in our behalf (v. 26), yes, He even makes demands of God in our behalf (v. 27).

Who is this power? Who is this Liberator? He is the same one that raised up Christ from the dead. Yes, it is the same Christ by His Holy Spirit. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). Let us read about this One's power as another translation states it:

"But if the Spirit of Him who raised up Jesus from the dead is dwelling in you, He who raised up Christ Jesus from the dead will also make your dying bodily self live by his indwelling Spirit in your lives" (Century Translation).

O my brother and my sister! Think of it! Since you have accepted Christ as your only Saviour, God has placed in you of His Spirit again, as the original man enjoyed. He placed Him there for the express purpose of helping you to live victoriously as Christ lived victoriously. The same powerful Spirit that raised Christ Jesus—yes, the dead body of Jesus and gave it life—wants to possess you to the extent that you do things not because you have to, or because the law of God in your heart says so, but because the love of God in your heart gives you the desire to do so. That same Spirit is longing to possess you entirely. Give Him your all. Give Him your entire heart. Tell Jesus to cleanse you entirely so that your body may really be the temple of the Holy Spirit. Tell Him that you have been trying to be boss too long and have failed. Tell Him you need someone stronger than your spirit to lead you out into joy everlasting. Oh, yes, confess to Him your egotistical self and let Him

give you the joy of salvation, of one possessing the eternal life.

Let me ask you in conclusion: Is there any real reason why a Christian should live a defeated life? Should he be living discouraged and trampled upon by Satan? I will answer with a big and loud "NO!" Brother, sister, stop living according to your own spirit or soul. Remember that the soul is that seat of affections (worldly), passions (worldly), sensations (carnal), appetites (carnal)—a real animal life. Remember that the spirit of man is his intelligence, thought life, reasoning power, comprehension. Remember that if we will let our soul command there awaits us only death everlasting. Remember, too, that if we will let our spirit command, there would be peace and joy and communion with God, but since it does not have power over the soul, there isn't much chance of this joy, peace, and communion with God.

Therefore, it is an absolute necessity that God's Spirit, who is all-powerful and all-intelligent and all-helpful, take possession of us—that we be ruled by God's Spirit. Give in to His power. It is tremendous, it is life-giving. This Spirit can be trusted, for He has never suffered defeat. There is Victory through Christ our Lord as He works in us through His Holy Spirit. Amen!

Pulguillas, Coamo, P.R.

EASTER

I wonder how many of us have read "The Life and Works of Flavius Josephus." Josephus was the descendant of priests and a Pharisee. He was also the great Jewish historian and a military commander of note in the Jewish nation. He was born A.D. 37 and died about A.D. 95.

Why all this about him? Because I would like to quote a paragraph from Josephus' writings. To me it means a great deal to read what a Pharisee and a historian of that day has to say about Christ. Now let's read his testimony:

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."—Watchword.

"Do all to the glory of God" means the transformation of each daily act from insignificance to majesty. It puts an end to such stupid thoughts as "Is life worth living?" or "A man has no chance in this town." It opens a window toward greatness in the smallest room of life.—Light and Life Evangel.

Editorials

Risen with Christ

We delight in the Easter season because of the great event which it commemorates in the life of our Lord. When Jesus died on the cross there was not only deep darkness over the land, but deep gloom came into the hearts of the disciples. The sunshine on the resurrection morning soon dispersed the gloom of night, and similarly a realization of the fact that Jesus had risen from the dead chased away the discouragement and doubt that had settled over the hearts and lives of the disciples. It meant so much to the apostles that they were actual eyewitnesses of Jesus' resurrection that they went forth with great enthusiasm bearing the message of salvation through Him who died and rose again. The historical facts concerning the resurrection of Christ mean much to us, too, for they furnish the groundwork of our Christian faith. In fact, belief in this doctrine is essential to salvation: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9, 10).

Another thing of great significance to the Christian in the resurrection of Jesus from the dead is its guarantee of the immortality of those who believe in Him. There are a number of Scriptures which show this very conclusively, such as, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (I Thess. 4:14); "Knowing that he which raised up Jesus shall raise up us also by Jesus, and shall present us with you" (II Cor. 4:14); "Because I live, ye shall live also" (Jno. 14:19).

The aspect of the resurrection that we want to notice particularly at this time is the bearing this truth has on the daily life of the Christian, of which the text quoted above is an indication. The apostle takes for granted that as Christians we are "raised together with Christ." This naturally presupposes that we have also died with Him. There we have two great symbols of the meaning of the Christian life—death, and resurrection to life. Alexander Maclaren has well said: "Unless a man dies to flesh, to self-will, to the world, he never will live a life that is worth calling life. The condition of all nobleness and all growth upwards is that we shall die daily, and live a life that has sprung victorious from the death of self." The Scriptures teach that unless we experience in our lives what these symbols mean we can never live a noble, spiritual, victorious Christian life. Such a life implies a union with Christ, as Jesus taught in the Parable of the Vine and the Branches, in which He lives in and through us to do His will by His Spirit. This is brought about and continued by faith. "The life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20).

When it comes to the great things of the Christian life Paul is not only doctrinal but practical, and so he gives us some plain instructions on what it means to live the risen life. One of the first essentials is to set our minds and hearts on things that are above, where Christ is, and not on the things that are on the earth. Our life must be Christ-minded and Christ-centered. Paul goes into greater detail on the implications of these statements in verses 5 to 17 of Colossians 3. First we must put off, or put to death, a lot of things that go with the life of the old man, or the sinful nature. It is an ugly list, that has to do with lust and greed, and the passions that manifest themselves in anger, wrath, and malice. To get rid of these is to have victory in the negative aspect of living the risen life.

But life must also be positive. We must put on the new man as well as put off the old man. The new man needs to be re-

newed by a continued advance in knowledge of Christ, in whose image he has been created by the new birth. In this life he finds a blessed unity with all other believers, regardless of race, social standing, prestige, or position. This positive life also requires all the old-fashioned virtues that spring out of love, such as kindness, meekness, forbearance, and forgiveness.

Living thus in love, peace comes into and rules the heart, and life is filled with thanksgiving and song. This is the blessed result of "the risen life." May this not only be a phrase to repeat at Eastertime, but may it be a constant experience for all of us that may make life noble, radiant, peaceful, thankful, and victorious. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1, 2).

Ambassadors for Christ

The Bible uses many different terms to bring to our minds our responsibility to be personal witnesses for Christ. We have such terms as preachers, teachers, evangelists, ministers, servants, workers, and witnesses. Paul adds another to this list by saying, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

Until one travels in foreign countries there is little opportunity to experience and observe the work of an ambassador and his helpers in diplomatic or foreign service. These people represent their home government and its citizens in all matters that require negotiations with the authorities of the foreign countries in which they reside. The editor well remembers how an American vice-consul in Belgium personally intervened in his behalf in order to secure a visa to enter another country. He became my personal representative to plead my cause to some one in a foreign land. Because of abnormal conditions following World War II, the case required repeated negotiations, but through the persistent pleading of this official of the American embassy it was brought to a satisfactory conclusion.

Paul makes it clear that all of us as Christians should serve in the role of ambassadors to represent the cause of Christ to a world that is at enmity with Him and therefore takes on the status of aliens and foreigners. As far as God and Christ are concerned, they have effected a reconciliation with sinful people on the basis of the atonement for sin which Christ accomplished on the cross by the shedding of His blood. It yet remains for the sinner to accept that reconciliation so that it may become available for him.

Here is where the work of the Christian ambassador comes in. Christ has no hands but ours, no feet or lips but those of His followers to represent Him on the earth, to plead His cause to those who are aliens and foreigners to Him; who are living in sin and rebellion toward Him. Ours is a "ministry of reconciliation," and we need to plead with people in Christ's stead, "Be ye reconciled to God."

Our ministry as ambassadors can take various forms, depending on our abilities, our positions, and our call. The minister has his task to perform, the Sunday school teacher needs to give attention to his particular ministry, the missionary needs to be faithful to his calling, but that does not excuse any one from witnessing in his own particular situation. We should realize that we are all "ambassadors for Christ." In this connection we are glad to note an upsurge of interest among our laymen to engage in evangelism. This movement has spread to the extent that the Mennonite Board of Missions and Charities and the Goshen College Biblical Seminary have called a Conference on Lay Evangelism to be held at Goshen College April 5 to 7. It is significant that one of the subjects to be discussed is entitled, "Ambassadors for Christ."

"I am a stranger here, within a foreign land;
My home is far away, upon a golden strand;
Ambassador to be of realms beyond the sea,
I'm here on business for my King."

CHRISTIAN LIFE

Behold the Sunrise!

By GUY M. HOSTETLER

There is something soothing, quieting, to the over-wrought nerves and restless hearts in the dewy freshness of the morning. . . . Oh, the gladness . . . on that Easter morn, the morning-time of all ages."

"They came to the sepulchre at the rising of the sun" (Mark 16:2)—this little group of His devoted followers who had trudged along with the jeering, taunting mob up the steep hill to the place called Calvary. Just a few hours before had they seen His enemies nail His precious body to a wooden cross, where He was left to die on the hill, lone and gray, outside the city wall of Jerusalem. How bleeding and broken were their hearts! How crushed their spirits! Suddenly all of their lights had gone out and their future hopes had been, as it were, snapped in twain. When hope is gone, the last hope, desperate despair invariably follows. Had He not told them that He would rise again? Had He not said to Mary and Martha, "I am the resurrection, and the life"? And had He not raised Lazarus after he had been dead four days? How easily His precious words are forgotten when we are plunged into a night of thick darkness, an hour of naked faith, and we cannot see our Father's hand or discern His presence! We fail to remember that, "in the pitch-black night when there's no outer light, it is the time for faith to shine."

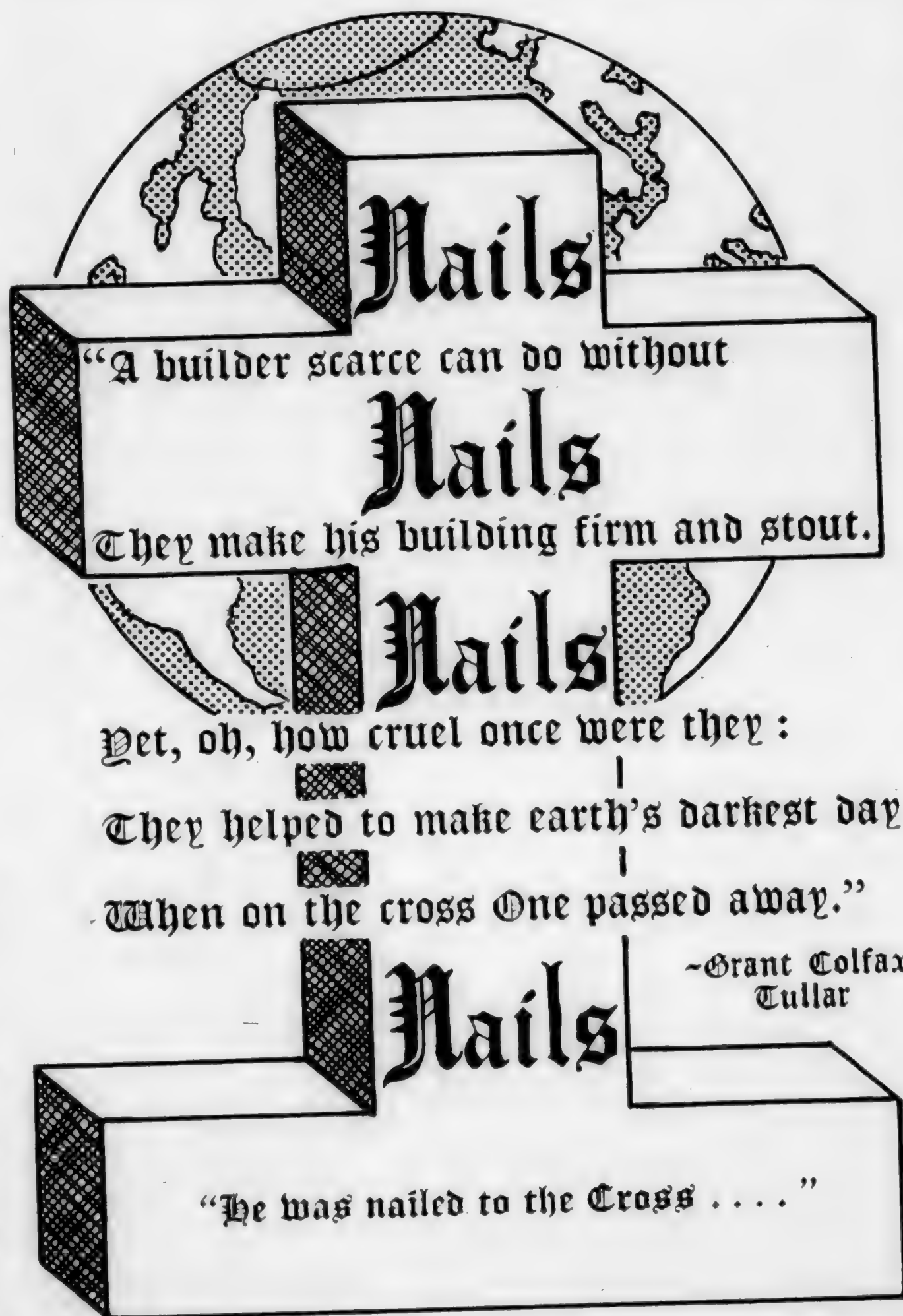
God had planned for them a glorious revelation of Himself—a revelation so glowing that the deepest and blackest background was necessary to contrast its brilliance. And He had also planned the time of revelation. God did not forget, but its fulfillment could not be hurried. He would not allow them to miss it, for He understood their hearts. Thanks be to God for His power of prevention, for the grasp of His own right hand! He would not permit the archenemy, whom He had just conquered on Calvary's hill, to snatch from His own the great blessing He had planned for them from all eternity. His love for them, how deep, how strong, loving them to the end! Measureless love!

They came at the rising of the sun. What a glory-light shines around that little word "at"! How lonely and long must have been their hours after the crucifixion! Some days can seem to be never-ending and some nights like an eternity in length, but no night ever lasts too long, lest the spirit of man fail. There is always an "after"—God's gracious

"after"—an hour "when purple morning breaketh, when the bird waketh, and the shadows flee!" They came in that lovely, still hour when the morning star fades and the first faint, pale-pink shades of dawn sweep across the eastern sky. There is something soothing, quieting, to the over-wrought nerves and restless hearts in the dewy freshness of the morning when the world awakens from its slumber and "the black bat has flown." What a wondrous surprise awaited these weary-hearted, bewildered followers! They were greeted by angels! They heard them make the announcement, and it was made exclusively to them, "He is not here: for he is risen, as he said." What rest it brought to them! It whispered peace, sweet peace! Their bitter night of weeping now ended in a morning of joy! "Never the exquisite pain, then never the exquisite bliss." Oh, the gladness, the shouts of triumph on that first Easter morn, the morningtime of all the ages! Christ's triumph over Satan! It reaches down the ages and reaches our own hearts at this very hour. We triumph in His resurrection victory! Forever is Satan a defeated foe!

What does the Easter message speak to us in this year of 1952? Is the world not held in the grip of a darkness as deep as that which held Christ's first little group? Have we hoped for peace and are only faced with chaos? Are we not nearly ready to faint as we behold the destruction all over the world, the beautiful world that God so loved that He spared not His own beloved Son, but gave Him to redeem? Does not the earth look like one vast sepulcher, with its many newly made graves, its cities laid waste, and myriads of homes buried and destroyed? We ask, Is not this our Father's world? What are we to expect? "Watchman, what of the night?"

In the infallible Word we resort for an answer, as the Scriptures tell us plainly what shall be in the last days. To the early followers He said, "I am the resurrection, and the life." To those of this generation He says, "Behold, he cometh!" Read Matthew 24, 25, beloved, asking the Holy Spirit to unfold the meaning to you. The signs of His coming fast multiply. His bow of promise spans the eastern sky. The Bridegroom prepares to return for His Bride! Oh, it is glorious to be living in this grand hour of final preparation! It fills one's heart with throbs of joy to know of a surety that, "His coming is certain as the dawn." What have we to do to be ready for that glorious hour? But one thing—"Occupy till I come." Complete the unfinished task. Give the unfailing Word to every creature and nation, evangelize



"... He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

II Cor. 5:15.

to a finish, and we shall not be ashamed when we receive the summons to go out to meet Him. A world-wide revival is even now well on its way. This is an hour of hope, radiant hope to all the lost sheep! The seeds that have been scattered in springtime and watered with tears and heart's blood, are only buried beneath the ashes and are ready to burst forth into new life.

Dear ones, missions have not come to an abrupt ending, praise His wonderful name! "This is earth's greatest missionary hour!" "Go quickly and tell!" Let us shout to earth's

lost multiplied millions, "He lives, He lives!" And as we come in this hour, "at the rising of the sun," this outstanding prophetic hour, we too shall have a revelation of Himself, of the glorified, risen Christ, such as we have never dreamed to be possible.

Away to the fields, beloved sowers of the precious seed, for the dawn is breaking! "Be ye also ready," for, Behold, "I come quickly!" Truly this is our hour. God grant that all of us may be faithful in meeting its challenge! Behold, the sunrise!

Portland, Oreg.

Resurrection Realities

BY EDWIN RAYMOND ANDERSON

"Living in the light of resurrection realities" is the challenge that comes to us as Christians, not only at Eastertime, but always.

It would seem that this poor, stricken world has but one god in these days and for these times, and his name is—Power. The men of this world are increasingly bowing before the altars of Power, as if nothing else existed. One can hardly escape the sense of it. Every news bulletin either directly uses the term or indirectly refers to it. The tragedy, however, lies in the fact that when the men of this world are thinking and dreaming of power, it is in terms of greed, destruction, and self-glorification. But this could hardly be surprising to the Christian with an open Bible and with a marking at II Cor. 4:4, where these things are clearly identified and linked with the "god of this world."

Now it would be well to remind ourselves at this season of that greater demonstration of power—that power which has been gloriously demonstrated in the resurrection of our Lord and Saviour Jesus Christ from the dead, in His triumphant reach over the farthest outreaches of the enemy, and in His triumphant ascension to the right hand of the Father. It is the triumph of the great, "It is finished!" Ah, but **there** is a great power demonstrated to the length and breadth of the universe. It is great because of the Person; Great because of all that is involved; Great because it is the single demonstration of a power utilized wholly for good. The Man of Calvary, who came in grace and in a love that could never be measured, becomes, through the glory of the resurrection, the Man in the Glory, wherein the grace is exalted, and the love is told out in yet deeper measure. We look not to a tomb nor to a lonely Teacher who trod the hillsides and the valleys "with no beauty that we should desire him"; all that is now passed. We look away to a risen and glorified One, the One exalted to the right hand of the Father, the One who has conquered the arch-sting of the devil, the One who has returned for the wonder and the praise of the adoring angels, the One who is now exercising that self-same power for the benefit and blessing of His blood-bought own, the One to whom, and for whom, we look for that yet greater

display of power, when He shall come again for us and when He shall, at last, straighten the tangled webs of this crooked sphere. Yes, beloved, here is power, framed with glory and measured with a magnificence that can only cause us to lay aside our studies and our service and fall upon our knees in adoring praise and worship, proclaiming, "My Lord and my God!"

And, beloved, what else could there be save praise and worship? This is the precious One that we know so well. This is the One who so loved us that He gave Himself

BUT HE IS HERE

I did not walk the shores of Galilee with Him,

But sometimes when I plod a grimy country lane

I wonder if He had to stoop and loose a lace

And shake the pebbles free before He walked again.

I did not see Him write upon the gleaming sand,

But when I'm tempted to accuse some flagrant soul

It seems that I can almost see His fingers move

And then His searching look upon the stone I hold.

I was not there to hear Him say, "Give them to eat,"

Nor yet the words, "Give us this day our daily bread,"

But when I taste the sweet brown roughness of a loaf

I think I almost hear the tender words He said.

I was not there when angels stirred the pool,

And when He mixed the healing clay I was not near.

I could not press my feeble way among the throng—

I was not there—but He is here.

—May Gould Johnson.

for us to the full—in grief, in agony, in suffering, and in death, yea, "even the death of the cross." This is the One who has captured and claimed our hearts. This is the One who is meant to be the crux and core and center of everything for us as we tread the pilgrim pathway, homeward bound. This is the One who claims the fullest measure of our love, as well as our learning; our hearts, as well as our heads. This is the One who desires that the truths of His resurrection shall be far more to us than theology, with that neat arrangement of "facts on file" in mind's back; yea, He desires that our theology shall flame forth into vital, vibrant doxology with those facts "on file" becoming facts "on fire," drawing us the closer to Himself and then sending us forth, revived and renewed, into this stricken sphere with the message of the glorious Gospel of our Saviour and Lord. And for many of the saints, it may well be that the truths of the resurrection will require the deep, "personal resurrection," through the plow of the Holy Spirit. Some, alas, seem nigh "heart-dead" in the very face of such living truth! We all need to be transformed, again, and again, and again, into Thomases who really see with the "eyes of the heart," confessing with the weepings of warm worship, "My Lord and my God."

For this One is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). Thus did Paul word it to a group who lived at the hub-center of an empire that had nigh deified power. And, really, it is quite the up-to-date word, for we live in similar circumstances. And yet the power of the age and of the times is always a pathetic picture, for it settles nothing nor reveals a highway into the treasury of those things which men so desperately seek and long after. But then, here and there, will be found a man or a woman in Christ, really living in the light of resurrection realities, who will always be the confounding of the worldly wise. These have the answer for the agony of the age, the marvelous message for this miserable mess-age!

I send forth a plea for a great number of truly "resurrected" saints for such a day as this; for saints who, under the moving of the Holy Spirit, have resurrected these great truths of the resurrection from doctrine to dynamic, from facts to fuel, so that the living Christ may truly live within and through them—"yet not I, but Christ liveth in me" (Gal. 2:20). For, beloved, when He is really real, then are all other things right and set into proper place.

Waterbury, Conn.

Jesus Christ claimed to be the Son of God, and as the Son of God He claims your soul and your life. If you deny any of these claims, you are rebelling against God Almighty, and such rebellion is bound to incur the wrath of God. Surrender to Him today, "and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—W. B. M.

The Power of the Word of God

BY CHARLES GRIKMAN

A missionary to refugees and displaced persons of Europe, Bro. Grikman can speak out of rich experience concerning the power of the Word of God. He has been closely associated with our Mennonite relief and mission workers in Belgium and recently made a tour among European refugees in Canada and our American Mennonite churches.

The question has been asked as to whether the Word of God can produce by itself conversions and regeneration without any other agency. At our last prayer meeting I raised this question, and four different cases of such conversions were mentioned on the spot. One sister told how her mother-in-law was converted several years ago through the reading of a Bible which a visitor had forgotten at their home. She is the wife of one of our lay-preachers who is in charge of a mission center in Belgium. Other cases were mentioned, namely, of some of the displaced persons who came to Belgium after World War II. As a chaplain to refugees, I know scores of cases in which young men and women from beyond the iron curtain have come to Christ just through the reading of the Word of God.

Here are some outstanding cases which are known to me personally. This is not to minimize the ministry of the preacher or the great influence of tracts, which have accomplished much, but simply to show that there is power in the Word of God itself.

In 1929, while visiting the hospitals of Paris, I met in one of them a Ukrainian brother, Mr. S., who was suffering from tuberculosis. He told me how a little while before, while working at a restaurant in Marseilles and while sweeping the floor, he had found a booklet. It was a copy of the Gospel of John in Russian. Evidently someone from among the customers had got it and thrown it away. He was definitely converted just through the reading of this Gospel. Every time when I visited him, he was very calm and confident in his Lord. He began to write Christian poems, some of which are excellent. A collection of this poetry has been published in book form in the U.S.A. He passed away to be with his Lord during the years of World War II. Indeed, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name," (John 20:31).

In 1930 at Thionville I baptized Brother D. During the church examination he told the story of his conversion, which was rather peculiar. Several years earlier he had been working in a Polish Village as a postman. He noticed that the local Evangelical preacher received from time to time rather heavy parcels from the U.S.A. He was curious to know what was in those parcels and opened one of them. There he found Bibles in his own mother tongue. He took one of them, kept it for himself, repacked the parcel, and delivered it to its destination, not saying anything as to what had been done. He began to read the book and found it very unusual and interesting. The Word of God convicted and brought him to Christ. Later on he went to see the pastor and apologized for what he had done. The latter pardoned him

readily and was very happy to hear as to what had happened. "I was converted through the reading of a stolen Bible," Brother D. concluded his testimony.

We have in fellowship with us a Lithuanian brother who came to Christ just through the reading of the Word of God. He was passing through a period of great trouble in his family and was very near to committing suicide. At that time someone, before moving elsewhere, gave him a pile of books. He looked them through; there were novels, but amongst them his interest was captured by the Bible which he saw for the first time in his life. On the first day he did not go for lunch, but used the dinner hour for reading. His interest grew to such an extent that he read the Bible the whole night through.

The darkness of his soul was changed into light and he came to the saving knowledge of Jesus Christ. He abandoned sin and bad habits. For three years he remained alone, until he found an Evangelical church, which he joined. Several years ago he came as a missionary to Belgium and is working with zeal and success amongst the Lithuanians and Slavs of this country.

At Athens in Greece I met a sister, Mrs. L., who is a faithful believer. She conducts a Bible class and is otherwise witnessing for the Lord. The pastor of the local Greek Evangelical Church, speaking of her, said: "She is not a planet, she is a star." She told me how several years earlier she had come to Christ just through the reading of the Word of God. A believing lady advised her to read a chapter a day. This she did and her life was completely changed. She gave up worldly amusements and became firmly grounded in Christ.

Indeed, the Grand Old Book breathes a peculiar vitality. The only explanation of these remarkable cases is that through the pages of the written Word, we have revealed to us the Living Word, whom to know is life eternal.

33 rue Vandebussche, Brussels, 3, Belgium.

CAST YOUR CARE ON HIM

Would that the saints of God knew the power that results from casting all care on God! When this spring of comfort is realized all that our souls need is found, and we fear no evil. Fear of calamity always brings with it torment, and the design that God has in all trial is to drive us to Himself as a refuge, and we then prove that He is "a very present help," and though the waters still roar and the tempest blows, we find a river that flows from underneath the throne of God, a river which makes glad God's city, and rejoices the hearts of all who take refuge in Him.—A. N. Groves.

The High Cost of Low Living

Some young people think the cost of good living is too high, and that it is hardly worth the effort. They think they must give up too much to live a high, moral life, that they cannot enjoy life to the full, but must be cramped and fenced in. They want to have good times, enjoy worldly pleasures, have a fling while they are young. They want to see life, but the side of life they want to see is only the sordid, unsatisfying kind that leaves a bad taste.

A few Bible characters found out that the low life does not pay. Samson tried the low life by not controlling his passions. His great strength was used at times for good, but at other times only for self. He revealed the secret of his strength to Delilah, the Philistines took him after his strength had left him, and bored out his eyes. He died as he pulled down a building and killed many Philistines.

Solomon found that the low life does not pay. His wisdom did not keep him from marrying many women and going into idolatry. His going astray was a cause of the division of the nation, and compelled him to say, "Vanity of vanity, all is vanity and vexation of spirit." He tried every form of pleasure and found no satisfaction.

The prodigal son wanted to have a good time, went into "a far country, and there wasted his substance with riotous living." All he got out of it was a chance to feed pigs. But he returned to his father.

Judas also found out that the low life does not pay. He was the treasurer of the apostles, took some of the money for his own use, and betrayed his Master for thirty pieces of silver. He became a suicide and "went to his own place."

The world today is using every allurement to cause young people to live the low life. They are telling young people that just once does not matter, that a little sin does not mean much, that gambling on a small scale is not harmful, that one cannot "belong" unless he smokes or drinks cocktails, that "necking" is common and expected. But young people should not let themselves be fooled by such false reasoning. Beginning the cigarette and alcohol habit makes slaves and costs a lot of money that if used otherwise would bring better satisfaction. The gambler may win at the first, but is sure to lose out in the end, spending more than he gets. Necking parties are apt to lead into lustful practices and forced marriages. You cannot live a low life without paying the cost thereof. Low living costs high in the loss of self-respect, in the loss of the better type of friends, in the loss of one's soul. Some of these latter costs are larger and much more important than the actual dollar sign. It is much better to live a high moral, Christian life and save one's soul for eternity.—Sel.

"God gives every bird its food but He does not throw it into the nest."

OUR HOME CIRCLE

The Value of Time

BY RUBY P. ZOOK

"Time is lent us by God, and He expects us to use it in His service."

"What is time! The shadow on the dial, the striking of the clock, the running of the sand, day and night, summer and winter, months, years, centuries—these are but the arbitrary and outward signs, the measure of time, not time itself. Time is the life of the soul" (Longfellow).

Perhaps the greatest gift any one of us has ever received is an expected lifetime span of sixty or seventy years. It has been said that most of us waste more than one-fourth of these years. Fifteen or twenty years gone, and nothing accomplished! Shame on us!

It is often fascinating to try to solve riddles, and many there are which are yet unsolved. But this one thing we know is certain; we cannot turn back the hands of time. Time gone is gone forever. "Time was, is past, thou canst not it recall; time is, thou hast, employ the portion small; time future, is not, and may never be; time present, is the only time for thee."

Time is lent us by God and He expects us to use it in His service. No one can be faithless as a Christian steward if he considers that time is precious, short, passing, uncertain, and something for which he must be accountable. There is so much to be done. A person must know how to utilize his time to bring about the most good.

Yet one may hear the words, "I just don't know how to pass my time!" Pity that man or woman! Then there is the other extreme, as many say, "I just don't have the time!" True, there are many, many things that creep into our lives to rob us of time. One of the Ten Commandments tells us, "Thou shalt not steal." And, yet, how guilty one can be of stealing someone's time! When a person sings praises to God the joy of living flows from his soul. He can be very close to God. This is not a waste of time. But let that same person sit for hours listening to popular song hits and "hill-billy" tunes on the radio, and he is philandering his precious time.

Have you heard of anyone who is too busy to go to church? Or, if such people go to Sunday school or church they have just not had the time to study the Sunday school lesson? If anyone is too busy to go to church or too busy to study his or her Sunday school lesson, then that person is busier than God wants him to be. Goethe said that "we always have time enough, if we will but use it aright."

"Spend your time in nothing which you know must be repented of; in nothing on which you might not pray for the blessing of God; in nothing which you could not review with a quiet conscience on your dying bed; in nothing which you might not safely and properly be found doing if death should surprise you in the act." But, yet so few of us have time enough to pray. There is many a man or woman today who will tell you they have no time to pray. They will tell you their business, their farming, their housework—or what have you?—is so pressing that they cannot call the family around them and ask God to bless them. They have no time to ask God to keep them from the temptations of the present life—the temptations of every day. "Oh, business is so pressing!" An old Methodist minister once said, "If you have so much business to attend to that you have no time pray, depend upon it that you have more business upon hand than God ever intended you should have."

Take a look at Daniel. He had all or nearly the whole of the king's business to attend to. He was the prime minister. He was the secretary of state. He was the secretary of the treasury—and more. All these in one. He had to attend to all his own work and also attended to the work of many others as well. And yet **he found time to pray.** It wasn't just now and then, nor once a day, or not just when he "happened" to have a few moments to spare, but he prayed systematically and in order—"three times a day."

Idle gossip is a great time-waster, and Christian stewards are far too often guilty

PRAYER ON OLIVET

**The golden daybeams slowly sank away,
And Jesus went to Olivet to pray:
No son of earth might have admission
there**

To hear the sacred music of that prayer.

**For while the city and the village slept
The lonely Man of Sorrows prayed and
wept:**

**Nor was it for His loved ones yet to see
The gathering shadows of Gethsemane.**

**But till the shadows shall have fled away,
And night is melted in eternal day,
O blessed Saviour, do not Thou forget
Thy prayers for me that rose from Olivet.**

—William Wileman.

of this sin. Some months ago in a Mennonite community an incident occurred which resulted in much neighborhood gossip. It was to be regretted that many Christians were as guilty as anyone of passing on many idle tales which helped no one to more noble Christian living but did much to destroy the reputation of more than one individual. How grieved God must be that His children are too often satisfied to spend their time in this way!

There is a story that a friend of Thomas A. Edison once told him that some other scientist had claimed the credit for the discovery of the incandescent light. It is reported that Edison turned to his friend and said, "There once was a drawing-room scientist who claimed that the moon is made of green cheese. He spent the rest of his life trying to prove it." That is all the time Edison would give to gossip; he knew too well the value of time. The world has given Edison credit for his inventions, and the generations of man will go on forever reaping the rewards of Edison's well-spent time.

If you have not read the column headed, "Getting Things Done," printed on page 36 of the February issue of Christian Monitor, turn to it and read it carefully. Then read it again and again until your work habits are much improved. How often we find ourselves saying or thinking, "Oh, if I could just get as much done as she does!" Or, "He surely gets things done. I wish I could." Yet, these other folks have only twenty-four hours in each day, the same as you and I. They have learned the secret of finding the time to do the things they want to do. How well I recall the high school principal telling the group of students again and again that they have time to do the things they "really want to do"! This was difficult for young minds to comprehend. As the years pass, the truth of this statement holds more "fact than fiction."

On the last night of a transatlantic crossing some big business men were trying to get a noted scientist to join them in a friendly game of cards. "No," said the scientist, "I never play cards. It is a waste of time." One of the men argued, "There is nothing else to do here on the ship, and after you get into the game it can be really quite interesting."

Now, the scientist did not want to talk about himself and his accomplishments, but he had to give these men some excuse, so he did the best thing in this emergency. He told them the truth. "In Africa," he said, "there is a small venomous snake, whose bite is more deadly than any other. So far, man has not been able to find an antidote to counteract the venom of this snake. While you men have been enjoying yourselves at cards on this trip I have been studying some old Egyptian manuscripts. These manuscripts make mention of an extract that can be secured from the sap of a well-known tree in Africa. They also indicate that this extract may be the natural antidote for the venom of this snake. Now if my deductions prove to be true, I will have added considerably to the science of toxicology, and I assure you that I have enjoyed this discovery more than you did your cards."

Of course, the scientist could have gone on to tell these men that cardplaying leads to gambling, and that gambling leads to other sins, sometimes to murder, but the scientist was satisfied to prove to these men that wasted time was the toll of cardplaying.

"Hours have wings and fly up to the author of time and carry news of our usage. All our prayers cannot entreat one of them either to return or to slacken its pace. The mis-

spents of every minute are a new record against us in heaven. Surely if we thought thus we would dismiss them with better reports, and not suffer them to fly away empty, or laden with dangerous intelligence. How happy is it when they carry up not only the message but the fruits of good, and stay with the Ancient of Days to speak for us before His glorious throne" (Milton)!

La Tour, Mo.

call to Mother and ask, "Mamma, which socks am I to wear today?" Baby's underwear, dress, even coat and bonnet, are all in a handy place. Johnson's powder is there, too, so Mother isn't hurrying every member of the family hither and thither hunting for it on Sunday morning. Even the children's offering could be knotted in the corner of a clean handkerchief. I do not believe it hurts to pamper the man of the house and have his garments laid out for him, too. Why should we not pamper the one who works so hard to give his family the best? Try it and see if the effort has not been worth while. You know how men have a knack of rooting and rummaging through everything anyway and have a hard time finding what they are after. I guess we women would act the same trying to find certain tools in the tool house.

Drumore, Pa.

Everyday Chronicles

By CORA M. STUTZMAN

The challenge comes to us all to live the Christ life "in the small things of this life, in the daily round of duty, in the midst of toil and strife."

Monday

I could scarcely believe my ears, but of course they were not deceiving me when I heard that "bowwow."

The next thing I knew Father had taken a little white puppy from the truck and turned him loose in the back yard. In a matter of seconds we had some real excitement. Sonny and the baby laughed, cried, and became almost hysterical by turns. The little dog accompanied the fracas with barks, tail-wagging, and wildly running hither and yon.

I was not too enthusiastic about the puppy. I hated to think of kissing cheeks a dog had licked. I was fearful of fleas and rabies. I thought of all the bones and rubbish that would litter the yard, and I had visions of torn flower beds. Indeed, I viewed that little white ball of energy with a pessimistic eye. But after a few days I lost my hostile attitude, for is there a dearer picture than a little rosy-faced fellow and his dog running wildly over the yard, the hills, and the fields together? I wonder what he thinks and talks about as betimes they rest together in the warm sunshine. I do not know what the little boy is saying as he strokes the puppy's head, but I do know that both are happy and contented. And I am happy too!

Wednesday

It was lately that I heard the distressing news that Mrs. Hershey is going blind and there is nothing to be done for her. It causes me to do some serious thinking about eyes. How terrible for a black curtain to silently, relentlessly, and surely cut from the vision all the beauty one could enjoy! How cruel not to be able to read that which brings enjoyment to the mind, heart, and soul! How bitter not to see the tenderness and kindness in the faces of loved ones!

"Father and Creator of all that is fair and beautiful, help me to realize what a blessing are two good eyes. (Even if they are brown.) Each day and season Thou givest me beauty to behold in the green of the grass, the blue of the sky, the whiteness of the snow, the color of the autumn leaf, the brightness of the dawn, the aqua of the mountain ranges,

the rose of the sunset, and the twinkling of the starry host. Thou too givest me sight to behold the sweet smiles of childhood, and because of sight I may read the printed pages of the saints and seers. Accept my grateful thanks for such a gift; give special blessing to those who must live in a land of darkness."

Friday

I enjoy sewing circle evening. It makes me feel better all week for having attended the circle on Monday night. As we crochet, sew on buttons, turn up hems—or what have you—it is interesting to learn to know each other better. I did not dream Mae could play an accordion until she was asked to do so after circle one night. I found out, too, that Hilda has sparkling wit and is a hostess beyond compare. Erma likes to entertain us, and can do it too, for she is full of clean fun and mischief. Of course, this is not all I enjoy about sewing circle. It is a blessing in itself to be doing something worth while as we visit and exchange ideas and views. It's too bad so much fun is poked at women's meetings of this kind, for they are often labeled as "gossip-fests." (It may be there is a reason for such a label.) We ought to take as good care of our tongues as we do our stitches at sewing circle.

Sunday Afternoon

Everything went so smoothly this morning while getting ready for church. Anything to avoid that feeling of panting my way to the church pew and falling therein in a confused muddle, not quite knowing if I am coming or going. Such a state surely kills the spirit of worship.

It is hard to get up on Sunday morning as early or even earlier than during week days. But why is it hard for me to give God my best efforts on His day? It helps, too, to have everything in complete readiness on Saturday evening. I do not see anything amiss in setting the breakfast table the evening before. And the family think it a good treat to have their clothing all laid out for them to don on Sunday morning. When Brother dresses he does not need to

EASTER TAKES THE STING OUT OF DEATH

Too many Christians suffer from the fear of death, though we are sure they do not fear as others do. But the flesh is weak and we shrink from death. The cure for this is to be found in a fuller confidence in our heavenly Father and in the assurance of immortality.

The late Ian Maclaren told of a dear old Scotch lady who wanted badly to go to the City of Edinburgh. But for a year she could not be persuaded to take the railway journey, because of her great dread of the tunnel through which she would have to pass. One day, however, circumstances arose which compelled her to take the train for Edinburgh. But before the dreaded tunnel was actually reached the old lady, worn out with excitement, dropped peacefully off to sleep, and when she woke the tunnel had been passed.

The resurrection hope allays the fears of God's people when they enter the valley of the shadow of death.—H., in Full Gospel and Rescue Journal.

AN UNFAILING SUPPLY

"Uncle John, how is it that you are never sour and cross like other people?" asked his niece one morning, when he came in from the round of merriment in which even the strutting gobbler, and the high-stepping peacock had taken part as they looked with distrust at the grayheaded boy romping with his niece's children on the lawn.

"How is it that you never have sour cream for your cereal at breakfast?" asked Uncle John in reply.

"That's another question—you don't suppose I would serve sour cream when the milk house is full of sweet cream?"

"Well, my dear," said Uncle John, "to be more plain, when I get up in the morning, I just fill up my heart with sweet things out of God's Word. When I go to my room at night, if any sour things have dropped into my heart through the day, I just pour them all out at Jesus' feet and start fresh the next day as if nothing had happened."—Unknown.

MISSIONS

Eastward to the Sun

X. Hail, India!

BY SANFORD C. YODER

You will enjoy this glimpse of India from the viewpoint of a sympathetic Westerner who visited this great country for the first time.

It was near sundown on October 25, 1949, when our ship sailed into the harbor of Bombay. Before us stood one of the large cities of the world. Malabar Hill to our left raised its lovely, tree-crowned head high above its surroundings. Modern apartment houses lined the drive along the shore, and the large commercial buildings to our right cast their evening shadows into the sea. The docks were crowded, they said, which meant that we were destined to swelter another night in our little cabin on shipboard. The cooks seem to have been in a good mood. They outdid themselves to give us a good last dinner. Everything was tasty and well prepared. Their supply of olive oil must have been low, for the food came untainted with the taste or smell of it. By noon the next day the ship was maneuvered safely through the network of canals and the labyrinth of docks to the proper pier. From my position along the rail I recognized the welcome form of George Beare, one of the missionaries who had come to meet me.

At last we stood on the soil of India—the land I had been in touch with for years through my connections with missions and missionaries. In fancy, all kinds of imagery had been built up regarding the country—its people, its wealth, its poverty, and its life. Now I was to realize my dreams for the first time and actually see for myself what it was like. First in order was the ordeal of going through customs. My own belongings, which were few, passed without difficulty. But I had brought with me several rolls of kodachrome film for a friend and a pair of glasses for another, and that's where our trouble started. On board ship I was advised to declare each article. This, as a matter of course, was the ethical thing to do. I was assured—almost—that the customs' officials would admit these little parcels without duty. India, however, needs money, and here was the opportunity to acquire a few extra "kopecks" to replenish its waning stockpile of cash. We devoted the greater part of two and a half days going from office to office, waiting in lobbies, talking to officials, and signing documents in order to secure the permits to enter these few small items which one could have carried in one's pocket without their being noticed. When we at last

emerged from the customhouse we had not only our diminutive parcels, but also a sheaf of papers including an importer's permit, and besides we had had conferences with important men before whom we tried to appear with proper decorum—humble and grateful for every favor. The government had some fifty additional rupees to put into its vaults.

Then began our trip around the city. We had rooms at Raj Mahal, where the Brethren Church maintains a pension. Here travelers, especially missionaries, can find comfortable and pleasant sleeping quarters, and get wholesome, well-prepared food served in family style. At the time of our stay in the city this place was in charge of Mr. and Mrs. Minnich, from the state of Indiana and from Tuscarawas County, Ohio, respectively. Not only were they good hosts, but they were lovely people who at once made us feel that we had a home to come to.

This establishment stands as a witness of what the wise man had in mind when he said that bread cast upon the waters will return "after many days." Years ago when the Church of the Brethren established its work in India—so the story goes—a poor Mohammedan approached the mission for a loan to set up a small business for himself. With no security except this stranger's word, the loan was made. Time passed by and this little

transaction became dim in the lender's mind or perhaps was forgotten. Years afterward, a line of fine new modern apartments rose along one of the best streets of Bombay and stretched out to the shoreline of the harbor. By this time the mission was contemplating the opening of a rooming house where incoming and outgoing workers of all denominations could find comfortable quarters and good board during their stay in the city, and where others who would come and go could find a congenial home during their sojourn. The owner of the "Raj Mahal" apartments was approached with the possibility of renting one floor of the building for such a purpose. Then he recalled the kindness and confidence of the mission folks in the days of his need, and informed them that he had long hoped to be able to do something for the people who had befriended him and started him on his road to wealth and success. The entire third floor was leased for a sum so small that it amounts to a fraction only of what he might realize from it. Missionaries, travelers, and all others who have enjoyed this little "haven of rest and comfort" in the great city of Bombay, will always be grateful to this Mohammedan and also to those who touched his heart by their kindness and help in the day when he was in need.

I was now in India. The ordeal of customhouse problems was over and we were established in comfortable quarters for the duration of our stay in the city. With these matters settled, one's mind was free to take stock of his surroundings. During my twenty-seven years in the offices of secretary and president of the Mission Board, I had been in close touch with India and its problems as they affected the missionaries. I felt somewhat informed on its conditions and the ways of life of its people. When, however, I saw its cities, and countryside, its jungles and villages, and its colorful throngs on the streets and highways and in the bazaars, I realized how little I really had grasped of what the country and its people were like. On every side I saw new and interesting things and could not say that everything looked like I thought it would.

Brother Beare was a good guide. He knew the ways of the city, country, and jungle. Our first tour of observation was planned to take us several hundred miles up the coast to Ankleswar, where the Brethren Church has its mission headquarters. While waiting for transportation we spent the time going from place to place in the city. Our first trip took us to Malabar Hill, a beautiful residential district where the British officials lived when India was theirs, and where alien businessmen resided when they were the masters of its trade and commerce. Here in this land that knows no winter, except in the highlands of the north, one sees what can be done in the way of landscaping. Shrubbery and flowers laid out in beautiful patterns cover the parks and lawns and line the sidewalks and streets.

Here a person needs to be prepared for new and strange things, for this is the Orient with a culture that was hoary with age before ours began. Among the things that are un-



Missionary Elizabeth Erb and Indian Nurses Take Good Care of Infants

usual to us is the way in which the dead are disposed of. Christians bury underground as they do in the western lands, but in the Orient, proper burial does not necessarily mean a lot in the cemetery and an appropriate service in the church and at the graveside. The Parsees leave the bodies to be consumed by the birds of the air. While coming up to Malabar Hill on a loaded bus we noticed a swarm of vultures gliding high above the trees and buildings. I was informed that over in their direction is "The Tower of Silence" where the dead are disposed of. No sooner is a body placed on the elevated platform, than these carrion eaters are on hand and within some fifteen to twenty minutes there is nothing left of the remains but the bare bones. At Calcutta we saw Hindus bring body after body into the crematory along the street where they were laid on piles of wood and burned. Sometimes one sees a few lonely, mournful people sitting by a burning pyre along some stream, while the smoke of their departed ascends skyward. Strange customs, we think!

I have always heard of the beggars of India. I was prepared to see all kinds of demonstrations, but I found them much the same as those of other lands. Some of them beg because it is the only way by which they can get food to eat. Others do it because they would rather do what a beggar has to do, and be what a beggar has to be, and get what a beggar gets, than to be what he has to be in order to hold a respectable job. Many of them, people say, have acquired wealth by means of their profession and have sizable bank accounts and real estate holdings. No doubt, most of them have not fared so well and probably find it difficult to live on what they receive. There are all kinds of hopeless, helpless, pitiful creatures—impoverished, deformed, crippled, blind, and diseased—that look to charitable hands for the things to live by, and they find their means meager enough.

The Indian people are deeply religious and have profound respect for things that are considered holy. In this category are cows and monkeys, neither of which give evidence of innate moral sense in their conduct or attitude, but become a tremendous burden upon the land that is always short of food. The sacred cows are worthless as to marketable values. They dare not be slaughtered and used for food; hence they roam over the land and consume the grass on the wide open spaces or wander through the streets of the cities, often interfering with the traffic, poking their noses into shops, and making off with such food as they can secure. These, together with other animals and pests which are tolerated for religious reasons, consume millions of tons of food that might otherwise be available for human consumption. The monkeys, of whom it is estimated there are not less than twenty-five million in the cultivated areas, consume one million tons of grain and destroy more than two million tons of foodstuffs annually. To see these long-tailed fellows perform in the treetops or go scampering across the housetops and play almost humanlike may be amusing, but when a person sees them hopping across the rice

fields in droves, or pulling down the fruit off the trees, the humor of the situation changes, especially when hungry women and children have too little, or perhaps nothing, to eat.

However, the Indian people have reasons for dealing kindly with the monkey tribe. It figures largely in the story of their past. It reaches far back to where history is dim and perhaps more fanciful than real, and more traditional than factual. Long ago, so the story goes, when men by mystical manipulations traveled through the air in chariots propelled by the paws and claws of animals, (the forerunner of the airplane perhaps!) the beautiful Sita, queen wife of Ram, king of Ayodha, was kidnaped from their forest retreat by the cruel ruler of the Island Kingdom of Ravanna. The narrator says that she dropped pearls along the way and threw her choicest strand into a cluster of monkeys sitting on a hilltop. By these means she was

together. They may even serve refreshments while the bargaining is in progress. Porters, waiters, clerks, servants, or whatever they are called, bring the articles for inspection and examination. When the purchase is made, the goods are deposited at a convenient place where porters pick them up and deliver them according to orders of the purchaser. If they are to go by train, they will be taken to the waiting room of the station where the buyer will hire a coolie to guard them until train time, when porters pick them up and place them in the proper compartment. It is amazing what loads these people carry on their heads and for what a pittance they perform their tasks.

When North Americans speak about sleeping cars, the well-appointed Pullmans, with carpeted floors, inner-spring mattresses, immaculate sheets, and neatly uniformed porters who come at the beck and call of the passengers, naturally come to mind. When



Dr. Jonathan Yoder and Spectators After a Successful Tiger Hunt

traced to the stronghold of her captor and rescued by an army of their tribe. No wonder they are granted all kinds of privileges! In the light of their various deeds of the past it may be well that their numbers should increase. India's future is ominous and foreboding enough to justify the mustering of all its resources for its security and defence. It may need their services again, and the performance and behavior of these anthropoids is in many ways as practical and helpful as the present day "monkeyshines" that pass for statescraft and statesmanship in circles you and I know.

India is a land of tradition and practices that are deeply rooted in the past. To a person from the Western lands many of these are new, but they carry with them something that is charming. I have never been enthused about snake charmers and other magicians and voodoo people, but they add something to the color of the country.

Somehow there is something beautiful about the way the people of India do their shopping. I do not have reference now to the haggling over prices that usually takes place when a North American tries to make purchases, but to the leisurely manner in which it is done. In the large markets the merchant and customer will likely sit down

my traveling companion spoke about "taking a sleeper" from Bombay to Raipur this is what I thought of, or rather I thought of nothing else. My surprise was complete when we entered our special compartment to find nothing but a board covered with leather which served the purpose of a seat for two in daytime, and a bed at night. What padding or cushioning there was, if any, was so meager that it was not noticeable. Above was a similar board fixed on hinges to fold up against the wall in daytime if not needed for baggage, and utilized at night for the upper berth. Here, too, the passengers furnished the bedding. After having traveled twelve to fourteen hours without anything to eat one naturally wonders where the meal is going to come from. Bro. Beare had thoughtfully purchased a basket of oranges, tangerines, and bananas which served to satisfy our hunger, quench our thirst, and pass the time. But still the wonder grew as to where coffee, eggs, and toast, which my stomach craved, might be secured. There were no signs of a diner, and newsboys that sold sandwiches and coffee en route. When the train came to a stop in front of a station, a porter arrayed in dining room linen came along and took our order—just what was wanted—coffee, toast, and eggs. Then the

gong sounded, the conductor's whistle blew and the train was off on its next lap of the journey. After a half hour or more—perhaps an hour—it came to a stop at another station and an exact replica of the porter who had taken our order appeared with the food which was most graciously served in our compartment. But long before we had finished it, the train moved on again leaving us with our half-eaten meal and trays in our laps. At the next stop a porter similarly arrayed relieved us of what was left—the trays, cups, and dishes. How different this is from our elaborate dining car service, and yet what could be more acceptable than to have one's meal served in the privacy of his own compartment, even though it isn't lined with carpet, drapings, and decorated with paintings, all of which add considerably to the cost but do not satisfy the hunger!

What a surprise I had when I awoke the first morning and saw India as it was away from the large cities! I had heard and read about its jungles and always interpreted the word in accordance with impressions I received from my study of geography in my early grade-school days. I thought of them as places where the trees dripped with moisture, where alligators and crocodiles wallowed in the dark marshy damps; where monkeys chattered in the treetops or swung from the branches by their long tails, and where huge snakes hung down from the limbs above. Here in India the jungles are beautiful forests, rich with the color of flowering trees, often fragrant, and filled with highly plumaged birds, among which is the peacock. Ever since the days of Solomon these huge birds—those which his foragers didn't get—strutted through these lovely wilds, displaying proudly their highly colored tail feathers just as they do now. Then there are winding roads with here and there a Hindu shrine, and crooked paths that lead to villages hidden deep within the shadows. I still wonder why it is or how it happened that these woods, so lovely, should be called by a name with such ugly connotations.

India, a land one third the size of the United States, has almost twice its population, including that of its island possessions. In other words, if all the population of continental United States, plus all the people of its island possessions, plus all the people who live in Canada, would be moved into the United States territory east of the Mississippi River and then multiplied by two the density of population per square mile would be about what it is in India. And yet one sees large areas of land unoccupied except by herds of cattle which have no market value and which roam over these arid expanses, underlaid with rock, and nibble the scant grasses that grow out of its shallow soil.

Then again we passed the arable tracts, dotted with villages and filled with people. In places such as these is where India's masses live. Their houses are crowded closely together. There are no lawns or wide streets, no boulevards, nor avenues lined with trees. Land in India that produces food is precious. The buildings are of such design and constructed of such materials as the people know how to use and can afford.

Most of the village houses are constructed of mud, and painted with a thin mixture of colored earth and water. Vines grow by the side of their dwellings and climb up over the roof where their fruit is often found. The Bible speaks of grass growing on the housetop and predicts that it is not able to draw much life out of the dust that accumulated there. But here—these village vines have their roots deep in the earth, from which the squash and pumpkins on the roofs of the houses draw their sustenance.

When I came to India it was harvest time. The rice fields were white and looked as though the yield would be good, although the wise farmers said it would be about a "twelve anna" crop. (Twelve annas are three quarters of a rupee.) Wielding the scythe is evidently a woman's task in India as it was in Bible times when Ruth, the childless young Moabitess widow, went forth to glean after the reapers in the fields of Boaz. Women come to the threshing floor bearing the sheaves on their heads. Here the oxen tread out the grain and when the evening breezes blow it is winnowed as their fathers

EASTER MORN

**O Grave, where is thy victory?
O Death, where is thy sting?
Hark! On this blessed Easter morn
The joyous church bells ring!**

**And in the Christian churches
Three hundred million sing
That Christ, the Lord, is risen,
And hail him as their King!**

**Oh, blessed proof that Christ is God
And conquers everything,
That even death must yield to Him
As winter yields to spring!**

**Around the world, from shore to shore,
The Christians sing for evermore!**

—Chester Lee Thompson.

did millenniums ago. In the midst of the rice fields I saw the little improvised shelters covered with leaves or straw where the proprietor stays at night keeping watch over his precious crop or piles of grain, as did Boaz the night of Ruth's betrothal when she lay at his feet.

Manners and customs and the ways of life in India belong to a culture that is old—very old. So much do they differ from the ways of the Western nations that many Occidentals think of the Orientals as being uncultured, and as belonging to a primitive civilization. Nothing could be further from the truth. The Indian people are highly civilized and cultured. It is true that their way of living, many of their customs and manners, are the result of the conditions under which they live and are widely different from our ways. If people who are accustomed to different folkways can lay aside their prejudices and cease to measure other people's values by the things they themselves have, they

will find much that is beautiful in the simple life of the Easterners. I know their houses look bare without chairs and tables, chests of drawers, divans, and couches, refrigerators, and radios. But who decreed that a people has to sit on chairs in order to be civilized, or to eat their food with knives and forks? Or since when and why is the degree of a person's culture based upon whether he eats his peas from the back of his fork, like the Englishman, or from the other side, like the American, or whether he uses his fingers like the Indian, or chopsticks like the Chinaman? We hear people say they sit on the floor and eat their food without the use of knife or fork or spoon because they are poor. That is, no doubt, true of many but not of all by any means. How happy the wealthy young couple that sailed with us was when they could take off their shoes and go with bare feet! And how they longed for Indian food in their homes where they need not bother with the implements of serving such as the Westerners do!

Being entertained in an Indian home is an art in which the host and hostess express their graciousness fully as well as people of other lands and cultures around the world. Upon arrival at the home, shoes are removed. The guests are seated on a clean sheet or cloth spread along the wall where they sit with feet folded under themselves. Before the meal is served, water, soap, and towel are passed, after which come the brass plates that are polished until they glitter like Hezekiah's gold. All of this is done with the use of equipment which nature has provided—human fingers. When the meal is finished, water, soap, and towel, are again passed. Then everybody is clean except what the uninitiated has accumulated on the bosom of his vest or in his lap. When the guests leave the sheet is taken up and the floor is clean. Of course, there are people in India who are not good housekeepers. This is true of all other lands. Many of their quarters are poor, wretchedly poor, and often not clean. But their ways of living fit beautifully into the environment in which they live. We hear much these days about raising their standards of living. It should be raised. It is much too low. But just what do we have in mind when we say that? If by that we mean improving their living conditions and providing facilities that have to do with health and sanitation and cleanliness, then we should all be for it. If we mean providing ways and means whereby more food and clothing can be made available, or housing that contributes to the improvement of the physical, moral, and social well-being, then everyone should certainly be deeply interested and work to the limit of his ability to make these ends possible. If, however, it means imposing upon them an extremely expensive way of life with all its gadgets and contrivances that threaten to become burdensome even to people of other lands, and make that the standard by which we measure each other's social standing, then the effort will be useless. If it means putting trousers on the men instead of dhotis, and dresses on the women instead of saris then we would be doing them less than a favor. Happy are those

people, regardless of where they may live, who can take the simple things they can have and make them beautiful with what there is available and are content therewith. These are the ends toward which we should strive. It would be a sad day for the Oriental when solely for the sake of being like

other people he would sacrifice what is good and practical, useful and beautiful, in his own culture and substitute traditions from other people who strive madly for a multitude of possessions, only to find that they curdle their days and in the end turn into emptiness. India is a lovely land! Goshen, Ind.

Snakes

BY ESTHER VOGT

A missionary in India reminds us of how God's protecting power is manifested in behalf of His people when they are subjected to physical dangers.

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

These past years have brought many experiences to remind us of the truth of this verse and that there is truly enmity between us and the snake and the devil.

Our cook, who lived in a mud house adjoining us, told us that one night when they were ready for bed they realized that there was something dangling down from the ceiling just above the baby's bed. They went closer and found it to be a poisonous viper; they were able to kill it before it hurt any one. We had a peculiar flower blooming east of our house, sweet-scented like a narcissus (I have never been able to find out what its name is). Our landlord told us that this flower attracts snakes, but he seemed to have planted the flowers and desired them kept there. Whether because of this or whatever the reason, there were several poisonous snakes found around there. One time they reported that our pretty white and yellow pussy cat was fighting a snake. Those seeing it said, "Too bad—that is the end of Tommy Twinkle." But cats seem to be more clever than snakes. At the end of the fight the cat was alive and the snake was dead. We were glad to know that the cat was a help against our deadly enemy.

The next experience did not turn out so pleasant; it even tested the faith of some of our members. We were at the breakfast table when Boaz came running all out of breath saying, "Dayal's wife has been bitten by a snake and is becoming unconscious. Can you help us?"

Milton got into the car and went to see if there was anything to be done. He found out that at about 2:00 o'clock while Masihi Dhani was sleeping a krite bit her on the hand. She awakened and grabbed it by the tail with her other hand and pulled it. The snake angered and bit her again. Since their house was next door to Pastor Lakras, they called him and he had some good medicine given by a German Lutheran missionary. So he tied off the circulation in her hand and used this medicine. She seemed to be getting along all right, but toward morning they opened the tourniquet and immediately she turned worse. They then sent to us and carried her to the Indian doctor, where Milton found her unconscious and dying.

There were friends of the family standing around begging them to call for "Ojhas," who are magicians supposed to have power to bring back from the dead those killed by snakebites. This was a real test of their faith, as it is a very common belief that these magicians actually have this power. Masihi Dhani was buried that afternoon in a driving rain that soaked all of us at the funeral. We splashed through the mud walking away from the grave, and thinking of the three little motherless children that were bereaved because of "the enmity" between the snake and "the seed of the woman." The husband just sat on the ground in the center of their courtyard dumbfounded with grief. The second child, a daughter, did not get the word until several days later, as she was away visiting her grandmother. This terrible experience was a solemn and heart-searching time for us all. The next week was a Christian Worker's Conference at Latehar, and everyone's mind was more receptive because of this experience. In fact, some were in actual fear as they had heard that Latehar is a very famous place for snakes, and they feared to sleep on their mats on the floor.

About three or four days after Masihi Dhani was buried Milton and I were helping the Beachys to clean up their house on their returning from Landour, and all at once I heard a commotion and the men said, "Well, that krite is dead." They had moved John's desk and this krite was behind it. We went away wondering if the mate might yet appear. Also on the day previous to this, while Milton and I were cleaning up alone in preparation for the Beachys' coming, I had found a snakeskin on a cupboard shelf. So we felt to thank God for His protection from these enemies of ours. We would have been helpless before them if God had not protected us.

Ohma, our unmarried evangelist, got awake one morning and lifted up his clothes and found underneath a poisonous snake. It was dead and had a bloody head. No one was ever able to know what happened. He was not conscious of what had happened except that he believed that God had saved him while he was asleep. The following Sunday morning Ohma brought a special gift as a thank offering to God and prayed a special prayer of praise to God. We all want to praise Him that He has bruised the serpent's head and God does protect us and help us in time of need.

During this raining season I was getting ready to go to bed at the new Chandwa bungalow. Milton and Myra were already in their beds. I picked up the light to carry it to its place and put it out. As I stepped into the living room out of the bathroom I noticed something lying right in my path. "What is that?" I thought, and drew back. It was a snake, and I had nothing to kill it with! I knew that Milton was still awake, and so I called, "Milton, a snake, a snake!" I kept my eye on the snake so it would not sneak away until he came and killed it. With one hard whack the krite was dead, and we went to bed again reminded of God's wonderful protection over us when we were helpless before our deadly enemy.

Recently we were visiting at Dhamtari. We were sleeping on the veranda at Dr. Yoder's. It was just getting light when I sat up in bed, pushed aside my mosquito net, and looked down, to step into my slippers, when right beside my sandal was something lying. "A snake, a snake!" This time I did feel a flood of hate go through me for this terrible creature, and was I ever thankful when Milton came out the door and pulled off his shoe and finished him off!

How glorious and wonderful it will be when this enemy will be no more! He was "cursed above all cattle, and above every beast of the field," and all the days of his life he must eat dust.

We thank God that Jesus, our Redeemer, bruised his head, and that there will be a final destruction of the devil and his workmen, and that by death Christ destroyed "him that had the power of death" (Heb. 2:14).

Matthew Henry says, "By Christ's death He gave a fatal and incurable blow to the devil's kingdom, a wound to the head of this beast that can never be healed. . . . The devil's overthrow will be the complete and everlasting joy and glory of the chosen remnant."

Chandwa, Palamau District, Bihar, India

NOT RESPONSIBLE FOR BOTH ENDS OF THE LINE

"That's one of those little places away up Northwest, isn't it?" The question was asked by a man sitting beside the stove in a little telegraph office. He had been reading a newspaper, but dropped it as soon as the person who handed in the message departed. The operator gave him an affirmative answer to his question.

"Well, the papers say that they have been having a terrible snowstorm up there lately, and the roads are all blocked. Probably after you've sent it, the message will never reach the man it's intended for."

Looking up impatiently, the operator replied, "I'm not running both ends of the line. I'm only responsible for this one. Probably there's some one at the other end who understands his business without my trying to carry his worries for him." Worries come when we try to take care of "both ends of the line." We forget that God has promised to care for us, and begin to worry. But God always takes care of His "end of the line," and we can trust Him fully.—New Century Leader.

BIBLE STUDY

Christian Ordinances XI. Communion—Continued

BY THE BIBLE STUDY EDITOR

The Ordinance Introduced into the Christian Church

The Church did not come into existence in its spiritual life and organization until the Day of Pentecost. The day was such, since it was celebrated with a feast, that made it truly a symbol of the first fruits of God's great harvest of the souls of men. It was the time of year when the first fruits of harvest were offered; a symbol of the time of offering the fruits of God of which Jesus Christ was truly the first fruit. He was the wave offering, the first gathered sheaf presented during the feast of unleavened bread. Lev. 23:9-14. On the Day of Pentecost, the fiftieth day after the sabbath following the wave offering, two leavened loaves of fine flour were to be presented. These were waved with the flesh of the two lambs of the peace offering, and were to be accepted and eaten by the priests. Lev. 23:15-20. "The priest shall wave them with the bread of the firstfruits for a wave offering before the Lord, with the two lambs; they shall be holy to the Lord for the priests" (Lev. 23:20).

The two leavened loaves of the first fruits are applicable to the nature of the fruits of the new dispensation begun at Pentecost by the offering up of the Gentiles with the Jews. Never before was there an equality of Jews and Gentiles. Paul, in writing to the Romans says, "We have the first fruits of the Spirit." The Day of Pentecost was the day of the coming of the Holy Spirit to accept and bless the first fruits in Christ Jesus. Rom. 8:23; James 1:18. This offering up of the fruits of grace began with Pentecost and has continued since that day with all of the spiritual memorials that belong to the Christian testimony. This testimony of Christian symbols began with the use of Christian baptism for those who accepted salvation through Jesus Christ. Acts 2:38. It was followed on the same occasion with the breaking of bread. Acts 2:46.

Observed Only by Believers

There was a distinct separation of the Christians from their former fellowship because of their acceptance of the Gospel and its relation to Jesus Christ in whom they believed for their salvation. Peter's declaration and plea was that they should repent and be baptized in the name of Jesus Christ for the remission of sins and that they should receive the Holy Ghost. Acts 2:38. This they did, and the great company of three

thousand souls became a distinct body among the Jews.

This separation is particularly noted and expressed in the fact that their fellowship was especially established among themselves. They were baptized. "The same day there were added unto them about three thousand souls. The baptism distinguished them from others, and their fellowship with the believers was the token of their new position of faith.

Again, their separation was revealed by their new beliefs, for "they continued steadfastly in the apostles' doctrine and fellowship." This promoted their spiritual interests and established them in their faith in the Messiahship of Jesus Christ. But a specific expression of their new faith was that which they could have received only from the apostles. For there was no such law or custom found in Moses, nor was such existing among the people. "They continued in the breaking of bread" (Twentieth Century Version), "in the breaking of the bread" (Other versions). They continued also in prayers. All of these statements are expressive of a spiritual or devotional exercise. It would be unfair to the text to endeavor to insert here the eating of a common meal. The record says the particular interest was in doctrine, fellowship, and prayer, with the breaking of bread. These were consistent with spiritual relationships. Also in verse 46, the breaking of bread is associated with the devotional spirit of the believers as they worshiped in the Temple. Eating their meat was a separate matter from the breaking of bread.

The Temple continued to be a common place of worship for the Christians, but it was not always a peaceable place for them. It was God's meeting place with His people. It was what Jesus called a "house of prayer." The three thousand Christians made it a place of more zealous and more joyful prayer than it had been. It became also a common place of witness to the Gospel of Christ. There were new motives in their worship and a new devotion to Him who had given them His Son for their redemption from sin. But this spirit of worship only separated them farther from the fellowship of their unbelieving brethren.

But it is evident that their worship could not be completed at the Temple. They could not there give thanks for the bread and

bless the cup which stood for the broken body and shed blood of their Saviour. These memorials of Christ were required to be observed in their homes, and from house to house in order that the three thousand believers would have opportunity to celebrate the Lord's Supper.

What Was Observed

There are two expressions in Acts 2:46: "Breaking bread from house to house," and "did eat their meat with gladness and singleness of heart." There are two participial phrases which describe the disciple: "Continuing daily with one accord in the temple," and, "breaking bread from house to house." Then follows the main sentence, "Did eat their meat with gladness and singleness of heart." The basis and nature of their worship lent zest to their manner of living. Eating their meat with gladness and singleness of heart was not a part of their worship; rather, it was the result of their worship. The disciples went to the Temple for prayer and devotions; they broke the bread as a remembrance of the Lord. They ate their meat as a matter of physical necessity for sustenance.

We certainly have noted the absence of any reference to the cup which the Lord had blessed and which, equally with the bread, they were to use as a memorial of Him. If the bread was broken in remembrance of the broken body of the Lord, the cup would also have been used as a token of the blood which He shed, although it is not especially mentioned. The two elements were essential to a memorial of the Lord's death. The breaking of His body alone would not have effected salvation. Broken bones and suffering flesh could never have redeemed men from their sins. The Scriptural emphasis on the need of shedding blood for redemption, or for the remission of sins, is so constantly brought to the attention of men, that it could not have been overlooked among the early believers. God preserved His Son from broken bones, but did not withhold Him from the shedding of His blood. His wounds were those which shed blood. "It is the blood that maketh an atonement for the soul" (Lev. 17:11). See Heb. 9:22. It was therefore necessary that the cup should be used, even though it was not mentioned in the text. This fact is supported by what Paul described as constituting the memorial used by the Lord and the apostles. "I have received of the Lord" (I Cor. 11:23-25).

It would be unfair to say that, because of certain omissions in the apostolic records, there was no observance of the Lord's Supper by the early church, or that there was an observance of only a part of the ordinance. One may not conclude that because no mention is made of the cup, the members of the congregation partook only of the bread, and

that the apostles only used the cup which was the emblem of the Lord's blood. Such inferences would not be in accord with the instructions given by the Lord, and would be contrary to the statement made by Paul.

Records in Other Congregations

There were large numbers of believers added to the church at various times and in numerous places. After the seven servants of the Lord were chosen to assist the apostles in their labors (Acts 6:7), many believers were added to their number. In Samaria many believed, both men and women. Philip preached the Gospel in that city. Acts 8. The believers were not confirmed by the coming of the Holy Ghost until in the presence of Peter and John.

The Gospel was being spread abroad, in every direction, as the disciples were scattered from Jerusalem. At Lydda there were believers, and at Joppa. Gentile disciples were baptized at Caesarea. At Antioch Jews and Greeks composed a congregation of believers. In this ever-extending and widening field of the Gospel, and the work of grace among nations, baptism is at times mentioned, but the communion is not included in the record of the activities of the churches. But we have no authority to say that it had not been introduced or that it was neglected.

The account of the early church as given by Luke in the Acts is very brief indeed. Much has been omitted, even the baptism of believers is not always mentioned, yet we know that they were baptized according to the instructions of the Lord and the practices of the apostles. There were believers added to the church in Asia and Macedonia. Thessalonica and Berea witnessed to the grace of the Lord. Athens responded to the Gospel of grace and the hope of resurrection. Corinth was the seat of some of the greatest activities of the Church. After Paul had left Corinth the fact that the communion was being practiced by them was mentioned. Paul wrote to them regarding the error in their practice of this ordinance.

It would seem, then, that in the organization of all the churches, the ordinances were introduced and practiced as they had been given by the Lord. The unusual experiences of men and of churches were the subjects of Luke's account of the spread of the Gospel. The historian's records verified facts, without recounting the things that are usual and commonplace. The biographer writes of the incidents of the life of his subject without telling how many meals were eaten and where. He notes the unusual things in the life of his subject, which reveal personality, character, and ability, and also his faults, for they are facts in life. For two years Paul preached at Ephesus. The baptism of twelve men who had been the disciples of John the Baptist is the only mention of a Christian ordinance. Acts 19:5.

The incident at Troas is plainly a proof of the use of the communion among the Christians. Acts 20:7-12. The Church received Paul and his company as they journeyed toward Jerusalem. "Upon this first day of the week, when the disciples came together to break bread," Paul preached to them. This group was smaller than the great multitude

at Jerusalem, who had to break bread from house to house. They were able to assemble at one place, and all united in this fellowship. Paul preached to them, continuing until midnight. He was due to depart on the morrow. Eutychus fell from the window and was raised up by Paul. The meeting reassembled, and at that time the bread was broken by Paul (v. 11), and the service was followed by a meal. After the meal Paul continued his speaking even unto the break of day. There was only one service of breaking bread on this first day of the week, and that occurred after Paul had spoken a long while. After the breaking of the bread, the people took nourishment. The main purpose of the meeting was "to break bread." The length of this service was unusual, and the incidents associated with it were also unusual. One cannot conclude that after all services of breaking bread there should be a time for eating, for refreshment. Nor can we conclude that all of the incidents in verse 11 were Paul's own personal acts. "When he . . . had broken bread, and eaten." The purpose of the meeting was fulfilled in Paul's breaking bread. It agrees with his Corinthian instructions. Nor does this incident of breaking bread at midnight set a precedent for the time of the communion service. In Jerusalem the breaking of bread occurred daily; At Troas, at midnight on the first day of the week. Jesus said, "As often as ye eat this bread, and drink this cup," without stating the day or the frequency of its observance.

The brief stay at Miletus gave no time for an extended service with the elders from Ephesus, whom Paul had called to meet him at this place. Yet, as important as was this Church and Paul's interest in it, there is no record of a communion service among them. Troas was but a hundred miles away and observed the communion as a part of their testimony of faith. We must conclude that Paul had established the ordinance of the communion in all of the churches. The particulars of the occasion at Troas required that it should be mentioned in the account by Luke. Paul had a farewell service with the Ephesian elders. "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). "Watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31). This service of farewell was celebrated with tears and embracings in the Christian spirit, instead of with the communion service. Vv. 37, 38. Paul and his company stopped at other places on this journey to Jerusalem, but at no other place was a communion service observed.

An occasion of breaking bread is mentioned in Acts 27:35. After abstaining from eating for fourteen days, "Paul besought them all to take meat, saying, this is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all: and when he had broken it, he began to

eat. Then were they all of good cheer, and they also took some meat" (Acts 27:33-36).

As far as the record of this journey is concerned, Paul was accompanied only by Luke. "And we were in all in the ship two hundred and threescore, and sixteen souls." The incident of giving thanks and breaking bread was for the grace of God and His assurance of deliverance for all of them. He broke bread and began to eat, which was an act for himself. There was no division of the bread such as was customary in the communion service. Most of us give thanks and break bread when we begin to eat. Paul's act gave courage to the rest of the passengers on the ship. When all had eaten enough they lightened the ship and cast out the wheat into the sea. It would be very difficult to find a place for the observance of the communion between Paul's act of breaking bread and his own eating, and the eating of the souls on the ship. "They also took some meat," evidently means their taking food. For after they had eaten, the wheat was cast into the sea. Their supply of meat, or food, was gone.

The closing chapters of the Acts tells of the journey of Paul and Luke from Melita to Rome. When they arrived at Puteoli they found disciples. The brethren from Rome came to meet the company at Appii forum. From thence they went on to Rome, where Paul was allowed to occupy his own house. It became the place of testimony to the Jews first, and then to the Gentiles, who continued to visit him, and to them the Gospel was constantly expounded. Must one conclude that there were no baptisms and no observances of the ordinances which the Lord had commanded to His disciples? The closing verse of the Book of Acts must be an expression of what the Holy Ghost witnessed throughout the whole book—the testimony of Jesus Christ. Paul continued "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Years of testimony and labor are covered in these brief chapters written by Luke to bear testimony to his friend Theophilus the things which the Holy Spirit continued to do in the history of the early church. There is mentioned enough in this story to establish the fact that the apostles practiced baptism on the confession of faith of those who believed on the Lord Jesus Christ. There is sufficient testimony to establish the observance of the communion with the breaking of bread, without the mention of the cup, for Luke had already written to Theophilus that Jesus had also blessed the cup and said it was the memorial of the blood which He shed for many for the remission of sins.

The omission of the repeated references to the communion should certainly show that the mystical implications which are so frequently attached to the bread and wine were not sustained by the early church, for the emblems would have even been necessary to the early church as now, if forgiveness of sins were dependent on receiving them from time to time. Such use of the symbols is absent from the records of the Word.

(To be continued)

EDUCATIONAL

The Task Ahead

BY HAROLD ZEHR

In this closing address given at the annual meeting of the Mennonite Publication Board, held at the Sugar Creek Church, Wayland, Iowa, February 20, 21, 1952, the Secretary of the Board sets forth the great task that lies ahead in the field of publishing Christian literature and challenges us to apply ourselves to it.

If I were to select a text for this assignment I believe I would choose Philippians 3:13, 14: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The tasks of the church are never all completely solved; there is always a new one ahead. So by the grace of God may we approach the one before us in 1952.

As the Mennonite Publication Board faces the second half of the Twentieth Century and launches into the task ahead, we are faced with many uncertainties. Yet there are some definite assignments or tasks that we can see.

The Publication Board is an arm of the Mennonite Church, and as the church endeavors to solve the problems ahead the Publication Board will also be vitally concerned. The spiritual problems of the church will be of primary concern in our publications. It will be the responsibility of our writers to furnish much spiritual guidance for the thinking of this and coming generations. Our periodicals must help the church unify her position and extend her message. The economic future of our nation will have much to do with our task and our approach to it.

The Publication Board should offer services to every agency of the church. As our boards, conferences, schools, Sunday schools, summer Bible schools, and other agencies approach their tasks, to a greater or lesser degree they will depend upon this Board and our services. Many phases of the task ahead are uncertain, but we are sure that every question and life situation that faces the church at large will have its implications for us.

It is not necessary that we know what all lies ahead. After hearing Bishop Dan Lapp review some of the experiences after fifty years in the ministry, I asked him what his reaction would have been had he been able to see all these experiences in advance, as a young man, as he was now able to see them in review. I shall never forget his remark, "It would have driven me crazy. The human mind could not have stood it. I thank God that He was kind enough to keep it from me and reveal only what I needed to know

when the time came." We do not know what is in the future, but as a brother recently said, "It is not fundamental that we know the future, but it is fundamental that we know that we are of God, and the whole world lieth in the wicked one." If we are clear on these two statements, we are fundamentally ready to face the future.

However, there is a definite challenge to us as we endeavor to apply ourselves to the task ahead. The task that lies ahead is largely determined by how we perform the task today and how those ahead of us performed theirs. We have a heritage as a Board of having had men ahead of us who had a vision and consecration to the task to which they were called. A number of men with vision saw the place of literature in the training of our youth and in the unifying the church, and set out to furnish what they could. Later other men of vision saw the wisdom of consolidating these several interests under the guidance of the church and organized our Publication Board. Then together they launched into an aggressive program of evangelism until today the church owns and operates a million dollar business. So the task ahead is much easier for us because of the pioneering done by those who have gone ahead of us.

While we cannot and would not attempt to foresee all that lies in the future, we can launch into the task ahead with the confidence that God who was our help in ages past is our hope for the years to come.

Bro. Milo Kauffman, at Goshen, a few weeks ago, in discussing the future of the Mennonite Church, suggested three attitudes that we can hold toward the future.

First, we can say that things are all right, ignoring any problems, and blindly go ahead, confident that everything will come out all right without our giving any consideration to the problems at hand.

Second, we can see some serious problems and give up and say that things are hopeless.

Or, third, we can recognize some serious problems and say that by God's grace, I want to do my part to make things as they should be. I trust that as we view the work of the Board that we can assume the last of these three attitudes and courageously approach the task ahead.

I am confident that the Mennonite Church has been preserved through these centuries

for a definite purpose in God's program. I am convinced that she has a message for the world in which we are living today. More and more people in the world are looking for a testimony from the Word of God that will encourage them to dare to live for God in the midst of a world that has a form of godliness but no power.

I feel that the publication work of the church should go forward with an aggressive program of faithfully and diligently thrusting the message of God's Word, as we endeavor to interpret and practice it, into a world that is groping for light. The task ahead will be increasingly more exacting as we endeavor to interpret Christ and the Christian life to an increasingly complex world.

As we approach this task there are several areas for our consideration. As a Publication Board, we are working at three tasks: We are publishers, printers, and booksellers.

As publishers we concern ourselves with the material, content, and literary quality of books and periodicals we issue, assuming the responsibility for putting this material on the market. The day is over when a book will be read and accepted by our people just because the Publishing House publishes it. Further, I believe that the day is here when a non-Mennonite reading public needs and is ready to receive our message if we properly present it. One of the great needs in this phase of our work is some means of getting men of God to write our message in an effective way, and a program by the church to make this writing possible. Probably the church at large should some way assign certain writing tasks to qualified men such as was the case in "Separated unto God." The Commission for Christian Education and Young People's Work and the Curriculum Committee through their promotional work have made several valuable contributions to our literature needs. Our series of summer Bible school and Sunday school materials commands the attention of the Christian public wherever it is presented. Through the efforts of our Peace Committee and our Historical Committee we have been able to get writers to give us some worthy material on Mennonite history and nonresistance. This is an emphasis which perhaps may be a specialized task of the Mennonite Church and the Publication Board which labors for her. However, I am convinced that we need some method of encouraging some of our men to write books—not pamphlets but books—books of substantial size and the fruit of study and experience in other areas of Christian faith and living—on Bible study, on evangelism, and other areas of life and service.

If our catalogue of Mennonite publications were an index of our life and teachings we would have to admit that we were lopsided in our emphasis. I am sure that the message of the Word of God as heard from our pulpits is more balanced than is our book list. Because of definite assignments by conferences and committees certain books have been forthcoming. We praise God for these books. They fill a great need, but it is my conviction that our publication work needs

a better balance. Perhaps some one will have to appoint committees to assign writers on such subjects as the Passion of Christ, Prayer, Christian Conscience, or dozens of other phases of Christian life and faith. Perhaps we need in our church-wide organizations some more committees—committees on Christian Nurture, on Bible Doctrine, on Devotional Life, etc., in order to give our book offering better balance.

I don't feel that extra committees should be necessary, but apparently they are unless as a Board we take a more aggressive position in our publishing planning program. Must we wait until some great problem arises in the church and conferences or other organizations prepare manuscripts and bring pressure upon us to publish certain materials or books? We should be at the service of the church when such needs do come as they have in the past. However, I feel that the Board owes the church a service in her own right. An aggressive and well-balanced literature program could well prevent some problems that have brought the need of some special editions of certain materials.

The loose arrangement constitutionally between our Publishing Committee and our Publishing Agent may be one of the reasons for the lack of balance in our list of publications. This last year we named a special Periodical Study Committee which has brought its report. Their critical examination of our periodical field has been a challenge to us.

The Publishing Committee as a standing committee reviews manuscripts and is commissioned by the constitution "to plan for the production of books that will meet the needs of the church and to submit its recommendations to the Publishing Agent." It can plan for production, but then it can only **recommend** publication. And rightly so, because with all the responsibilities involved, the prerogative of publishing belongs to the Publishing Agent. I should like to see a plan whereby this committee sits regularly with the Publishing Agent to plan for our needs, gearing these plans to production possibilities—giving priority where it belongs. Too often our program, like Topsy, just grows. If it is necessary for preachers to plan a preaching program to keep from riding a hobby, how much more should this be done in our church-wide literature program! Together they should survey our literature offerings, watching for neglected areas. Together they should assign certain writing tasks to qualified men in the church. Then together they should plan for the actual production of this literature—making it possible financially for men to spend the necessary time to prepare the manuscripts. I feel that there are qualified men in the church with vocation and writing ability who have a contribution to make not only to our church, but to the Christian public. We must encourage them and make it possible for them, in the prime of their mature thinking, to do some of this writing for us.

Because of a blank section in certain areas of our own literature, some of our people have turned to various other writers for their reading on the deeper Christian life,

church government, theology, and other subjects, and with no voice from our own church they have become confused. I am sure that the teaching and preaching in the church has a much better balance than our published book list; however, many people judge a denomination by its book list and periodicals. We praise God for the many men in the church who have been giving sacrificially of their time and energy in writing for the church, but the task ahead demands still more labors of our busy church leaders in the way of writing.

As printers we have tremendous tasks to face. Many of us do not see or appreciate the large amount of work involved in the production of a book or in getting a periodical into the mail on schedule time. Many workers are involved, each doing his part on schedule. The quality of work done often determines the acceptance of a book. A well-written book, poorly printed and bound, fails to attract the reading public. In the area of manufacturing in the days ahead of us, we will be calling for more and more tons of printed material each year and asking for the best quality. We can foresee rising costs of materials and labor, and as we publish more books we will have growing inventories of books on the shelves. This program calls for specialized training for some of our workmen, studies in efficiency, detailed studies in costs, and a careful check on our work from a business standpoint. Our constituency is comparatively small, and the circulation of many of our books and magazines likely will not be large. Yet our message must be told. There must be a constant study in overhead expense, production costs, and efficiency. Many of our workers are working at wages far below what they could earn for similar work elsewhere. There will always be the same sense of mission in this work that there is in many other areas of our church work. Yet we must ask whether or not the church wants her literature at a cost so low that our workers do not get wages that compare to those of the rest of the church.

With all our new books coming off the press and the many new ones in demand the task ahead demands a well-organized sales department. Our sales department must feel the pulse of the church, study her interests, and perhaps be in a position to help direct her reading program. Book reviews of our books and those of other publishers, the studied promotion of our own materials among our constituency and the Christian public at large, together with the sensing of the demands of the church, can make our sales department an important part of our total planning. In few businesses is the volume of sales a greater factor in profits than in the publishing business. How many copies of a certain book can we sell? How can we best explore other markets than our own? Have we something that the Christian public should and would read? If so, how can we sell it to them? How well are our own people reading our material? How can we best make the conscientious work of our writers bear fruit in the lives of the members of the local congregation? We have a re-

sponsibility as booksellers to our church and to the public.

As we see all these phases of our work and realize that our payroll includes approximately 140 persons, we can see the growing need for a carefully organized program. Lines of administration must be clear and authority and responsibility properly delegated, if each person can feel free to do his best work. There must be an attitude of Christian brotherhood and Christian service on the part of each worker. In the task ahead we must face some problems of organization such as were discussed during this meeting. Failure to meet these problems will only bring frustration, discontent, misunderstanding, and inefficiency. So we dare not fail in this task.

As we look ahead we see the church facing a world which lies in the wicked one. We see many forces endeavoring to make inroads into her vitality. On the other hand, we see Christ's commission to us—telling us to go and to teach. Ours is to be an aggressive program. As the church now stands ready to launch into an aggressive program of evangelism, let us as a Publication Board stand ready to be the servant of every agency of the church. We use many times as much literature as we did twenty-five years ago. Our Publishing House must assume the responsibility of being a servant to the home church, Sunday school, conferences, mission boards, and every other agency. She must also in her own right carry forth a definite, carefully planned, and aggressive program of literature testimony. Our literature must unify the church and propagate her message. Let us give ourselves diligently to the task of publishing a balanced message of the Gospel of Christ, teaching all things, not just some of them. Let us in the days ahead be alert to the needs of the church and the world. We have a message for them. Let us face the task of production realistically. We have appreciated the improvement in the quality of the work of our press lately. Our tracts are of good quality and well printed. Books have improved in quality of both content and workmanship. Our periodicals are being appreciated.

We may publish the best of books and magazines, but until they get into circulation they do not accomplish their purpose. And may we faithfully discharge our administrative responsibilities for the best welfare of the entire program.

We are not in a position to fully comprehend the task ahead, but by the grace of God and through His guidance I am sure that the Board will accept its challenge and be able to meet the problems as they arise.

Rantoul, Ill.

Serving God keeps us busy and out of mischief.

Obedying God keeps us happy, and helpful to others.

Living for God keeps us chaste in mind and clean in body.

Loving God looses us from worldly snares and the devil's attractions.—L. L. R.

At the Mount of God

BY MARY C. THOMPSON

A missionary in Egypt gives us a graphic account of an Easter visit to the famous monastery at the foot of Mt. Sinai.

When Jody Baxter of "The Yearling" had watched the bears as they danced and fought at night, all that his little awe-inspired mind could think was, "I've seen a thing." And I, too, as I reflect on a visit to Mt. Sinai, can only say, "I've seen a thing." To follow the children of Israel through the wilderness, to stand where Moses stood in the very presence of God—how can such experiences be put into words? And yet, how can we keep from talking and writing of such things?

We were a party of three cars as we drove through the wilderness in speed and comfort, a great contrast to the Israelites, even though much of the time we went only ten miles an hour. In one full day's driving we covered two months' march. And I was glad the road was for the most part only a well-marked trail, for we were able—small measure to sympathize with their loneliness and sense of being lost. We went through soft sand, up and down dried river beds, some of which were literally steps of stone. We passed black mountains, yellow mountains, red mountains, and green mountains, and some with all these colors together. The color came not from vegetation, of which there was scarcely any, but from rocks. To come from the flat, fertile, lushly green valley of the Nile Delta into this barren, rough, jagged, unfamiliar country helps one to understand the cry of the Israelites: "Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill the whole assembly with hunger." We marveled at the faith of Moses and his confidence that God would provide food and water for such a multitude in such surroundings.

As we drove south from Suez we were soon conscious that this was the land which belonged to Moses. We passed a group of palm trees and mud huts—"The wells of Moses," said Pericles, our Greek driver. This was one of the places where God had provided water for the people. Our first night we spent at Abu Zenima, now the site of a manganese mine. This is the traditional spot of Elim where there were twelve springs of water and threescore and ten palm trees.

On the second day we left the sea and drove across a large stone-covered plain which we decided might have been the Israelitish encampment by the Red Sea. From then on we were in a geologist's heaven, and I mourned the courses I had passed up. For many miles we passed hills of granite in front of which were sandstone deposits in neat layers. There were long lines of light-colored hills with strips of black along the ridges. Never before had I seen so many green hills on which there was nothing growing. A little further on we came to Wadi

Mukattab, the Valley of Writing. On the rock walls along this valley are ancient inscriptions telling that this was once a great market center to which goods were brought from Persia, India, Mesopotamia, Egypt, and Ethiopia. Perhaps Moses had been following a caravan route and not the desolate wilderness which we see today.

Fifty kilometers this side of Gebel Musa (the Mountain of Moses—the modern name for Mt. Sinai)—we came to the Feiran Oasis, the most cultivation we saw along the way. A tiny stream of sparkling water made possible a garden and groves of palm trees. It also gave us a good wading place. Only one who has driven for miles through desert land can appreciate the sight and taste and feel of water. From this oasis, produce is carried to the Monastery of St. Catherine at Mt. Sinai.

Our first sight of the Monastery came as we made a sharp left-hand turn from one high-walled valley into another. There it sat like a little fortress with a garden of olive and cypress trees just as one's imagination would demand that a very old monastery should be. This is the traditional spot of the burning bush, and St. Helena built her first church here early in the fourth century to commemorate that event. Justinian enlarged the church and surrounded it and its garden with a high wall for protection and the monastery was born. The present name was given about the year 1000 when one of the monks is supposed to have found that the bones of St. Catherine of Alexandria who had been martyred in the third century had been carried by the angels to the top of the only mountain in this district which is higher than Mt. Sinai. The bones of this saint are supposed to effect miraculous cures and most of the pilgrims who come here pay homage to her and not to Moses.

But we were a group of Protestant Christians, and we were restless until we had actually started climbing Mt. Sinai. Even as I write it is hard to believe that these words are true. We went up a slowly winding path. Below us was the valley in which the Israelites no doubt were camped; above us was the mountain which rose gradually for half its height and then shot straight up in a sheer granite wall to over 7500 feet above sea level. It looked impossible of ascent, but others had climbed it and so could we. Besides God would not bring us this far and deny us the greatest sight of the journey. Up we climbed until we reached the base of the wall. With us was a little barefoot bedouin boy who led us straight along the wall until we came to two wonderful things. One was a very narrow rocky pass through which we were to go to find the path on the other side of the mountain. The other was a deep cleft in the rock. "And Jehovah said, Behold, there is a

place by me, and thou shalt stand upon the rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by." Could not this have been "the place by me"?

As we went through the pass we saw below us a pool of water surrounded by patches of green and a few tall cypress trees. Gone was our easy winding path and before us rose 450 steep, uneven stairs of rock which the monks had patiently laid for the benefit of pilgrims. At last we reached the top. "And Jehovah said unto Moses, . . . And be ready by the morning, and come up in the morning unto Mount Sinai, and present thyself there to me on the top of the mount." And there in the very place where we were standing God talked with Moses. As we looked out across the ranges of mountain clear to the sea, and as we read from the books of Moses of events which took place here, we too felt the presence of God and with Moses we "bowed our heads toward the earth, and worshipped."

For our descent we chose to go all the way by the steps which had been built—3500 of them. In so doing we passed a small chapel commemorating Elijah's experience on this same mountain. "And he said, Go forth and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake: and after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice."

The Monastery of St. Catherine is famous throughout the world today because it was here that the German scholar Tischendorf found the "Codex Sinaiticus" which is one of the oldest and most complete Greek manuscripts of the Bible. As we visited the library we saw a photostatic copy of this manuscript, which is now in the British Museum, and the original copies of several other ancient books. And behind iron bars we had peeks at whole shelves of scholarly treasures which are taken out only under special circumstances. These are all being photographed at present page by page by a group of workers from the U. S. Library of Congress and the Egyptian University. In another part of the monastery a little old monk named Father Barkhoum has a rich collection of old paintings and icons which he guards jealously.

Since we made our trip over Easter week end we had the privilege of attending Greek Orthodox services on Good Friday, and Saturday, and Easter Day—all this in a church built by Justinian at the foot of Mt. Sinai. A choir of boys from a Greek school in Cairo had come for this occasion and their voices rang through this wonderful old church with fervor and beauty. A collector of rich tapestries would have been spellbound by the robes worn by the priests—a different set for each service. Above us hung a line of huge chandeliers—for oil lamps and candles

—each the gift of a king. Around the walls were paintings from many centuries. And in the apse above the altar we could see one of the finest mosaics of the Transfiguration.

The Good Friday service ended with four of the priests carrying a pall as they led us all in procession around the outside of the church. Then they stood in the doorway as we re-entered and we all bent down and passed under the pall which was then taken and laid on the altar as a symbol of the burial of Christ. The Saturday night service began at eleven o'clock, and although we wished to see them removing the pall from the altar at the end of this service, one-thirty was as long as we could manage to stay awake. It continued till three.

The Easter service rang with joy as it does throughout the world. Much reading and chanting was done, first from one part of the church, then from another. In the midst of all the Greek we were suddenly surprised to hear the story being read in English, then in Arabic, then French, and Latin. Afterwards a priest told us that this was done on

Easter Sunday whenever there are guests present. After the final note had sounded, the priests stepped up to the archbishop, kissed his hand, and received from him a colored egg. They were followed by the more simply dressed monks, then by the choir boys, and finally by the congregation. And the service ended in a burst of friendly talk just like a Presbyterian Church.

I will not compete with those who have written detailed descriptions on the monastery—especially the bone house. Nor is there much to tell of our journey home over the same route by which we went. Once we stopped while two of the cars were pushed out of the sand, and once we stopped to eat lunch beneath the derrick of an oil well. There remains only the sunset which we saw on the road from Suez to Cairo. We could see the rays of the sun against the grey of the clouds and we watched as they turned to rays of fiery red which lighted up the sky and the desert sands, then faded into evening. Once again I can only say, "I've seen a thing."—Biblical Seminary Bulletin.

drink. He set His followers the example of pouring forth the resources of His personality to the uttermost in meeting the needs of men. In thus serving men He found His joy. In the last night of His earthly life He said to His disciples, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (Jno. 15:11).

After his experience on the Damascus road, Paul entered the land of I-want-to. To the Christians at Corinth, who had treated him shabbily, to say the least, he wrote, "And I will gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (II Cor. 12:15). While a prisoner in Rome, he wrote to the Philippians, "Yea, and if I be offered upon the sacrifice and service of your faith [if he should be put to death for their faith], I joy, and rejoice with you all." He toiled and suffered as a messenger of the Gospel, an ambassador of Christ, but it was because he wanted to.

The great missionaries of the centuries have shared Paul's experiences. Henry Martyn, on reaching India, cried out, "Now let me burn out for God!" David Brainerd endured great hardship in his ministry to the Indians in New England. Yet at the end of his life he left this testimony: "I declare, now that I am dying, that I would not have lived my life otherwise for all the world."

The invitation of our Lord is always to enter more fully into the land of I-want-to, the land where the feeling of compulsion gives place more and more to the giving of self to every human need because we want to. In this land is found, indeed, the rich beginnings of that joy which is "unspeakable and full of glory."

McMinnville, Oreg.

THE MAGIC SLATE

On my desk I have a magic slate, consisting of a sheet of cellophane, a glossy piece of milky white paper, and a black surfaced cardboard. A writing pressure on the cellophane transfers a readable impression from the black cardboard to the middle sheet. To clear the slate one simply lifts the first two sheets and all the writing disappears.

If only the slate of life were like that. Think what a boon it would be if at the end of the day we could review its events, and if we concluded that some unkind words had better not been spoken, or some action had harmed another, all we had to do was lift the sheet and every word and action would disappear.

But life is not like that. What we write by words and deeds might just as well be chiseled in granite or cast in bronze. If life were like a magic slate, thousands of stumbling souls would eagerly have made use of its sorcery. We would never have heard of King David's folly, Iscariot's betrayal, or Peter's denial. Every Macbeth would clear the slate before the ghost of Banquo appeared.

There is no magic slate in life, but there is a place where the black lines of sin can be blotted out and that is at the foot of the cross.—The Evangelical-Messenger.

The Land of I-Want-to

By WILBUR WILLIS

We all live in two lands. The land of I-want-to lies just beyond the boundary of the land of I-must. That boundary is never the same in any two lives and may shift a good deal in any one life as the years pass.

In the land of I-must, we do things because we feel under obligation to do them. We have to do our school work. We have to meet our home responsibilities. If we have a job, we have to do our work. We must make a living for those dependent on us. The controlling factor in this area of life is a sense of compulsion.

In the land of I-want-to the sense of compulsion is lost. We do things, not because we have to, but because we want to. This is the land of the "second mile." Having met "the call of duty," we gladly go beyond it. Or in meeting the call of duty, we may add that extra which flows from joy in the doing of our duty: as the doctor may give the best of his knowledge and skill to the healing of his patient and also keep the sick-room supplied with beautiful flowers; or the teacher day by day may do her best for the poorly clad or backward child, and then go into the home and help the weary and overworked mother.

The larger the land of I-want-to the more the joy and satisfaction to be found in life. That statement, however, is not equivalent to saying there is no joy or satisfaction to be found in the land of I-must.

Duty well done by young or old deserves the approval of all right-thinking men. It constitutes an unshakable basis of self-respect. As such, it rightly gives deep satisfaction to the one performing it. This is true, even though the duty be done simply from a sense of compulsion. When duty is so done, the stern tests of life are met with steadfastness and honor. Personal desires

are subordinated to the compulsion of circumstances, and the individual can face himself and others with both his courage and his honor vindicated.

In such vindication there is, doubtless, some joy, but it is a thin and not very substantial joy. It lacks both the robustness and the substance of the joy that is found in the land of I-want-to.

Jesus lived in the land of I-want-to. True, He was always obedient to the Father's will. But He rendered that obedience, not through a sense of compulsion, but because He wanted to. In it He found His meat and His

ON CALVARY

When Jesus died on Calvary.

I, too, was there;

'Twas in my place He stood for me,

And now accepted e'en as He,

His name I bear.

When Jesus rose with life divine,

I, too, was there;

His resurrection pow'r is mine,

And as the branches and the vine

His life I share.

When Jesus comes some day for me,

I shall be there;

With Him and like Him I shall be,

And all His glorious majesty

I, too, shall share.

Oh, blessed life so deep, so high.

Lord, keep me there;

Help me with Christ to live, to die,

And let me with Him by and by

His glory share.

—Der Wahrheitsfreund.

SUNDAY SCHOOL

Spiritual Qualifications of a Christian Teacher

BY MARY KATHRYN KING

Quite evidently people who engage in the great work of bringing people to Christ and building them up in Christ must have certain spiritual qualifications. The writer points these out clearly.

The Need for Spiritual Qualifications

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

It is the task of the Christian teacher to bring persons to a realization of their lost condition apart from God, thus leading them to accept God's offer of eternal salvation. He aims to direct his pupils in the development of a strong and intelligent Christian faith and to lead them to follow Christ in all their life activities. He needs to develop in those he teaches habits of meaningful worship, and to lead them to know the Bible as the revealed Word of God in such a way that they will use it as a guide in their experiences. The Christian teacher aims to guide people in establishing strong Christian homes, as well as to guide them to be active and efficient members in the church. He must lead his pupils to witness for God in the midst of a crooked and perverse generation and to separate themselves from the evils of the world.

The task of the Christian teacher is not an insignificant one, but it is a great one which calls for much serious thought and hard labor. The Christian teacher is not concerned with the mere giving of facts, but with life, eternal verities. As he stands before this stupendous task, he faces a great need for his attainment of spiritual heights.

"Can the blind lead the blind? Shall they not both fall into the ditch?" The one who is spiritually blind cannot lead others to the depths and heights of true spirituality. The teacher dare not be content with mere intellectual knowledge of God, but he must have an experimental knowledge, a knowledge of God that is practically interwoven in his inner experience of life.

Since teaching is a divine calling and the work of the teacher is to build up the church by developing in persons a Christian character to be expressed in the whole of life, one can plainly see the need for spiritual qualifications.

The following is a part of a poem written by Martha Snell Nicholson which empha-

sizes the need of a genuine Christian experience by every Christian teacher and a day by day demonstration of Christlike living.

"All children want a leader,
A wonderful leader who
Will capture their hearts; and they follow,
A glorious retinue.

"Then give to our children this leader,
Perfect and strong and true,
To lead them through life to heaven.
Has God sent this task to YOU?"

"Be Thou an Example"

As we have observed the need for spiritual qualifications in the Christian teacher because of the eternal verities with which he deals, we see the need of his realization that he is standing on holy ground and that he must be an example before those whom he teaches. Paul says he must be an example "in word, in conversation, in charity, in spirit, in faith, in purity."

One would naturally expect the first spiritual qualification of a Christian teacher to be that of the experience of salvation in his own personal life. He must know by experience and show by example that Christ saves from sin before he can lead others to accept God's offer of eternal salvation. He must live a life of absolute surrender to God. What a sad picture it is to see a person endeavoring to teach a child to live righteously and to serve God when he himself is not willing to yield his all into the hands of the One who created him!

McKinney says that "the teacher who is at his best will have conviction of the reality of spiritual power." Jesus commanded the apostles that they were to wait in Jerusalem after His ascension until they received the power of the Holy Spirit and then go out as witnesses for Him. If the teacher realizes the value of the Spirit's power in his life, in his attainments he will minimize himself and magnify the work of the Holy Spirit. People try all sorts of methods to obtain intellectual or physical power, but for spiritual power we need only to wait before God and allow Him to work through us, for He is the only source of the power the teacher needs to impart spiritual truths and to awaken spiritual life.

The question may be asked, "Can a person know the possibility of his receiving spiritual power?" Jesus said to the Pharisees, "If ye

then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Of course, one wouldn't expect to receive the Holy Spirit's power by sitting down and waiting without even asking God for it. Neither can a person expect to receive power to teach spiritual truths when he is not willing to be led by the Spirit in other phases of life activities. Life in its entirety must be yielded to God, not only one day a week but seven days a week, if the Christian teacher desires true spiritual power.

Another spiritual qualification is that of living faith and complete trust in God. It is not a mere intellectual belief in God, but it is the kind of faith spoken of by Caldwell, "faith which controls the life and cleanses the heart and inspires deeds of love and mercy." It is a faith which depends on the power and grace of God. It is a faith which goes hand in hand with a desire for more faith. It is a faith which renounces all human resources for securing God and His promises. Nothing is expected from self but everything from God. Abraham did not receive all God's promises to him in his lifetime, but through his experiences of faith and trust he learned to possess these promises in the promising God alone. The Christian teacher needs just such faith and trust. In his book, *"A Christian Pedagogy,"* Koehler says, "As little as one can hide his unbelief, so little can he hide his faith. And what a disastrous effect must it have on children if they but think their teacher does himself not believe what he teaches them!"

The Christian teacher truly must be given to prayer and obedience. He will realize that prayer is to his spiritual life what breathing is to his physical life. He must not only talk to God, but he must give God a chance to talk to him. He will ask God what to do rather than tell God what he wants to do. He will set apart quiet times when he can sit at the feet of Jesus in sweet communion and fellowship. He will not only pray for himself, but he will also pray for others. He will pray for each pupil in his class. The Christian teacher will come boldly to the throne of grace, knowing that through Christ he can obtain grace to help in any situation. Through such experiences a person learns that if he is not obeying God's commands he cannot pray as he should. The obedience of the Christian teacher should not be negative but positive, that is, he will inquire what Christ wants him to do that he is not doing. The teacher should be loyal. He needs to be loyal to his Master, loyal to the church, loyal to the last and great command of Christ, "Go ye therefore, and teach all nations." The teacher cannot expect to teach children to be obedient and loyal if he himself is not so.

The Christian teacher by all means should bear fruit. He should love the Lord with all his heart, soul, and mind, and his neighbor as himself. He must have love for his pupils and love for the Word of God. The Christian teacher should have joy—unspeakable and peace which passeth understanding, peace with God and with his fellow men. He who would win the lost must be longsuffering and gentle.

It would only be natural to expect the teacher of spiritual truths to have a knowledge of the Scriptures. He dare not be satisfied with only a certain amount of this knowledge, but he must be a constant student of the Word of God. The better he understands the Bible as a whole the more efficiently he can teach the parts. Betts says:

Our knowledge and mastery must always be much broader than the material we actually present. It must be deeper and our grasp more complete than can be reached by our pupils. For only this will give us the mental perspective demanded of the teacher. Only this will enable our thought to move with certainty and assurance in the field of our instruction. And only this will win the confidence and respect of our pupils, who, though their minds are yet unformed, have nevertheless a quick sense for the mastery or weakness as revealed in their teacher.

The Christian teacher must study the Bible continually to refresh and expand his store of knowledge. In searching the truths to teach others his own life will be enriched. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Another spiritual qualification which is worthy of consideration is that of having the mind of Christ. It is essential that the soul, the thoughts, the emotions, and the will of the Christian teacher be ruled by the power of Christ. Such a person can say with Paul, "For to me to live is Christ." In the second chapter of Philippians Paul says, "Let this mind be in you, which was also in Christ Jesus." The mind of Christ manifests itself in a deep love for the children whom the teacher has been called to teach. It is a love such as Christ had when He said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Worldly minded people too have love for the children, but the love which the Christ-minded person has for them is that which is concerned for the spiritual and eternal welfare of the child. He will do all he can to win them for Christ and to keep them for Him.

In the second chapter of Philippians we see the mind of Christ manifest in meekness, lowliness, and humility. Jesus said in Matthew 11:29, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." Is the person who is harsh and irritable fitted for Christian teaching? The lowly teacher will not consider his task a small one nor will he become alarmed because he is not receiving honor, but he will humbly ask himself if he is living a life worthy of the high calling and the great task of teaching little ones the way of life.

The Importance of Christian Character and Life

"If any man be in Christ, he is a new creature." It would be absurd to think of a Christian without a Christian character, and without the characteristics and traits of a Christian.

One of the values in Christian character and life is that they can be obtained only through the new birth, through allowing Christ to reign in the heart. It is the only life which brings true joy and happiness.

Another value lies in the fact that it is a necessary qualification for the Christian teacher of children. One cannot expect to lead his pupils to become something which he himself is not. He should not be content with his character as it is but continually seek to strengthen it and build it up so that he may come "unto the measure of the stature of the fulness of Christ." The character of the teacher is a factor of great power in child training. The child may forget many lessons which he has been taught, but he does not forget the impression left upon him by the character of the teacher. The teacher not only explains to the child the truths found in the Book of books but he himself, whether he wants to or not, becomes a living book read and known by each one of his pupils.

"Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth

of the sea." These were the solemn words of our Lord. Is it important that the teacher possess a Christian character which manifests itself in the life that he lives? Is it important that his life is a pattern of good works before his pupils? He who enjoys the spiritual qualifications which have been discussed, and many more which might be mentioned, is sure to have a positive influence. In order to cultivate Christian character, to live a true Christian life before his pupils, and to lead them into a life in Christ, the teacher must continually walk in the presence and will of God. By a thoughtful and prayerful reading, the message of the following hymn, written by Isaac Watts, should be burned into the heart of every Christian teacher.

"So let our lives and lips express
The holy Gospel we profess;
So let our walks and virtues shine,
To prove the doctrine all divine.

"Thus shall we best proclaim abroad
The honor of our Saviour God;
When the salvation reigns within,
And grace subdues the pow'r of sin.

"Our flesh and sense must be denied;
Passion and envy, lust and pride;
While justice, temp'rance, truth, and love
Our inward piety approve.

"Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord,
And faith stands leaning on His Word."

West Liberty, Ohio.

Lesson Nuggets of Truth

By J. C. FRETZ

THOMAS AND THE RISEN LORD (EASTER)

John 11:14-16; 14:1-6; 20:24-29

Lesson for April 13, 1952

John 11:14-16. Key phrase, "That ye may believe." Lazarus' sickness and death was the occasion for glorifying the Son of God by proving His resurrection power. V. 4. Christ's purpose was higher than that of healing the body or raising the dead to life. The disciples failed to realize the spiritual intent of it all. The growing severity of the threats of the Jews made the disciples conscious that death might be the price to be paid by leader and followers. Jesus would have them receive the lesson of faith and trust through all experiences, regardless of their magnitude. The time of His teaching on earth was now short, and the opportunities for gendering faith in His own followers were becoming few. Hence this summit or climax of manifestations among them, this

greatest of revelations of His divine nature and power. Thomas was among those to be personally benefited.

John 14:1-6. Key word, "Believe." Christ well knew what hours of testing would follow so soon and what need for comfort to His followers. For better times ahead they were admonished to look above the world to eternal mansions. He knew that they would be parted but not necessarily forever. The blessed hope (Tit. 2:13; I Pet. 1:4) for the Christian culminates in eternal fellowship with Christ and His redeemed. Our Lord concentrates faith and attention to Himself by this lesson on His departure. To know the way to God Thomas and all must repose genuinely in the Son of God. The true seeker and the honest inquirer need never turn away. The long-suffering of God in Christ is sufficient to meet the need of every longing soul and to set at liberty those held captive by uncertainty. In our day for some the pendulum has swung from the Thomas position to another extreme of superpositiveness. Such people are willing to yield for pronouncement's sake to profess that which proves to be only theoretically valid. The practice of sureness is safe only when secured in Christ and His atoning sacrifice.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

On Christ the solid Rock alone can we stand and endure. To be clear before Him and to possess the constant indwelling of the Holy Spirit is essential.

John 20:24-29. The crucifixion of Jesus was a major thrust at the faith and hopes of His disciples. Following the burial and rising again of our Saviour, His followers were glad at His appearance, except that Thomas, beset with doubt, must be doubly assured that it is a reality. In great goodness and mercy Jesus gave Thomas the privilege of tangible proof that He was alive. It was both convincing and humiliating. The great Lifegiver had the necessary reserve to dispel all unbelief and despondency. Unbelief closes the eyes, the mind, the heart, and the understanding. Through Christ alone is God accessible. We have one all-sufficient mediator between God and man, Jesus Christ. To believe expresses itself by confession. To Thomas it was, "My Lord and my God." Men today should not expect a special sign in order to believe. "Seeing is believing" may be a popular course, but Jesus prescribes a more excellent way. Faith without sight has His promise of reward. True faith in Jesus is based on the ground of acceptance of His inspired Word and trust in the testimony of saints delivered from the bondage of sin and Satan. May God help us always to exercise a living faith in the living Christ.

JESUS AND THE LAW

Matt. 5:17-20; Mark 10:17-22

Lesson for April 20, 1952

Christ did not come to earth as a revolutionist to set aside the old laws and institute new ones. His work and ministry were complementary to the prime revelation of God to the patriarchs. The purpose of God in Christ was to build on the original order of wisdom and to restore the higher principles first ordained of God. Jesus is addressing the spiritual teachers chosen by Himself to follow His ministry. He would have them fully aware of the durability of God's divine Word and of the necessity for the literal acceptance of it.

Mark 10:17-22. The rich young ruler wanted life eternal. He was strongly attracted to Jesus, yet he was far from the right road to eternal life. His was the great question then, as it is now. He came to the great Source and expected a great answer, which hitherto he had failed to secure. But his great misconception lay in hoping to do some good thing to inherit the gift of God. The man had attained an outward obedience and had not discovered that this is utterly useless for salvation. Christ's words, "go," "sell," "give," laid the finger on the chief sin in this man's heart. No less than regeneration would give him treasure in heaven with his whole heart fixed on it, as now it was on earthly treasures.

Jesus and the Ten Commandments. In His teachings Christ placed particular importance to the parts of the Commandments treating with duties to man. Nonswearing of oaths is included in Matt. 5:33-37. The Lord's Day is to be observed with new meaning, Mark 2,

3. Fraud is forbidden. Mark 10:19. False witnessing is shown to include railing, blasphemy, and idle words. Matt. 15:19. Images are folly; God is spirit. John 4:24.

Love in the hearts of men toward God and man renders the law void as a command, "He that loveth another hath fulfilled the law" (Rom. 13:8). Man's will, by God's grace, may harmonize joyously with His will, and when motivated by principle instead of by commandment exemplifies the beauty of the spiritual life. The spirit of chafing against law is absent where a perfect love response reigns. "Even as I have loved you, that ye also love one another." Jesus fulfilled His purpose among men in His death, which was the greatest act of love, self-denial, and sacrifice. This act became significantly the cause of all right conduct. This precept was new by the way it revealed God in Christ, by its effect on the life of the church, by its causing unity among believers, and by its providing the bond for believers in Christ. Christ's fulfilling of the law brought grace abounding. Salvation by grace through faith is the testimony of a great cloud of witnesses. The gift of God cannot be purchased by silver and gold nor gained by good works. All must acknowledge themselves as sinners and become contrite seekers of the saving grace of God. Only to the cleansed can such love reign in the heart as God portrayed for mankind in Christ. What saved person can then trespass against his God or his fellow men? Yet "if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins" (I John 2:1, 2).

It is conclusive that all that is of permanent value in the Ten Commandments has been incorporated into the teachings of the Lord Jesus and His apostles.

SUPREME LOYALTY TO GOD

Ex. 20:1-6; Luke 14:25-27; 16:13-15

Lesson for April 27, 1952

Ex. 20:1-6. The eternal God gave the Commandments. He would have His people ever remember their deliverance from bondage—Israel from the bondage of Egypt, and His redeemed ones from the bondage of sin. He has reason for being a jealous God. He is the Creator, and we are His creatures. His creation has no need nor right for any other gods. Images and likenesses of anything are an abomination before Him. "Visiting iniquity," "shewing mercy"—thank God daily for His everlasting mercies. His loved ones have not merited God's favor. His grace is granted out of the great abundance of His goodness and mercy. Pray God daily for the thousands bearing the iniquity visited upon them because of the unrighteousness of their forebears. God would have all to come to Him in contrition and obedience, recipients of the love of Him who is love. God revealed His sovereignty in times past by mighty acts: before the Israelites in their Egypt-to-Canaan experience; to Elijah, David, Jonah, Nebuchadnezzar, and other Old Testament characters. This continued in His redemptive mercy at Calvary to the lasting

mercies for His believing followers. The adequacy of His great fullness reveals itself undiminished to our very time. Christ quotes in His temptation—"Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). Loyalty implies worship and service. Man is constituted to give allegiance somewhere. Neglect of loyalty to God opens the way for some other interest to receive our best. The Christian has a singular purpose—that of glorifying God and Jesus Christ. He needs no image to represent his Maker. To see Christ portrayed in the lives of His redeemed is the true visual aid for the believer.

Luke 14:25-27. In this passage Jesus gives practical teaching on the meaning of the First Commandment. In the previous verses He shows that things seemingly important must not prevent first allegiance to God. Great multitudes were following Him—some out of curiosity, some for the loaves and fishes, some from true motives. He teaches them that natural attractions dare not take the place of love for Himself. It will supersede the normal interests in parents, friends, possessions, and even themselves. He who would save his life shall lose it, and he who loses his life for Christ and the Gospel's sake is saving it. Mark 8:35. Every influence or persuasion against loyalty to Christ must receive the deaf ear. Bearing the cross foreshadows crucifixion. To the soldier it requires blind loyalty to leadership, even to death. It is altogether reasonable to give supreme allegiance to the Son of God, our Saviour. It is wholesome to set before the young more of the challenge of the cross and the fight and of present great needs, and less of the glory in our accomplishments. Much of so-called backsliding, which brings reproach upon the name of Christ and His cause, could be averted by a better foundation work for our faith. Not least among the hindrances of those with enlightened consciences are the influences of the worldly minded who are unskilled where grace has manifested itself in a true believer. Choose never to offend Christ, though friends are offended for the Gospel's sake. "Transformed by the renewing of your mind" is the requirement of Christ in cross-bearing. This calls for a cheerful and confident devotion to Him. Jesus says, "I will build my church"; as with Nehemiah there will be opposition. Remember Gideon and his three hundred. This was no mixed multitude representing wheat and tares. Why must it be said today that such a small part of professing Christian followers are dependable always?

Luke 16:13-15. There are good reasons that the New Testament places emphasis upon the dangers of riches. Mammon in the various forms of materialism places conflicting demands upon the pursuer. The present-day urge for spending, personal adornment, and attraction has become selfish. Supreme loyalty to God is marked by acceptance of His sovereignty and the authority of His Word, by faithful obedience and sacrificial service.

(Continued on page 127)

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE YPBM EDITOR

Through April and May we have the Theme of Unit III, entitled, **OUR SALVATION AND ITS MEANING IN LIFE**. We considered the first topic under this unit in the March issue: **What It Cost to Save Us**. The following topics continue under this unit in the April issue of the CHRISTIAN MONITOR.

For April 13.—Why We Love the Risen Saviour is a personal question for our hearts to consider and to answer. Love is born of an experience with the one loved. Such an experience is of a nature that it kindles a feeling of deep regard and thankfulness. It makes the heart conscious that such an one has truly loved first, and has awakened a love in the heart toward its lover. A Living One has redeemed us and brought us into tender fellowship with God. My heart wants to go out in loving worship and service toward Him and so express my loving regard.

For April 20. The topic, **How God Counts Us Righteous**, deals with the legal phase of the plan of salvation. Justice requires just punishment for sin. Salvation depends on having our guilt honestly dealt with so that the due reward of our deeds is met. We cannot deal with our sins in our own power or merit. Jesus, our Redeemer, has taken our place as our substitute. We receive righteousness on condition of accepting the gift of salvation by a faith that holds no reserves.

For April 27. The topic is **Why Joy Fills My Heart**. We need to search the sources of the joys that mankind has under varied conditions. Contrast the fleeting and unsatisfying pleasures of the unsaved with the satisfying and abiding joys of the born-again Christian. Look at the blessings that fill him with appreciation for his salvation and the fellowship that is his in Jesus Christ, and the answer will be clear. Joy fills the heart because he has sincerely met the conditions by which he knows that he is God's son and has the privileges of an heir of eternal blessings.

For May 4 the topic is **The Home God Has Prepared for Us**. Here is a theme that we can not fully grasp until that day when we shall know as we are known. But God has kindly unveiled the mystery to a limited extent so that we can catch a gleam of what He has prepared for them that love Him. By the aid of His revealed Word and through the illumination of His Holy Spirit we may get a satisfying view that will inspire us to press on till we reach our desired heavenly home, and there experience to the full its eternal pleasures and treasures and beauties.

I love to think of my home above,
In the glorious realms of light,
Of the pearly gates and the golden streets,
In that land where there is no night.

I love to think of my home above,
Of that pure and holy clime,
Where the sorrows of earth can never come,
But eternal joys shall be mine.

I love to think of my home above,
Of the angel forms so bright,
Of the blessed ones there around the throne,
In the land of pure delight.—Louisa E.

These studies should enlarge our spiritual vision, deepen our spiritual life, and increase our desire to consecrate all our being to the service of our Lord. Let every one who has a share in these studies put forth his earnest effort to comprehend what the Scripture reveals concerning our salvation and its meaning in life. Study and pray and give earnest attention, and respond with obedience to all that is revealed to you, and you will certainly be blessed.

WHY WE LOVE THE RISEN LORD (Easter) I Jno. 4:7-21

Topic for April 13

MOTTO
"He first loved us."

MEDITATIONS ON THE TOPIC

I. **Loving a Risen Lord.**—When we call to mind experiences that have come to us through our weakness and failure, and remember the kindness of some goodhearted person who brought us out of our difficulties in a large way, we cannot but feel a deep love and gratitude which none can erase

from our mind and heart. Such a background was found in the experiences of Peter on that wonderful morning on the shore of the Sea of Galilee. He had seen his Lord pass through the reproaches and trials of evil men. He had boasted of his loyalty to Jesus who had warned him of failure, which He knew would come to Peter in the time of trial. In the time of trial Peter had denied that he knew Jesus. He had awakened to his folly after his fall when the loving Lord "turned and looked upon Peter." Peter with broken heart "went out and wept bitterly." Conviction that was not yet healed had rested upon poor, fallen Peter. He was now deeply thrilled with the presence of the Lord who had died on the cross, had risen from

the tomb in which He was laid, and now, had appeared to them and had dined with them on a breakfast of fish miraculously secured from the sea and also from the hand of Jesus on the shore. Jesus must heal Peter's heart malady and says to him, **Simon son of Jonas, lovest thou me more than these?** In spite of his answer that Jesus knew of his affection, Peter had to answer the same question again and yet again. This was not for legality's sake, but for Peter's heart and conscience' sake, and to deepen his love and loyalty to his Master. Jesus then assigns Peter the service of feeding lambs and sheep, and of shepherding those who belong to Him. Jno. 21:4-22.

Why did Peter love Jesus? Why do we love Jesus? Why do we fail in our weakness before an indifferent and wicked crowd which does not love Jesus? Our experiences of the past and present have revealed Him to our heart as one who has loved us. "We love him, because he first loved us." We love Him because of His present and knowing tenderness with our conscious weakness and failure. We love Him because He searches us out and leads us to remove every barrier of falsehood that has shut out our confident fellowship with Him. We love Him because of our growing faith that He is all that we could hope for and that He has called us into a place of fellowship in His work.

How our love is deepened when we find that our living Lord has met us at our door of weakness and has extended His grace toward us in making us His servants and the heirs of His future glory! Yes, I love Him. My past has miserably failed. But He is calling me, nevertheless, to prove my present love by obedience to all His commandments and by a willing suffering of reproach and shame, and even death, according to His will. **Oh, how I love Him!**

Oh, how I love Him! Oh, how I love Him!
Oh, how I love Him, my best, my dearest
Friend! —Sel.

II. **The Text.**—I Jno. 4:7-21.—This passage reveals the nature of the one who has truly experienced a regeneration of life and has within his heart a love after the nature of God Himself whose name is love. When we have become children of God and truly love Him because He first loved us; that loving nature within us goes out in love to our brother.

OUTLINE STUDY

I. The Experience of Forgiveness.

1. Sins forgiven (Eph. 4:32).
2. Fears banished (II Tim. 1:7; I John 4:18; Rom. 8:15).
3. Peace with God (Rom. 5:1).

II. The Gift of Life.

1. The sentence of death (Eph. 2:1-3).
2. The gift of life (Rom. 6:23).
3. The abundant life (John 10:10).
4. Life in Christ (Gal. 2:20).

III. The Supply of Our Needs.

1. Life (Acts 17:28).
2. Food (Matt. 6:11).
3. Clothing (Matt. 6:30).
4. All needs (Phil. 4:19).
5. All things to enjoy (I Tim. 6:17).

IV. Proving Our Love.

1. By obedience (John 14:15).

2. By witnessing (II Cor. 5:11, 14).
3. By doing good (Gal. 6:10; I Pet. 3:11; I John 4:20).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Love** (to Christ or God).
2. Why We Love Christ.
 - a. For taking away our sins.
 - b. For giving us life and fellowship with Him.
 - c. For supplying all our needs.
3. How We Can Show Our Love to Christ.
 - a. By obeying Him.
 - b. By telling others about Him.
 - c. By doing good.

For Seniors.

1. The Experience of Forgiveness.
2. The Gift of Life.
3. The Supply of Our Needs.
4. Proving Our Love.

SEED THOUGHTS

Love in loving finds employ—
In obedience all her joy;
Ever new that joy will be:
Loving Him who first loved me.

Thus may I rejoice to show
That I feel the love I owe;
Singing till Thy face I see,
Of His love who first loved me.
—Jane E. Leeson.

I shall see Him with these eyes,
Him whom I shall surely know;
Not another shall I rise,
With His love this heart shall glow;
Only there shall disappear
Weakness in and round me here.
—Louisa Henrietta.

The divine Christ has died on the cross a victim for the sins of the world. What is He doing now? Did His redemptive love exhaust itself in the days of His flesh? The past has been forgiven; but has any provision been made for the future? Have we been reconciled to God by the death of His Son, but is there no salvation through His risen life?—H. P. Liddon.

Jesus lives! the same comforting, helping, instructing, loving Elder Brother, as when John leaned on His bosom, as when He lifted Peter up from the waves, as when He dried Mary's tears with His "Thy sins be forgiven thee." Jesus lives! the same mighty Saviour, Guide, Intercessor, as when He ascended to glory with the broken fetters of sin and death in His pierced hands.—Kittredge.

One thing alone my heart requires,—one gleam of living light amid the ashes and the gloom; that, into my cell of humiliation, the flood of divine pity should break, and keep aglow the openings of eternal hope, and sustain the hidden strength of an everlasting love.—Jas. Martineau.

HOW GOD COUNTS US RIGHTEOUS

Romans 4

Topic for April 20

MOTTO

"Justified by faith."

MEDITATIONS ON THE TOPIC

I. How God Reckons That We Are Righteous.—How can a man who has sinned and whose heart has been filled with sinful desires be counted righteous by a holy and truthful God? If God would take the law which we have broken and which has the penalty of death set for the soul that sinneth, then surely the sentence pronounced is true and stands, "There is none righteous, no, not one."

But God has a true and righteous plan that triumphs over the law of condemnation.

This triumph is not accomplished by deeds done for credit. The fact that a man has done a lot of things which the law of God commands does not cancel the things he has done which the law forbids. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4, 5). How can this be? How can a debt of sin be canceled? Somebody has to pay. The penalty for sin has to be inflicted. Justice demands it. God is just. A plan has to be found in which the just and holy God can still continue to be just while He at the same time justifies the ungodly. That plan was born of God's love and mercy and was manifested when He gave His own Son to suffer in the sinner's stead the just punishment which the sinner deserved to suffer. "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:23-26).

Yet even this wondrous plan will not work unless the one to whom it may be applied meets the condition of a genuine living faith. God sends the offer of mercy. God also moves in the heart to believe. That faith becomes effectual whenever the one who has been touched by the Spirit is willing to appropriate the grace of pardon secured through the price of redemption paid by Jesus Christ the Son of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10).

II. The Text.—Rom. 4—Abraham's justification was not by works but by faith. He became the father of those who believe, whether they were those who were under the covenant of circumcision or not. It was his strong faith that gave glory to God in believing His word of promise that secured the favor of God. Our faith in God's plan through Jesus Christ is our hope of salvation.

OUTLINE STUDY

I. Our State by Nature.

1. Children of Adam (Rom. 5:12).
2. Dead in trespasses and sins (Eph. 2:1).
3. No good in us (Rom. 7:18).
4. Sinners at heart (Jer. 17:9).
5. Diseased from head to foot (Isa. 1:5, 6).

II. The Righteousness of Christ.

1. Tempted but sinless (Heb. 4:15).
2. Convicted of no sin (John 8:46).
3. Faultless (Luke 23:4).
4. Altogether righteous (Heb. 1:9; I Cor. 1:30).

III. Our Righteousness in Christ.

1. Abraham our example (Gen. 15:6; Rom. 4:3).
2. Not of works (Rom. 4:1-3).
3. A righteousness of faith (Rom. 4:16).
4. Righteousness imputed to us (Rom. 4:22-25).
5. Righteousness through faith of Christ (Phil. 3:9).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Righteous**.
2. Christ's Righteousness.
 - a. Sinless.
 - b. Righteous in word and deed.
3. How God Counts Us Righteous.
 - a. The example of Abraham.
 - b. Righteousness through faith.

For Seniors.

1. Our State by Nature.
2. The Righteousness of Christ.

3. Our Righteousness in Christ.

PERSONAL THOUGHT

God saves me by virtue of the atoning merits of His Son. The works that I do are an evidence that I have met the conditions of a true faith that is willing to obey and is receiving power to obey, because I have accepted the Redeemer by faith.

SEED THOUGHTS

Justification by faith is the answer to that momentous question, "How shall a man be just with God?" And the reply is, "Not by works of his own, but by faith in the work of another, that is Christ." He must have a righteousness in which to stand before a righteous and holy, as well as a merciful, God. He has no such righteousness of his own. Christ is the end of the law for righteousness unto him.—Jno. Augle James.

ONCE FOR ALL

Free from the law, oh, happy condition,
Jesus hath bled, and there is remission,
Cursed by the law and bruised by the fall,
Grace hath redeemed us once for all.

Now we are free—there's no condemnation,
Jesus provides a perfect salvation;
"Come unto me," oh, hear the sweet call,
Come, and He saves us once for all.

"Children of God," oh, glorious calling,
Surely His grace will keep us from falling;
Passing from death to life at His call,
Blessed salvation once for all.

Once for all, oh, sinner, receive it,
Once for all, oh, brother, believe it;
Cling to the Cross, the burden will fall,
Christ hath redeemed us once for all.
—P. P. Bliss.

WHY JOY FILLS MY HEART

Psalm 96

Topic for April 27

MOTTO

"Rejoice in the Lord."

MEDITATIONS ON THE TOPIC

I. The Causes of Joy in My Heart.—There are different kinds of joy in different individuals. When Paul taught of the qualities of charity, he wrote that charity "rejoiceth not in iniquity, but rejoiceth in the truth" (I Cor. 13:6). To rejoice in iniquity is to have such a perverted character that although it is known that the deeds are worthy of judgment, they "not only do the same, but take pleasure in them that do them" (Rom. 1:32). Along the line of earthly joys there are many with the perverted heart conditions that call sinful pleasures enjoyment. Lustful appetites, lustful fleshly indulgence in immorality, "all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful"—belong to the list which people, who having departed from God and not desiring to know Him, are taking pleasure in. See Rom. 1:29-31.

But now turn the picture to that joy which is the privilege of all to obtain and to cultivate. We begin with that which enables mankind to become aware of their lost condition before God and to take hold of that plan of salvation by which they are forgiven and adopted into the family of God through Jesus Christ. Of such it is written: "And the disciples were filled with joy and with the Holy Ghost" (Acts 13:52). Jesus pictures such in His listings of the "blessed" ones, who, having experienced the inner nature as children of the kingdom, and who find that in the day of persecution for Christ's sake, it

is possible to "rejoice, and be exceeding glad" because heavenly rewards are assured. Cf. Matt. 5:11, 12; Luke 6:22, 23.

True joy has its settings in hearts that are in fellowship with God. Such people love righteousness and hate iniquity like their Lord and Master—"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1:9). Such have met conditions by which the Lord has given His Spirit whose fruit is "love, joy, peace" (Gal. 5:22; Acts 5:32).

While the joy of the wicked is but temporary (Job 20:5), the joy of the redeemed is everlasting. It gives real satisfaction in time in the midst of earth's sorrows and troubles; and it gives joys unmixed with tears in eternity. Isa. 51:11; Rev. 21:4.

II. The Text.—Ps. 96.—The Psalmist tells the reasons why we should worship God in songs and words of praise, and give glory to Him. His glory and kingship is to be declared among the nations. The fact of His reign is a cause for rejoicing and gladness by heaven and earth and all nature.

OUTLINE STUDY

I. The Joys of Fellowship.

1. In salvation (Ps. 20:5).
2. Restored in Christ (John 14:23).
3. A present fellowship (I John 1:3).
4. A fellowship in eternity (I Thess. 4:17; John 17:24).

II. The Joy of Worship.

1. In the house of the Lord (Ps. 122:1).
2. Praising His name (Heb. 13:15; Ps. 105:3).
3. Singing (Ps. 100:2).

III. The Joys of Service.

1. Telling the Glad News (Luke 2:10).
2. Winning souls (Luke 15:7; I Thess. 2:19, 20).
3. Helping our brother (II Cor. 8:2).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Joy.
2. The Joy of Fellowship.
 - a. With God in Christ.
 - b. With other Christians.
 - c. A lasting fellowship.
3. The Joys of Service.
 - a. Of witnessing to Christ.
 - b. Of helping one another.

For Seniors.

1. The Joys of Fellowship.
2. The Joys of Worship.
3. Serving in Joy.

PERSONAL THOUGHT

Joy fills my heart because I have allowed the Lord to have His right of way, to reveal to me what He is to mankind, what blessings are enjoyed in His presence today, and what is in store for those who love Him, eternally.

SEED THOUGHTS

God offers to fill our homes and our hearts with joy and gladness if we will only let Him do it. We cannot create the canary birds; but we can provide cages for them and fill our dwellings with their music. Even so we cannot create the heavenly gifts which Jesus offers; but they are ours if we provide heart-room for them. The birds of peace and contentment and joy and praise will fly in fast enough if we will only invite Jesus Christ, and set the windows of our souls open for His coming.—T. L. Cuyler.

O Happy Day

O happy day that fixed my choice
On Thee, my Saviour and my God!
Well may this glowing heart rejoice
And tell its raptures all abroad.

O happy bond that seals my vows
To Him who merits all my love;
Let cheerful anthems fill His house,
While to that sacred shrine I move.

'Tis done, the great transaction's done;
I am my Lord's, and He is mine;
He drew me and I followed on,
Charmed to confess the voice divine.

Now rest, my long divided heart,
Fixed on this blissful center, rest;
Nor ever from my Lord depart,
With Him of ev'ry good possessed.

Happy day, happy day,
When Jesus washed my sins away!
He taught me how to watch and pray,
And live rejoicing ev'ry day;
Happy day, happy day,
When Jesus washed my sins away.

—Philip Doddridge.

THE HOME GOD HAS PREPARED FOR US

Jno. 14:1-3; Rev. 21:1-7

Topic for May 4

MOTTO

"Enter into the joy of thy Lord."

MEDITATIONS ON THE TOPIC

I. The Nature of Our Heavenly Home.—

Jesus called it the "Father's house" (Jno. 14:2). There are "many mansions" there. Somewhere there will be a share for us in the Father's house. This portion which we shall inherit has been secured for us in the preparations which Jesus has made in entering heaven with the merits of atoning blood. Heb. 9:23; 6:20; Heb. 9:12. We do not think of the necessity of making additions of buildings for His disciples, but rather His completing the plan of redemption so that we have a right to occupy a place.

There are a number of expressions that give an idea of the nature of the heavenly inheritance. It is "incorruptible, and undefiled, and that fadeth not away" (I Pet. 1:4). It is invisible to mortal eyes but apprehended by spiritual vision. II Cor. 4:18; I Cor. 2:9. It is a place where the sorrows and pains and unhappiness of earth and earthly conditions are forever banished. Rev. 7:15-17; 21:4. It is a place where satisfying joy and pleasure are eternally realized. Isa. 51:11; Ps. 16:11. It is described as having glorious beauty and splendor. Rev. 21:11-22:5. It is a place where evil beings, who have not been redeemed and cleansed, can never enter. Rev. 21:27; 22:15. Only the victorious and obedient to the commandments of the Lord will have an entrance there. Rev. 21:7; 22:14.

In that place of glory we shall find glorious companionship. The face of the Redeemer Lamb will be seen by His servants. Rev. 22:3, 4. It will be a place where the light of God ever shines. Rev. 21:22, 23; where satisfying waters ever flow and fruits never fail, and healing medicines are continually available. Rev. 22:1, 2. The settings of these descriptions indicate that these are only figures of the unspeakable blessings of the heavenly home.

II. The Text. Jno. 14:1-3.—Jesus leads His disciples to the sweet assurance of the place where He is going and where He will receive them at the duly appointed time. He is going for a necessary task of preparation that they will have the privilege of inheriting the place with Him.

Rev. 21:1-7.—John here has a vision of the heavenly realms in which a new Jerusalem is found fully prepared, like a bride is prepared for the day of marriage. It will be a place of fellowship with God and men, where each belongs to the other. Every trace of sorrow and pain and death will be banished. Everything will be new. It is given freely to those who are thirsty for it and who receive it and become victorious by faith.

OUTLINE STUDY

I. Christ's Promise of a Home.

1. A place prepared (John 14:2, 3).

2. Present with Christ (John 14:3).
3. A place of fellowship (Matt. 8:11).
4. A treasure house (Matt. 6:20; 19:21).
5. An everlasting habitation (Luke 16:9).

II. Paul's Teaching About the Christian's Home.

1. A house eternal in the heavens (II Cor. 5:1).
2. An eternal weight of glory (II Cor. 4:17).
3. Know as we are known (I Cor. 13:12).
4. With Christ at death (II Cor. 5:8; Phil. 1:23).
5. Ever with the Lord (I Thess. 4:17).

III. Our Future Home as Revealed Through John.

1. A place of surpassing glory (Rev. 21, 22).
2. No more hunger or thirst (Rev. 7:16, 17).
3. No more sorrow (Rev. 21:4).
4. Nothing impure or defiling (Rev. 21:27).
5. The tree of life (Rev. 2:7; 22:2).
6. Communion with God (Rev. 21:3).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Heaven.
2. What Heaven Is Like.
 - a. A glorious place.
 - b. A home with Christ.
 - c. A place of happiness.
3. How We Can Get to Heaven.
 - a. By believing on Jesus.
 - b. By living for Him now.

For Seniors.

1. Christ's Promise of a Home.
2. Paul's Teaching About Our Eternal Home.
3. Our Future Home as Revealed Through John.

PERSONAL THOUGHT

There is a place and a condition where we can dwell with Christ in glory. It is "far better" than this present earthly condition can ever be. I want to enter into the fellowships here through my Redeemer by which I can be heir of that far better place and condition.

SEED THOUGHTS

Yes, it is a truth for a good man—honored, beloved, useful—with all around him that God ever gives His children here; nay, with all that God could give him of earth it would be "gain" to die. Heaven is a better, a happier, a more desirable world than this can be.—Albert Barnes.

"It doth not yet appear what we shall be." We lie here in our nest, unfledged and weak, guessing dimly at our future, and scarce believing what even now appears. But the power is in us, and that power is finally to be revealed. And what a revelation that will be!—Horace Bushnell.

The joys of heaven are not the joys of passive contemplation, of dreamy remembrance, of perfect repose; but they are described thus: "They rest not day nor night." "His servants shall serve him, and see his face."—A. Maclaren.

No aching hearts are there,
No tear-dimmed eye, no form by sickness
wasted,
No cheek grown pale through penury or
care,
No spirits crushed beneath the woes they
bear,
No sighs for bliss untasted. —Sel.

Want of trust is the root of almost all our sins and all our weaknesses; and how shall we escape it but by looking to Him and observing His faithfulness?—J. Hudson Taylor.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

International Campaign to Enslave Women

Abstain from all appearance of evil.—St. Paul.

The "Tobacco Moguls," with billions of dollars at their disposal, are making an open, terrific and insistent attempt to enslave millions of girls and women through the tobacco habit. This campaign is carried out at the expense of millions and millions of dollars. The propaganda is carried out through the press, magazines, radio, television, movies, and other similar avenues of approach to the gentler sex. To do this, noted singers are bribed; great athletes are tricked by the gift of filthy lucre; society ladies, decked out in their finest, are paid to pose in their luxurious mansions. All this to make the use of tobacco appear harmless, attractive, and satisfying. What a shame!

Since these greedy, selfish, and money-loving merchants use every avenue of approach to enslave, it behooves other forces to do their best to free, and to keep free, future sweethearts and mothers of coming generations.

We make no apology for the reprinting of the very excellent article, from the pen of Homer Rodeheaver, in the "Sunday School Times." It is so well written and so convincing that we appreciate passing it on. We trust pastors, teachers, parents, and others will also pass it on.

FIVE REASONS WHY WOMEN SHOULD NOT SMOKE

Homer Rodeheaver

Are cigarettes more harmful to women and girls than to men and boys?

All that has been said in earlier articles concerning the results of cigarette smoking on the physique, brain-power, and ethical standards of boys—its effect on the heart, the nerves, the brain, the pocketbook, moral and spiritual values, the decreasing of physical resistance to disease, its detraction from the appearance of health, the dulling of the eyes, the staining of the fingers, the muddying of the complexion, and the creation of unpleasant body odors—all this applies with equal if not greater force to girl addicts. And in addition, because of the more finely attuned feminine organism, there are other and even more serious penalties.

Why Should Women Imitate Men?

To the normal male one of the unsolved mysteries is, why should girls want to be like men? All right-thinking men and boys agree that a gracious providence has made womankind sweeter and lovelier and on a higher ethical plane than themselves; why, then, girls and women should delight, as apparently some of them do, in lowering the standards that make them superior to men, merely that they may become their "equals," is an unanswerable question! The institutions for the development of art, culture, and religion, the churches, the recital halls, the art galleries, are filled with women. Those institutions that represent the worst in humanity—the saloons, the gambling rooms, the jails—are filled with men. Then why in the name of common sense should the women of these latter days want to adopt the habits and customs of men?

The principal bad habits that have been increasing among women of our land during recent years are gambling, drinking, and smoking. With the growth of these habits has come a decadence in the moral standards that had

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

marked American women since the days of Plymouth and Jamestown. Women have been selling their birthright for these three messes of pottage.

What is going to happen to our civilization if women continue to adopt for themselves the dirty, uncouth, and vulgar habits of men? I heard a man say a very unkind thing about women the other day. He said: "Many women try so hard to be like men that they forget to be gentlemen." This seems to be a harsh word, but I will tell you why he said it.

This man does not smoke. Living in a hotel, and wishing to be free from the noxious fumes of tobacco, he finally found a place, a secluded room, where there was a sign, "NO SMOKING IN THIS ROOM." With a sigh of relief he sat down with his book, hoping to enjoy the pure fresh air. A group of men walked into the room, started to sit down, but observing the "No Smoking" sign they walked on through the other door to a smoking room. Three women came in, looked at the sign, giggled a little, sat down, opened their handbags, and took out cigarettes which they proceeded to light and smoke. Would a gentleman have been guilty of such a thing?

A Stuffy Bus

Sometime ago I had to go from Cincinnati to Jellico, Tenn., for a funeral. The only way I could get there was by bus. I caught a late bus about midnight and had to ride until the next morning. Even before we started, the air was filled with the fumes from cigarettes, cigars, and one bad-smelling pipe smoked by a man who sat in front of me.

In a little while two women got on the bus with two babies, one of them only six months old. I thought, "Surely the presence of these babies will cause these people to stop their smoking." But it did not. I tried to find a place in the bus where the fumes were least dense, but it seemed about all the same. Those two little babies with their mothers had to sit in that poison-laden atmosphere all through the night.

I wrote a letter of protest to the manager of the bus company. He sent me a very courteous reply, saying: "I am sorry you had to suffer the annoyance of the smoke on our bus. This is our most serious problem, and, very frankly, we do not know how to handle it. We could control it to a certain extent until so many of the women started to smoke. By kindly requesting the men to refrain from smoking because it was disagreeable to women riders, we could keep the matter under control, but now that women themselves are smoking, we are helpless, because they do not seem to consider anybody but themselves."

Then I recalled the group in that bus. In spite of the fact that there were two little babies aboard, most of the smoke that filled the air was from cigarettes smoked by women.

The Lone Smoker on the Plane

Still more recently I was on an airplane going from Louisville to Washington, D. C. A woman boarded the plane with three small children, one an infant in arms; another had to be led by hand and helped into the plane; the eldest was not over five years old.

This mother with the tiny baby seemed to be quite a novelty. The airplane company seemed proud that they had considered the plane safe enough for so precious a cargo, and had even sent photographers down to take pictures of the mother and three little ones entering the plane. The manager of the airport was very solicitous. Both the pilots were anxious about the comfort of the little passengers. The lovely

hostess on the plane devoted most of her time to helping the mother care for and entertain the little ones.

On the plane were six men besides myself: all of whom were interested in the welfare of the little family. I am not sure, but I can easily imagine that ordinarily these men—at least five of them out of the six—might have smoked; but when they saw these three babies, not one of them offered to light a cigarette. But as soon as the plane got off the ground one woman—the only other woman besides this mother and the hostess on the plane—asserting her right as an American citizen, and because of the fact that no one forbade it, apparently oblivious to the comfort and welfare of the little children, lit up her cigarette and started to fill the small cabin of the plane with the poison fumes.

Not a man aboard had the moral courage to protest against this display of crass selfishness, because the smoker presumably was a "lady," although any one of them would have been quick enough to protest such boorishness in one of their own sex.

The same reasons why boys should not smoke can be given to girls as reasons why they should not smoke. But there is one more tremendously important reason why girls should not smoke.

First of all, it is bad for your health. The poison gas formed by the burning of the tobacco and the paper together, and the narcotic poison put into the cigarette for the purpose of creating a habit-forming appetite, affect the system of women far more than men. Your anatomy is put together so much more delicately, and is so much more sensitive than that of men, your nervous system is so much more finely attuned than the nervous system of men, that you are much more seriously affected.

Watch a crowd of men in a restaurant. They will light a cigarette, smoke it and put it out, while they lunch. As they leave, they may light another cigarette. But observe a party of women under similar circumstances. They will come in from their offices or their homes, light a cigarette, and as they finish one they will light another from the end of the first, and keep on lighting one from the other through the entire meal. Watch any woman who is a cigarette smoker, and see how soon she becomes a literal slave to the habit, and how extremely nervous she gets if deprived of the privilege of smoking for any length of time.

In the second place, to most men women symbolize daintiness, freshness, and purity. This impression is at least partially destroyed when they begin to smoke cigarettes. To one who does not smoke, the odor of cigarette smoke is certainly far from agreeable. A gruff old dentist was cleaning the teeth of a prominent society woman in one of our large cities. In his abrupt manner he said, "You smoke cigarettes," and continued, "you smoke Camels."

"Yes," she replied, "I smoke cigarettes; but how do you know I smoke Camels?"

Said he, "I have cleaned up after Camels so many times that I have learned to know their tracks."

In the third place, it tends to remove you from the exalted pedestal of womanly modesty and refinement and bring you down to the lower level of ordinary men. You thoughtlessly descend from the pedestal of superiority upon which men delight to place you, and deliberately step down into the mud of the street.

And now as to one of the greatest of all reasons why girls should not smoke. Many have been saying, "I have just as much right to smoke as you men." From the standpoint of the constitutional rights of an American citizen, one will have to agree. But the one great and paramount reason why you girls do not have the same "right" to smoke as the men is that you are to be the mothers of the future generation. Hospital records show that the infant of a smoking mother is always handicapped. In his book, "The Cigarette as a Physician Sees It," Dr. Kress states: "Experimentation has shown that the amniotic fluid, which surrounds the unborn babe, of a tobacco-using woman contains nicotine, and that the milk from the breasts of a smoking mother likewise contains nicotine." He quotes Dr. Charles L.

Barber, in a paper read before a convention of the American Association for Medico-Physical Research: "A baby born of a cigarette-smoking mother is sick. It is poisoned and may die within two weeks of birth. In such case the postmortem shows degeneration of the liver, heart, and other organs. Sixty per cent of all babies born of mothers who are habitual cigarette smokers die before they are two years old."

If this is true—and it must be or these doctors would not make these statements—it seems to me not merely a misfortune for a young girl to smoke, but no less than a lamentable tragedy.

A short time ago I had a visit with a very prominent surgeon who is famous throughout the United States for Caesarian operations and attending mothers in childbirth. He said to me: "I am very much worried, because there is a lovely young woman who lives just next door to me, and who is to have a baby before long. They will be expecting me to take care of her; and I am worried both for the sake of the mother and the baby, because this girl is an incessant cigarette smoker."

And finally, from an aesthetic rather than a health standpoint: At a function in Washington, D.C., there sat side by side one of the most prominent women in the political life of the nation, and one of the most attractive women in the philanthropic work of today.

The older woman, with the political interests, turned to the lovely young woman by her side and offered her a cigarette. She smiled and said, "No, thank you, I do not smoke."

The other lady looked at her intently and said: "Well, I might have known you did not if I had looked at your skin before I offered you the cigarette. Just look around you at the hard, weather-beaten skin of these women who are smoking here tonight." Then she added: "I congratulate you, and I want to say to you that it is much more exclusive now not to smoke than it is to smoke." Then, with a wistful look in her eyes, she said to her lovely companion, "I wish to God I had never started the habit myself."

So, for the sake of these finest qualities which men through centuries have esteemed most in you; and for the sake of the physical, mental, and spiritual effects on future generations, I beg of you women to help find the solution of this problem. And I beg of you girls to have the courage to be even the minority crusaders against this habit that is bringing such wreckage and havoc to many of the finest of our young womanhood.

Miscellaneous Notes

Southern Palestine

The exploration of the mineral resources of the Negev is still in its initial stage, but the results already achieved confirm the Biblical description of Israel as a land "whose stones are iron and out of whose hills thou mayest dig copper." The remains of ancient iron and copper mines found in the Negev have shown that a mining industry existed here in antiquity, particularly in King Solomon's times. To this evidence of past wealth recent mineral prospecting has now added proof of potential resources which may be of great economic value to the State. A geological survey of the Negev and the Wadi Araba was started during Mandatory times, under the direction of the Government Geologist, but its results were kept a secret. It was known, however, that mineral samples were collected from the Elath area, and that the typical "dome formations" which were found in certain areas held promise of oil deposits. A crater-shaped depression called the Wadi Roman in the central Negev, though little explored, showed itself to be rich in minerals. Difficulty of mining, due to lack of roads, water, and labor, has kept mining operations to a small scale. Work is being pushed rapidly on both construction of roads and the drilling of wells.—(E/P).

Iceland

Iceland is without a single jail or penitentiary, or court, and has only one policeman. The system of public schools is prac-

tically perfect, and every child ten years old can read. There are seminaries and colleges, newspapers, and printing establishments. No liquor is permitted to be imported as all are total abstainers. There are 78,000 people on the island.—The Fraternal Record.

SUNDAY SCHOOL

(Continued from page 122)

WARNING AGAINST PROFANE LIVING

Ex. 20:7; Matt. 5:33-37; 23:16-22

Lesson for May 4, 1952

Ex. 20:7. The Third Commandment. Profane living and profane language show irreverence for God and border on blasphemy of His name. This becomes a violation of holy things and of God's provision for us in good language and right conduct. Using the name of God for vanity of any kind is contrary to His will and betrays every profession of loyalty to Him. A more prevalent use of the name Almighty could be a regular reminder for reverence only in referring to God. But the true deterrent from profane use of His name originates in the heart made clean by the blood of Christ. To fear God and keep His commandments calls for recognition of His holiness. Jesus taught the prayer, "Hallowed be thy name." The hearthen man, learning of Jesus from the missionary and repeating it alone in his simple faith, who was healed of his affliction had a pure and singular conception of its holy use.

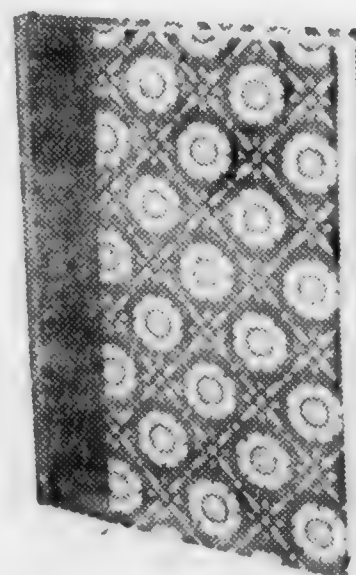
Matt. 5:33-37. The Sermon on the Mount is invaluable to the Christian in that it upholds Gospel standards for living. Word expression and life practice are to agree. By the grace of God this is made possible. Christ, who is the Truth, taught His followers to live by the truth and practice it. It is said of our forefathers that a man's word was as good as his bond. This was true to Christ's standard and therefore becomes our standard today. The need for using oaths originates in evil and is due to the fact that men have not always been faithful to the keeping of the spoken word. How can we

keep the spirit of this command of our Lord and break the letter of it? Shall failure in veracity justify occasions for the use of the oath? We choose to accept the standards as given by Christ as true directives for our lives, believing that He meant what He said. How can a Christian feel himself more bound by an oath than by his own simple word? Would this not betray a spirit of falsehood in the heart? Our yea is to be yea, and our nay is to be nay. "Whatsoever is more than these" is of evil. We are grateful for the laws of our land that provide for those who have a conscience against swearing of oaths. In the United States on legal documents the word, "swear," may be deleted and the word, "affirm," inserted. In Canada the present alternative usage is the word, "declare." The thief, it is said, can be watched, but not so the liar. May we ever detest untruth and always practice truth. Let it be remembered that shading and coloring are forms of untruth and dare never be practiced. "The truth shall make you free." "No condemnation to them which are in Christ Jesus," is the high calling of God. The standard of truth always must be preserved if we would continue to enjoy the official exemption from swearing of oaths, and furthermore if we would enjoy peace with God.

Matt. 23:16-22. This passage teaches what condemnation rests upon perverting the law. Blindness is characteristic of those tampering with the truth. Hypocrisy and falsehood are due for similar judgment. It is deplorable to learn that Christ had so mercilessly to score the religious leaders of His time. Misrepresentation of the meaning of Scripture is as heinous now as ever it was. Man's conception of the true meaning of God's Word is to be sought under the guidance and indwelling of the Holy Spirit. No other quest is safe. The carnal mind cannot conceive the things of the Spirit. Every tradition of man placed above the truth of God's law is sin. "Lo, here," "lo, there," is heard among the many voices of today. Yet the admonition to look into the perfect law of liberty and to continue therein is necessary and timely.

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BY MIRIAM SIEBER LIND



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May 1952

CHRISTIAN MONITOR



To Our Saintly Mothers We Dedicate Mother's Day, 1952

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Keturah

BY MRS. LLOYD H. DOUTRICH

This story, based on fact, graphically portrays the emotions and experiences that come into the lives of mothers.



Five-year-old Patty Page pressed her nose against the upstairs window and watched what was going on down in the street below. Men dressed in white were carrying her sister out on a stretcher and putting her in a big white car.

"What is that funny looking thing they put Keturah in?" asked Patty of Kathy, who was fifteen years old.

"It is an ambulance," said Kathy, looking out of the window too.

The ambulance moved swiftly down the street. Mrs. Page rode beside Keturah to the hospital. She had sent Kathy and Patty upstairs till after Keturah would be taken out. Dear Keturah, so much older than her fourteen years, and so patient in all her suffering! Tenderly Mrs. Page stroked her child's dark black hair—how lovely and wavy it was, such a black that it had a blue cast! Keturah opened her eyes, careful not to moan, lest her mother suffer with her. She managed a faint smile. Oh, the pain! It was very severe. They would operate on her at the hospital, then perhaps the pain would clear away. There was mastoid trouble behind her ear. At home sat her Easter basket, larger than her family could really afford, to cheer her. It was filled with the loveliest things. She hadn't even tasted any, only looked. Oh, this awful pain! "We'll save it for her, when she gets home from the hospital," her mother had said as she told the children not to disturb it.

"Does it hurt much, Keturah?" her mother was asking.

"Don't worry about it, Mom," said Keturah, her teeth biting her lower lip to keep from screaming in pain. "God is with me," the child assured herself, knowing He was ever near, and caring.

Mrs. Page remembered how often Keturah had come home with wet feet because of the thin soles on her shoes. There was no money for overshoes. There was always some pressing need to drain the scanty income of the family. Mrs. Page had to wonder if perhaps that wasn't the start of the girl's ear trouble. If only she could have managed to get those rubber overshoes sooner, but there was always something else to use the money for; her family was so large.

"Calm yourself, Mrs. Page," said the doctor. "The operation is over now and you should go home to rest yourself. Keturah will be all right."

Mrs. Page, though very weary, stayed near Keturah's bed till she could hardly stand the vigil any longer. Then she left to go home to rest a bit.

"Kathy," said Mrs. Page, "it seems so strange with Keturah in the hospital. You know she used to come downstairs often at night, and walk the floors with pain. She would be holding her little Testament in her

hands, silently suffering. Often when she would get up in the mornings I would find the Testament under her pillow, and I would know that she had been suffering, and wanted God's Word near her for comfort. Sometimes when I would hear her, I would come downstairs, and she would be so sorry I had been awakened; she tried so hard to spare me. Kathy, if anything should happen to her, how could I ever bear it?"

"But, Mother, the doctor told you she would be all right, didn't he?" said Kathy.

"Yes, yes, I know. But, O, Kathy I have the strangest feeling inside of me that—"

"That what, Mother?" asked Kathy.

"Never mind, dear, I'm so very tired," said Mrs. Page. "Nerves, perhaps, just nerves."

* * *

"But, Doctor, you told me she was going to be all right," said Mrs. Page.

"Yes, and she was for a while, but she has had a little backset. Now, don't you worry or let her see you downhearted. She'll rally around again all right, I'm sure," said the doctor.

Mrs. Page entered Keturah's room. Her outward appearance was jolly, but inside she



MEMORIES OF MOTHER

By I. B. Niswander

I oft recall sweet memories,
Of scenes at mother's knee;
When in those twilight reveries,
'Twas almost heaven for me.

Her loving hand upon my brow,
Her kiss upon my cheek;
Methinks I feel her presence now,
Can almost hear her speak.

Her modest dress, and kindly smile,
How these appeal to me;
Yes, she'd abhor the modern style,
Which on the streets we see!

May heaven give us more such mothers!
And pleasant memories;
May we discard the sin which smothers
The joys of bygone years.

Then may each growing girl and boy
This timely counsel take:
Avoid foul habits which annoy,
And sometimes friendships break.

—Gospel Messenger.

was going through fears and doubts as to the outcome of this all.

Keturah's limp hand lay on the white cover. "Mom, are you still saving my Easter basket?" she asked.

"Of course, honey, of course, for you to enjoy when you come home," said Mrs. Page. "Let the other kids have it," said Keturah.

"Mom, you've always stood by me. If I ever needed you, any hour, you'd somehow feel it and get here, wouldn't you?"

"Yes, dear, of course I would. Any hour of the day or night I would come to you. But, dear, you are going to be all right. Why soon you'll come home and we'll have your Easter basket all saved for you. Keturah, what is the matter?"

"Mom, I don't want my basket saved any more."

* *

"Kathy, Kathy, get awake." Mrs. Page was bending over her oldest daughter. It was in the wee hours of the morning. "Kathy!"

"What's wrong, Mom, what's wrong?" said Kathy, startled out of her sleep.

"O Kathy, I don't know, I don't know, but I can't get Keturah off my mind—the way she had talked to me. I'm dressing now. I'm going to the hospital. She needs me, I know she does. O Kathy, I feel it so strongly."

"Mom, you're under a strain; go back to bed. If she was worse the hospital would call," reasoned Kathy.

No amount of reasoning would make Mrs. Page change her mind. She dressed quickly and left for the hospital, praying as she went.

Patty got awake. "Kathy, where is Mom?" she asked.

"Go back to sleep," said Kathy. "Mom got some kind of a funny feeling that Keturah was worse and she needed her mother, so she left a little while ago to go to the hospital, and—"

"Listen, someone is rapping on the door downstairs and calling Mother."

"Hello, who's there? What do you want?" called Kathy.

"Kathy, that you?"

"Yes," said Kathy.

"This is your neighbor. The hospital just called that they want your mother to come at once. Tell her right away."

"Mother is on her way there now," said Kathy.

"What?"

"She left a while ago, said she knew somehow Keturah needed her," answered Kathy.

"My word!" said the surprised neighbor.

* * *

"Nurse, Nurse, did you call for my mother?" asked Keturah.

"Yes, honey, we called and got word that she had left even before our call for the hospital. She must have known somehow that you needed her," said the nurse.

"She told me she'd come; I knew she'd know it. Any hour of the night or day she told me she'd come."

"Nurse, is she here yet?" asked Keturah.

"Not yet. She'll come; she'll come, dear, rest a while," said the nurse.

"She'll come, she'll come," said Keturah, turning to watch the door, her eyes fever bright.

(Continued on page 152)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLIV

SCOTSDALE, PA., APRIL, 1952

No. 4

A Tough Case

BY ESTHER MILLER PAYLER

Another case in which a mother's prayers followed her son.



DOCTOR ANDERS' white coat which had been so crisp and starched early in the morning, now looked limp, wrinkled, and spotted with blood. He looked down at it, and sighed to the nurse, Miss Brown, "I'm a mess and I feel just about as crumpled as that coat looks."

"People all seem to pick the same time to have accidents and get sick," Miss Brown smiled, but dark circles of tiredness showed under her brown eyes. "Of course, you know, they don't want to be hurt and sick any more than we want them to be."

"Less so, I guess," admitted Dr. Anders. "But I'll certainly be glad when the clock drags itself through another fifteen minutes, for then I can go home and get a much-needed rest."

Nurse Brown never got to answer, for just then the ambulance bell clanged at the entrance, and the orderlies came into the receiving room, carefully carrying a stretcher. A bent old man trotted behind them, trying to keep up with their long steps. His face was worried and his eyes red and tear-stained. He looked at Doctor Anders beseechingly: "My wife fell off a step ladder as she was cleaning our kitchen walls. She's badly hurt, Doctor, but please do all you can for her; she's all I got left on this earth."

Doctor Anders murmured, "We always do our best." As he turned and reached for an instrument, he whispered to Nurse Brown: "A tough case. Pretty well cracked up."

As Dr. Anders examined, he thought: "This surely is a tough case. Seventy-seven years old, and she'll be in a cast for months. Most likely will be irritable and hard to handle. I should not complain about my part; the rest of the staff'll get the brunt." Aloud he said to the anxious old man: "Multiple fractures. She'll be in a cast, but she's got a good heart and appears extra strong for her age, and that's greatly in her favor."

"She's got the faith, too," the old man's eyes gleamed.

"It'll take more than faith," Doctor Anders said crisply, not looking up from writing his records.

"But faith helps," argued the old man, "without it nothing else helps."

Doctor Anders did not answer but he did feel vaguely uncomfortable, thinking to himself: "Faith? I haven't heard that mentioned much lately. Science and skill, that's what's most important." He watched the stretcher wheeled down the hall toward the operating room. As the doors swung open, the sickening sweet odor of ether swept out.

"Poor old Mrs. Johnson," said Nurse Brown cleaning up the instruments. "A woman seventy-seven shouldn't be climbing around on step ladders but I imagine she's one of those wiry, hard-working types that just won't give up."

"She should have more sense at her age," snapped Dr. Anders, wondering impatiently why the glimpse at that woman's unconscious face should so remind him of his mother who had been dead these many years, and on whose lips the words faith and prayer, were familiar.

Dr. Anders slipped off his crumpled coat, washed up, and as he passed the operating room, he glanced into the waiting room. All alone in that room, Mr. Johnson, the injured woman's husband, was down on his knees, his lips moving quickly.

Dr. Anders hurried down the hall: "At least the old man gets some comfort from it; so maybe it helps to that extent." Yet he had to admit his mother had great faith in prayer and he remembered her often on her knees during his early days.

All the way home he kept remembering his childhood. It had been a long time since

he had smiled over some of those old memories. He thought of his dog and how when it was injured his mother had helped him bind its wounds. He remembered when he had been sick himself and his mother had cared for him night and day. He could still see the candle-light room, dim in the night hours, himself a little lad lying on the bed, and he seemed almost again to feel the warm comfort of his mother's hand in his as she told him precious things from the Bible, or they recited verses of Scripture together as he got better.

The next day Dr. Anders inquired about Mrs. Johnson. "She's conscious. She's in a cast and doing better than we expected," reported Nurse Brown.

For several days Dr. Anders avoided asking about Mrs. Johnson, but the following day he happened to be on her floor, and curiosity prompted him to stop in the room.

The sweet face on the pillow was surrounded by a mass of gray ringlets. As Dr. Anders came into the room, she smiled at him, and in spite of himself he smiled back and felt warmed by her interest.

"I'm Dr. Anders," he introduced himself. "Glad to have you come in." Her voice was soft and again it hit his memory like a chime sounded with a familiar note, but long forgotten.

"You wouldn't know me," the doctor smiled, "but I was the one who was on duty as receiving physician when you came in."

"I'm glad to know you as my husband said you were so kind." Her eyes twinkled mischievously. "However, I heard you called me a 'tough case.'"

Dr. Anders colored, but managed to say, "However, you're proving just the opposite, and it's little short of a miracle."

Mrs. Johnson laughed. "Don't try to explain. Sure, why shouldn't a woman seventy-seven years old and 'pretty well cracked up' as you said, be a tough case? Surely, ordinarily it would be if it were just a question of human skill."

She stopped, and Dr. Anders said nothing.

She continued: "It's no miracle that I'm getting along so fine. It's faith and prayer, which are the plus over what the doctors and nurses are so skillfully doing."

"Aren't you uncomfortable? You never complain."

"I'm not as comfortable as I would be in my rocker at home, but I'm getting grace to endure because our church and my family and friends are praying for me. Maybe it's best that I got taken off my feet, 'cause I didn't have sense enough to get off them myself and rest as I was told to do."



"Why were you climbing on a step ladder and cleaning your kitchen?" asked Dr. Anders trying to change the subject.

"Finishing my housecleaning myself 'cause I'd given the money away I was to have used to have my cleaning done," she chuckled.

"How can you laugh at that?" asked the doctor puzzled.

"Young man, did you ever read that verse in your Bible which says: 'This is the day which the Lord hath made; we will rejoice and be glad in it? I must rejoice now I'm getting a good rest.'"

"I'm not in the habit of reading the Bible," answered the doctor coldly.

"You're missing the best part of life," answered Mrs. Johnson smiling. "It's a good thing I know lots of it by heart, as now I can't hold it with this cast on and I have to wait till my husband comes or some of my friends to read the Bible to me."

"When I'm off, I'll read some to you," he offered and then was sorry for his impulsiveness.

After that, Dr. Anders stayed away again for several days, but he kept hearing from the nurses how they loved to talk to the cheerful old lady. How she was enjoying things they took for granted. How she thanked them for little services and praised them, how she listened to their tales of woe and how you just could not keep anything from her as she had such a way about her, you could not help loving her.

"She makes religion seem so real and worth while," said Nurse Brown. "I feel Jesus is right there in that room."

A passing nurse added, "She gets more cards, letters, and phone calls than any other patient, and during visiting hours, it's not just one or two visitors for her, but bunches, sometimes more'n she can see."

"Flowers and goodies, she don't keep for herself," said Nurse Brown. "She sends them to others who have none. She never once complains about how uncomfortable she must be, but speaks about the good rest she is getting and what she is going to do when she is up again."

"That won't be so soon," exclaimed the doctor, "for she will have a series of casts before that."

"We want her to get better, but we'll hate to lose her around here," said Nurse Brown. "She's better than a revival meeting for all of us."

At last one day Dr. Anders stopped in to see Mrs. Johnson. She greeted him: "Dr. Anders, I have been waiting for you, and I thought you forgot all about me." Her blue eyes looked at him seriously.

"I have just been busy," he answered guiltily, knowing he could have come before if he had really wanted to.

"You work too hard," she said. "I've heard though what a fine doctor you are. Did you ever read the story of the missionary doctor, Dr. Grenfell, who healed souls and bodies of the people of the North?"

"I've never been interested much in missionaries." Then he added almost against his will, "My mother's ambition was to be a missionary, and if she'd lived long enough

I guess she would have wanted me to be one, too."

"How big were you when she died?"

"I was just ten years old," answered the doctor. "My mother'd be about your age now."

"Tell me about her," said Mrs. Johnson.

Dr. Anders forgot time as he sat there telling Mrs. Johnson about his memories of his mother. He finished up by saying: "You remind me of her in some way."

"Maybe because we have the same Saviour. One of my sons was a missionary doctor in Africa, but he never came home to us, but went on to the heavenly home from there, when he got fever after seven years of service there." She gained control of her voice again and continued: "When I first heard of his passing, it was hard for me to keep going, but then I rejoiced that he had been able to do the work he had done and I rejoiced in the memory that one day I would see him again."

"We'll have to adopt each other," said the doctor. "You'll have to pretend I'm your doctor-son and I'll have to pretend you're my mother."

"Yes, indeed," smiled Mrs. Johnson, squeezing his hand. "That's agreed."

"Before I go I must keep my promise and read to you," said the doctor, reaching over to the table and touching the worn Bible there. "What shall I read?"

"Your favorite," answered Mrs. Johnson, sighing happily.

"I don't know enough about it to have a favorite," the doctor muttered.

She made no comment on this, but answered softly: "All right, then please read the nineteenth chapter of John's Gospel."

As the doctor read, he seemed to see before him the cross with light streaming

round it, the one bright spot in a darkened world. It seemed to him that Jesus was suspended on the cross forgetting His own agony and looking directly at him in pleading and in love, until the doctor's heart was soft inside him.

He could not stop at the end of the chapter, for the words, "It is finished," could not be the end of this message of sacrificial love. He read on into the twentieth chapter of the resurrection and the appearance to Mary Magdalene and the disciples. He seemed to be reliving the part of Thomas, the doubter, but with him he thrust his fingers into the hands and thrust his hands into the sides of the Saviour, and the words surely were spoken direct to him, Dr. Anders: "Be not faithless, but believing."

Dr. Anders read on into the twenty-first chapter and seemed surrounded by the presence of the risen Saviour. When he read the charge of the Saviour to Peter: "Follow me," a deep compulsion, an inward urging, burned inside him to such an extent he had to stop. Mrs. Johnson, put her hand on his and said softly: "Son, let us pray."

Dr. Anders heard her words, and yet he seemed far away and lifted up in a strange way. He felt a new strength and desire in himself. When he rose, he could only murmur: "Thank you! Thank you!"

The rest of that day and part of that night, he had a struggle as did Jacob when he and the angel wrestled during the night, as told in the Old Testament.

The next day he went to see Mrs. Johnson and they talked long of her son and his work and Dr. Anders' desire to follow Christ.

Before she left the hospital, Dr. Anders had been in touch with the offices of the Mission Board and arrangements were made so that as soon as transportation was available, he would be sent out to take her son's place.

He saved the information to tell Mrs. Johnson on her birthday. She tearfully explained: "That's the best birthday gift I've ever had," although there were many other gifts which had been sent and brought to her. "It's an answer to your mother's prayers as well as our own."

Nurse Brown came into the room then beaming and added: "I've got another surprise for you, too. Dr. Anders is taking me along when he goes. I'm going to be his wife and I've been appointed as his nurse assistant."

Mrs. Johnson's arms were out of the cast and she gathered one of them under each arm, saying, "We'll have to sing, 'Showers of Blessing,' the way things are happening around here."

"And to think I called you a 'tough case,'" smiled Dr. Anders.—Christian Life.

The world looks at ministers out of the pulpit to know what they mean when in it.—Cecil.

"Let the word of Christ dwell in you richly" (Col. 3:16).



MOTHER

**You painted no Madonnas
On chapel walls in Rome,
But with a touch diviner
You lived one in your home.**

**You wrote no lofty poems
That critics counted art;
But with a nobler vision,
You lived them in your heart.**

**You carved no shapeless marble
To some high soul-design,
But with a finer sculpture
You shaped this soul of mine.**

**You built no great cathedrals
That centuries applaud;
But with a grace exquisite
Your life cathedraled God.**

**Had I the gift of Raphael
Or Michael Angelo,
Oh, what a rare Madonna
My mother's life would show!**

—Thomas W. Fessenden.

Dudley Criticizes Our Preachers

Dudley, as usual, gets caustic in his criticism, but that does not say that some of his points can not be considered with profit.

"In our day," said Dudley to his pastor Forbes, "preachers are either a 'hang-over' or a 'liability.' They seem to think they are put up on a pedestal to be looked at or admired instead of to work for everybody. They hardly remember that it is their business to do good to all, not minding if they get booting in turn. They seem to think they are specially privileged characters, when in fact they are servants to all, having to sacrifice as few men do. All through the Bible preachers were for the purpose of leading the people; their preaching was to that end, and where a group of people went astray it was considered the preacher's fault. Noah tried by his preaching to lead the people to safety, but they wouldn't follow and he was free from their blood. Jeremiah was ordained of God to march right out to meet the sin question among the kings of Judah, the princes, and priests. That was a religious leader against religious leaders, but Jeremiah had it to do. He humbly carried out God's orders. Jonah preached repentance to Nineveh until there happened the greatest wholesale repentance in history; and he was free from their blood, even though, very preacher-like, he cried because God didn't severely punish the Ninevites. Christ preached straight from the shoulders, shooting right at those sinful hearts of the scribes and Pharisees. He wasn't like a lot of today's preachers, preaching forty-five minutes and having the people guessing when he's through what he meant to say. The reason such men as Peter, Wesley, Finney, Moody, and Billy Sunday got places was because they could in no way harmonize sin and the cross; when Jesus was lifted up sin was put down. In our day preachers don't want to say anything to hurt the people, even though the people are covetous, just like old Achan was."

Dudley took time to breathe, then started again: "In the last three years, of the five evangelists who held meetings for us, three of them said very little about sin. From their preaching I couldn't know whether it's right or wrong to dance, play cards or pool, go to a movie, beat my neighbor, or plow on Sunday. I'm not sure that the one evangelist believed in the ordinances, for he declared himself here, not to preach ordinances but Gospel. Another said, 'We should preach Christ, not doctrine.' A statement like that shows willful ignorance and an injustice to the people who are taught, for John said, 'Whosoever transgresseth and abideth not in the doctrine of Christ hath not God' (II John 9). There it is—twice in one verse—'doctrine of Christ.'"

Dudley paused, but not long enough for response, until he again continued: "Our preachers today feel that they are getting us places, but I often wish they could look at themselves like we have to from outside the preacher circle. Many things we can see are painful. Assuming that we see only a part

of the total, it is possibly well that we are blinded to much that is going on or we couldn't take it. There are odds and ends, there are pros and cons among the preachers. They have conferences, programs, boards, committees, and what not, to solve the problems, where a lot of compromising goes on that shouldn't. As a whole our

preachers are uncertain of things and are leading their people more and more into uncertainties. They no longer seem sure that the Bible commands and ordinances are worth sticking up for. They no longer seem sure that it is worth what it costs to fight to keep worldliness out of the church. At the present rate there is no stopping place till we get to where the devil is satisfied and leaves us pretty well alone. Forbes, it's serious! You preachers are piloting this near-wrecked ship. Don't go back on us; we want to reach the goal."

—Dunn.

Holy Paper Hound

BY EDWIN RAYMOND ANDERSON

A message of encouragement to tract distributors.

A tall, distinguished looking gentleman stepped from the taxi which had pulled up before the Clarke Building. He paid the driver and at the same moment cast an impatient look at his wrist watch. He was already fifteen minutes late for an important meeting!

He picked up his brief case and covered the remaining distance to the front of the building. He almost collided head-on with a young man standing by the entrance and giving out slips of paper. While he recovered himself he felt one of the papers being pressed into his hand.

A quick look and his features grew livid with anger. With a violent sweep to match, he crumpled the paper and hurled it at the feet of the giver.

"You holy paper hounds!" he almost shouted in his anger for further delay in time. "The likes of you have been bothering me from one end of this country to another. Everywhere I go, everywhere, there has to be a pest like you, a hand always pushed out with one of these religious writings. I am getting mighty fed up with it!"

The young man smiled sadly at the tirade. But he said nothing until the explosive end had been reached. Then he leaned over and said softly:

"From one end of the country to the other, sir? You have been bothered by the Word of God? But sir, I have some news for you then. I can tell you of a place where you will never have to be bothered by it."

The man eyed him narrowly. "Just what do you mean by that?"

The young man leaned closer. "May I say it, sir? You will not be bothered in hell." A heavy moment of silence. "You see, sir, nobody in that awful place will have to be worried or irritated about being stopped in their tracks with a word from the Lord. There won't be anything like that there. They'll just keep on going, forever and forever."

Fully a minute went by. Something in the tone and words of the tract distributor caused the expression on the face of the

businessman to change to one of curiosity and concern. His eyes dropped to the pavement, the lips pursed in thought. When he did speak, it was with softer tone.

"Young man, may I have another of your papers? Perhaps I have been too—too," he shrugged his shoulders. "But I promise that when I return to my hotel room, I shall give it my careful attention."

And now the tract-giver was smiling broadly. "Yes sir! Yes sir! Here you are! And may I add just this word? The message here will show you another way in which not to be 'bothered' by the Word of God."

"Another way?"

"Of course. You just give your heart to the Lord Jesus Christ. Then you won't be 'bothered' any more, because then you'll have real rest and peace. Everything will then be settled for good!"

* * *

The gentleman turned to me as we were have lunch together. "And that, Ed, is my little story. Yes, I was late for one appointment but I do thank the Lord for it! Why? Because I was 'on time' for a more important one, a real meeting with the Lord. I really did face HIM that day, in the earnest words of that young man with his solemn reminder. And how true he was! No tracts, no testimony, no trouble, in hell!"

He then leaned over and laid a hand on my arm. "And there is something else which I later discovered, which made the whole matter all the more real. That young man worked in the Clarke Building for an engineering firm. When I met him that day, he was on his lunch hour. That's right, his lunch hour. And do you know what he would do every work day at that time? He would grab a bite to eat, then spend the rest of the hour standing in front of the building, giving out Gospel tracts!" He sighed appreciatively. "Yes, Ed, he surely was a 'holy paper hound'! Thank God for young people like that in these days!"

Waterbury, Conn.

Typewriter Talk

BY AMOS R. WELLS

No one can hammer long upon a typewriter without getting some truths hammered into his own head. The intelligent machine talks back. My Remington, for instance, has been trying to teach me how to make a good impression. That is one thing we are in the world for—to influence men.

"You must hit the right letters," that was the first precept the typewriter laid down. It means by that, I conclude, that if we want to make a good impression upon the people we meet, we must choose proper themes of conversation, we must not rub them the wrong way, we must mind our p's and q's. The man of ecstasies, who always talks in capital letters; the man of a hobby, whose mental typewriter is forever practicing on a few copy sentences; Herr Grasshopper, who leaps from topic to topic as a child would strike aimlessly the typewriter keys, all make bad impressions. We must start with a capital and a paragraph, and go straight down a coherent page, says my typewriter.

"Get an even touch!" the shrewd machine continues. "Some operators print one line feebly, and the next strongly, and close every sentence with a period that perforates the paper. How restful, how pleasant, are the folks that are always the same, my typewriter means. They are not in April today, August tomorrow, and December next week. Let us seek an even temper, an even touch on life's keyboard.

"And look to your ribbon!" snaps out the Remington. "I have seen many a sheet spoiled because the ribbon was not shifted, or was worked too far toward the end. You can't make a good impression without fresh ink." Does it mean, perchance, that a man can't expect to work off forever on the same audience the same stock of ideas? Is it hinting at fresh studies and new interests? I wonder.

"Oil often" how frequently my typewriter, just like my lawn mower, says that! Only a drop of oil is needed, to be sure, but the drop goes straight to the strategic points. Lacking it, the machine begins to hitch and squeak, skip letters and double them, spoil my temper and my copy. What oil must we use, fellow Christians, if we are to make good impressions among men? It has many names. "Tact" is one of them.

But the people we meet! Ah! here my typewriter has an advantage for it carries along with it the paper on which it makes an impression, while we are quite powerless over people. Sometimes the typewriter's paper carriage does not move at all, and half a dozen letters may be superimposed. It is like talking to sluggish minds, that make no attempt to follow. Sometimes the operator forgets to move up the paper cylinder at the end of a line, and the following line gets printed over its predecessor, thus erasing both—for all the world like the listeners that pretend to be hearing, but are thinking their

own thoughts the while. My typewriter has its paper under wise control, if it will. Would that we could all say as much for our partners in conversation, our scholars, our congregations. It would be so much easier, then, to make a good impression.—S. S. Times.

THE BIRDS ARE BACK AGAIN!

"We are happy to have the birds back again—the robins and wrens, and many others that we love," writes "the bluebird lady," herself, from her former home in Iowa. Yes, as someone else says, "How accurately come the migrating birds back to the very twig on which they preached and sang the previous summer, or directly to the grove or copse or dooryard tree to a former nesting place!"

"A tiny traveler in the blue,
Forgetting every care,
He wings his brave adventure through
The pure and buoyant air.
And ever on his homeward quest,
His heart with bliss abrim,
He sings to one upon the nest
That all is well with him.
So rare a song—the final word,
It comes in sheer delight.
(Listen, O God, to a free bird,
Hymning the joy of flight)!"

My friend, Minerva, writes of the birds that are back in their Ozark home: "I wish

NOBODY KNOWS BUT MOTHER

How many buttons are missing today?
Nobody knows but Mother.
How many playthings are strewn in her way?
Nobody knows but Mother.
How many thimbles and spools has she missed?
Nobody knows but Mother.
How many buttons in each fat little fist?
How many bumps to be cuddled and kissed?
Nobody knows but Mother.
How many hats has she hunted today?
Nobody knows but Mother.
Carelessly hiding themselves away.
Nobody knows but Mother.
How many handkerchiefs willfully strayed?
Nobody knows but Mother.
How many ribbons for each little maid?
How, for her care, can a Mother be paid?
Nobody knows but Mother.
How many muddy shoes all in a row?
Nobody knows but Mother.
How many stockings to darn, do you know?
Nobody knows but Mother.
How many little, torn aprons to mend?
How many hours of toil must she spend?
What is the time when her day's work will end?
Nobody knows but Mother.

—The Mennonite.

you could see the lovely bird that is singing so sweetly in our tree here by the door this morning," she says. "The other day I saw one, with such bright blue feathers, and its breast was a buff color. It seemed a little timid about drinking at the pan with the other birds. But, as soon as they began bathing, it joined in the fun. Then while they flew to the trees, chatting together, I stopped and watched them—so it was no wonder the brown bread was a bit browner around the edges as my mind was with the birds instead of the dinner, as I told my husband that I couldn't cook and watch the birds both at the same time. But I was thinking what a blessing they are to us—and thanking the Heavenly Father for them . . ."

And, with Florence Wiles we say, to the birds, "Sing On"—and to those who are happy to welcome them back, do not begrudge the time that is "wasted" in watching them, for they bless us with their songs and cheer, as well as with themselves in their coming again.

"There's a wee bird singing,
Singing in the bushes,
Singing where the rushes kiss the stream;
He sings of summer coming,
Of bees that will be humming,
Of winter past and over like a dream.

"Sing on, tiny warbler,
Sing your songs of gladness,
Sing amidst the sadness all around;
Sing of blue skies breaking,
Though the earth be shaking,
Sing of life that springeth from the ground.

"Sing, till through your singing
Longing eyes, so weary,
Empty hearts, so dreary, look above.
There's something in your singing
That sets our thoughts awing
To Him who made us both—the God of Love."

—God's Windowsill in
Cleveland Gospel Herald.

A STRAIGHT LINE

Bobbie was working away at his drawing lesson. Presently the teacher came around to see what progress he was making.

"Look here, Bobbie," she said, "that line isn't straight."

"No, it is not quite straight, I know," answered Bobbie, "but I can fix that up later."

"A straight line never needs to be straightened," said the teacher quietly, as she turned away to look at the work of another pupil.

That simple remark the teacher made set Bobbie to thinking. "A straight line never needs straightening." How much better, then, to make the line straight, rather than to draw a crooked line, which would have to be straightened afterward! Besides, a line that has partly been rubbed out and then made straight never looks quite as well as one that is drawn perfectly true and straight the first time. When we speak the truth we do not have to stop and correct what we have said.—Selected.

"It is good for me to draw near to God"
(Ps. 73:28).

CHRISTIAN MONITOR PULPIT

Jesus Remembers His Mother

A Meditation on His Third Saying on the Cross

BY JOHN L. HORST

TEXT: Woman, behold thy son . . . Behold thy mother.—John 19:26, 27.

The first three words of the cross, spoken early in the hours of Jesus' suffering, had to do with His concern for others, and were directed toward three different classes of people who had gathered at the place of crucifixion. The first seems to have been directed toward those who had unjustly condemned Him and rudely nailed Him to the cross. The second was spoken to a wicked man who at first had joined in the raillery of the Jews but who repented of his sin, and the third toward His own mother and His beloved disciple.

One is impressed with the fact that a group of Jesus' friends would have the courage to stand near His cross in the midst of the rabble which derided Him and the soldiers who performed the grim mission of nailing Him to the cross and seeing that He remained there until He died. The loving concern of the faithful women and other disciples stands out as one of the bright spots in the rather shady record of many of Jesus' followers in this hour of testing.

The words of Jesus on the cross give us considerable insight into what transpired as He suffered there for you and me, although we can never fully understand the import of all that occurred on that memorable occasion. In this word of remembrance we shall notice three things that should be of interest and significance to us.

1. Jesus' love and concern for His mother.

It is touching to think that at the time when the burden of the sin of mankind was weighing heavily upon Him He thought of the needs of His mother who would no longer have Him to help and sustain her in life. He who in His adult life had no home of His own, however, gave an example of respect and concern for His mother's welfare that we do well to ponder over and take heed to. These are days when the homes of our nation are threatened from a number of angles. Not only is the home threatened because of infidelity in marriage relationships, as evidenced by the rising divorce rate, but because of indifference and neglect on the part of parents toward children, and of the lack of respect and love on the part of children to parents. The rising tide of parental and juvenile delinquency is one of the things which is deplored by all who have the inter-

est of our nation at heart. Shocking examples of these evils come constantly before us in newspaper accounts and in personal observation. The importance of love and respect and provision for parents on the part of children is held before us in a striking way in this word of remembrance from the cross.

2. Jesus' comfort to His mother in the time of her greatest sorrow. Mary was a great and devout woman who was highly favored and blessed among women. The aged Simeon had prophesied that a sword should pierce her soul (Luke 2:35), and now as she stood by the cross one can realize that sorrow was flooding her heart. She was not a co-adjutrix in the plan of salvation, as some wrongly suppose; she was fully human and



needed comfort in sorrow and salvation from sin, as all mortals do. That Jesus provided the latter we know from the fact that Mary is listed among the believers who assembled in Jerusalem after His ascension. Just now He provided comfort to assuage her sorrow by providing a home and loving friends for her as He was about to depart. That His words had this effect we can believe from the fact that she endured the ordeal with calmness and fortitude as she watched His suffering from the time He was nailed to the cross on through the hours of darkness until He gave up the ghost.

In this touching scene we see something of what the cross should mean to us and do for us. Here too we can have our sorrows cared for by the Man of Sorrows. We come there with our burden of sin, and by faith we can have it rolled away and our sorrow turned to joy. We come there with our griefs

at the loss of loved ones, and we too find solace and comfort. This word from the cross assures us that Jesus cares when our hearts are burdened with sin or grief or sorrow and that if we look to Him we can find relief from every burden.

"'Man of Sorrows,' what a name
For the Son of God who came
Ruined sinners to reclaim!
Hallelujah! what a Saviour!"

3. Jesus' commission to His loving disciple.

That the word spoken to John was taken as such we know from the fact that from that time on the beloved disciple took Mary the mother of Jesus into his own home, which was apparently in Jerusalem. By giving these two to each other Jesus enriched the lives of both. John would not only be a comfort to Mary in the loss of her divine Son and provide a home for her in her old age, but she would bring great blessings to him and his home. John was to become one of the great leaders of the Christian Church, and about sixty years of service lay before him until he would pass his mantle on to others. Some traditions say that Mary lived with him in Jerusalem for a number of years and later went with him to Ephesus as he became the head of the Ephesian Church. That Jesus should commit the care of His mother to John is an evidence of the faithfulness and prudence of the loving disciple. That John would receive much inspiration and help from Mary may also be taken as a matter of course.

Here is a word of admonition to us to care for the aged in our homes with love and respect and to remember the inspiration they can be to us because of their experience, love, and piety. One can imagine the inspiration and help which Mary was to John when the cares of the church bore down upon his spirits.

This word of remembrance from the cross pictures the homeless Christ providing a home for His mother, the Man of Sorrows providing comfort for the one whose soul was being pierced with the sword of sorrow, the Elder Brother giving His mother into the care of the younger disciple whom He loved. All this while He was bearing the fearful load of the sins of the whole world. "Hallelujah! what a Saviour!"

Scottdale, Pa.

Christian character is not an inheritance; each individual must build it for himself.—Exchange.

"Commit thy works unto the Lord, and thy thoughts shall be established" (Prov. 16:3).

Editorials

Mothers and Home

The second Sunday in May, designated as Mother's Day by an act of Congress passed on May 8, 1914, is widely observed in the United States and Canada. In the October, 1949, meeting of the Mennonite Commission for Christian Education and Young People's Work this same day was designated to be observed throughout our churches as Home Sunday. The two ideas do not conflict with but rather complement each other.

In the first place we can use this day to pay a tribute to our mothers, both living and dead. Few of us would admit that we do not appreciate the mothers in our homes, but probably large numbers of us would say that we are often lacking in expressing our appreciation to them. Mother's Day should be a real help to us in our thinking about and voicing our expression for what our mothers have done or are doing for us and what they mean to us. So let us honor them for the sacrifices they made for us through infancy, childhood, and adulthood. We will recall how in infancy they cared for us through the weary hours of both day and night. We will remember the comfort and solace they brought to us in the time of childhood's aches and pains and troubles. Fond memories will come to us as we think of the teaching they gave us of the things of the Bible and God and of the fine character training we received from them.

We think of the sacrifices and love and prayers of our mothers of the past, and then we are cheered as we see how the same virtues are manifested and perpetuated in the Christian mothers of today. Christian motherhood is a sort of chain reaction that has been carried on from the time of the saintly mothers mentioned in the Bible down to our mothers who have passed away and to our mothers who are living now. Let us hope that this will never be broken as long as time shall last.

It is all the more fitting that we should pay this tribute to our Christian mothers since there are so many mothers today who do not live up to the high ideals of motherhood as taught in the Bible and as expressed in the Christian life. Too often we learn by both observation and reading of mothers who desert or neglect their children. The juvenile delinquency of the times most often has its roots in parental delinquency in which the mother shares in the failure to bring up the children "in the nurture and admonition of the Lord."

In the second place, we can enlarge the observances of the day to include the home in general, and that is the spirit and intent of Home Sunday. The *Herald Teacher* gives a number of suggestions as to how Home Sunday may be observed in the Sunday school. There is also a fine suggestion for home observance which we quote: "Spend some time during the day in singing and worshipping together. Associate with this day many hallowed and pleasant memories. The growing children will treasure these memories in the years to come." And so let us make this day not only a time to give special honor to mother in the home but use it as a special "Family Home Sunday."

The sermons on this day will no doubt be devoted to some phase of family life, and we should also note that the topic for the young people's Bible meeting is "The Happy Home Revealing Christ." This is an aspect of home life to which we do well to give more consideration than we do, and in this connection we quote from the *Program Builder*: "More than we may at first think the relationships in the Christian family reveal Christ. . . . When Paul used the husband-wife relationship to illustrate the relationship between Christ and the church, he was only doing what Hosea especially among the prophets had done before. Christ, too, in some of His parables used the bride and groom to illustrate some phase of the relationship between Him and His church." Which leads us to think that the place nearest approaching heaven on earth is the true Christian home.

In connection with the observance of Home Sunday it will also be well to remember that the Commission for Christian Education and Young People's Work has carried over the emphasis on "Building Christian Homes" from last year in order to give time to bring out a series of pamphlets on the home, as follows: *Clear Thinking about Courtship*; *So You're Going to Be Married*; *Living Happily Married*; *Christian Family Living*; *A Selected Biography*; *Dating*; and *Becoming Parents*. The first is already in circulation, and the others will come out from time to time throughout the year.

Mother, Home, and Heaven, are three of the greatest words in our language. May Mother's Day and Home Sunday help us to appreciate more and more what the Lord has done, is doing, and will do for us through these His great provisions.

Springtime Activities

One of the blessings of living in the temperate zone is the change of seasons and consequent change of activities that it brings to us. We all enjoy the change which comes when the buds burst into leaf and bloom, the grass springs up, and the birds and the bees make their appearance. These manifestations of nature remind us that the time is here to take up activities different from those which we were accustomed to in winter-time.

It is just as true that Spring brings new activities into our church life. It is the signal for preparing for summer Bible school so that teachers and courses and buildings will be ready at the appointed time. It is the time when outdoor meetings, such as tent revivals, begin, as for instance the Brunk Brothers Revival Campaign at Johnstown, Pa., which opens on April 27. It is the time when the annual meeting of the Mennonite Board of Missions and Charities is held, the meeting this year occurring June 14-17 at the Lower Deer Creek Church, Kalona, Iowa. It is the time when many district mission board meetings and conferences will be held. It is the time when plans need to be made for conducting and attending the various church camps held at different places. It is the time when Summer Service units need to swing into operation in their initial stages.

The above refers to more general activities, but there are many spiritual activities in the Sunday schools and local churches that need to be taken care of at this time of the year. Missionary projects for children and youths need to be planned for and begun. Building projects in various churches are either begun or resumed. Communion and related services are held in our congregations throughout the land. Ministers, superintendents, and other church workers need to plan their activities for the summer.

Springtime speaks of new life. It speaks of beauty, opportunity, blessing, and privilege. It also speaks of responsibility. As it brings new life into nature may it also be the signal for us to put new life into our Christian living and service.

"Asleep in Jesus"

As one studies the Scriptures he is impressed with the tenderness of the Christian terms for death. One of these, frequently used by Jesus and the Apostle Paul, is that of sleep. When Jesus approached the bier of the little twelve-year-old maid He said, "She is not dead, but sleepeth." This was so contrary to the ideas of the mourners that "they laughed him to scorn." Also when He said, "Our friend Lazarus sleepeth," the disciples did not understand this term for death.

Paul takes up the same idea when he says that "David, after he had served his own generation by the will of God, fell on sleep" (Acts 13:36) and when he comforts the Thessalonians by saying, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

The Christian then who lays away his loved ones who believed in the Lord has the blessed assurance that their spirits have gone back to God who gave them and that their bodies merely sleep in the earth "to wait the summons from in high." "Asleep in Jesus! blessed sleep."

CHRISTIAN LIFE

"O Sing unto the Lord"

BY CARA BELLE FREY

"Singing is a part of the service in which every one can and should participate. It is a means of expressing our inner feelings toward God. Singing unites the individuals into a common feeling of worship."

"If only we could have singing like that in our church! That was the part of the service I enjoyed most—the congregational singing." This was the comment of a young Catholic girl who was visiting a Mennonite church. Do we fully realize this musical heritage that is ours?

"Make a joyful noise unto the Lord,
All ye lands.

Serve the Lord with gladness:

Come before his presence with singing."

Singing seems to have been an important part of Old Testament worship. The entire Book of Psalms is made up of songs which were used by the Children of Israel on different occasions. Besides these there are other references to singing in both the Old and New Testaments. Ephesians 5:19 bids us sing and make melody in our hearts to the Lord.

Why do we sing during our worship service? Is it merely to add variety? Or is it because it's a tradition and we've done it as long as we can remember? I think you will all agree that these are not the real reasons. What are the reasons? We sing because we believe that this is pleasing to God. Our aim is to praise and glorify Him. Singing is a part of the service in which everyone can and should participate. Though we may not have any outstanding duty to perform in the church, we can each have an active share in the worship through singing. It is a means of expressing one's inner feelings toward God. Singing unites the individuals into a common feeling of worship.

In talking to other people on this subject, I discovered that most of them feel that there is room for improvement in the congregational singing in many of our churches. Let me point out a few weak points most often mentioned.

First of all, so many people do not participate in the singing. Perhaps they want to take one last look at their Sunday school lesson or do some other thing such as that. It seems that there would be some time to do this other than during the singing. Maybe, too, they think that they can't sing, but they would gain something by trying, I think. At least they could follow the words. As was mentioned before, singing is the individual part of worship. This puts a responsibility on the shoulders of each member.

Many times there is a tendency to sing the same songs all the time. These songs may be very good, but there are also many others which are excellent. If no new songs are ever learned, the worshipers are missing very much. They might gain some new thought or concept from a new hymn. A new song might fit into the mood of a service better than any they already know.

Another weak point mentioned is poor leadership. Poor following on the part of the congregation might be another factor to consider. If people are left to sing at their own rate of speed, there are likely to be several tempos, because as we know, people interpret things differently. This is particularly true in a large congregation, but it can be felt in a small congregation as well. It certainly seems that the music would be more effective, if it were more nearly correct musically. If the choristers were taught the simple methods of beating time, a great step forward would be taken. The people, I'm sure, would be willing to follow the leader, if he would but direct them.

Thus far, the main aspect considered has been the mechanics of music. But even though this aspect of the singing might be nearly perfect, there is yet one thing to consider. The worshipers must be thinking the words they are singing. One of the reasons for singing mentioned earlier was to praise and glorify God. If participants are not thinking the words they are singing, they

WHAT ARE YOU DOING TODAY?

You would do some great things tomorrow—

**But what are you doing today
To help the world to a higher plane
Or the weary along the way?**

You would say a kind word tomorrow—

**But what are you saying today
That will gladden the heart of some lonely soul**

Who has lost the sun's bright ray?

You would sing a sweet song tomorrow—

**As sweet as the birds of May—
But the songs that sound the sweetest
Are the songs we sing today.**

—A. L. W.

cannot be exalting God and they may as well not be singing. In worship through song, every word must be meant. It might even be a good idea to sit down sometime when not in a church service and study the words of some hymns.

Although several criticisms have been discussed, one should not be too critical. Rather each individual should take the responsibility upon himself to help in the singing and to do all he can to help the congregational singing as a whole. There are many things which could be done if someone would but take the time and effort to do them.

A weekly hymn study class, perhaps a part of the midweek prayer meeting, could be easily carried on. Many books are available on the stories and meanings of hymns and information concerning the composers. A program of this type would help bring about more meaningful singing, and if conducted correctly, could help people appreciate different types of music.

In a certain congregation, a singing school was held every night for a week. A teacher from one of the church colleges came and directed the singing, taught appreciation, and aided acting and potential choristers in leading the congregation. This was done several consecutive years and many benefited from this study. Perhaps this might work in other congregations also.

Though there must be co-operation among the participants, singing is primarily an individual act. Therefore, the most important and effective place to start is with each individual. The realization of the importance of singing in the worship service must be brought upon each member. He will realize that he must work with the group by taking an active part and doing so co-operatively. He must constantly keep in mind that he is singing for the glorification of God, and therefore he must sing thoughtfully.

Archbold, Ohio.

LIKE THE TREES IN SUMMER

What a striking difference there is between trees in summer and winter! The trees have life during the long cold months as well as in the warm ones but, oh, how bare their branches are!

In summer everything is different. The branches that were so empty now have countless leaves which make a shady place in which to rest. They hold bird nests in their arms.

In the winter the trees have life, but only a little trickle of it; only enough to keep them alive through their long winter sleep.

But in summer they are so full of life that it goes out into numberless leaves, new branches and twigs, flowers and fruits. In winter the trees have life; in summer they have life more abundant.

That is what Jesus came to give us—life more abundant; life like the trees have in summer, overflowing life that makes us beautiful and helpful to others.

Why have a life like the winter trees—sleepy and lived to ourselves?

How much better to live the life more abundant, the life of the trees in summer!—Selected.

The Third Party

By MONT HURST

The Holy Spirit is the third party, or person, of the Godhead who is our Comforter and Guide and "the connecting line between our souls and the throne of grace."

In courtroom procedure, the most vitally important part in the make-up of a legal trial is in the testimony of witnesses whose veracity must be unimpeachable. They supply the valid evidence under oath or affirmation. The "party of the third" part must furnish adequate evidence or there can be no basis for a court trial. The principals in the court case are prosecutor and defender, witnesses and jury. Witnesses are most important. Prosecutor and defender cannot attempt to build a case without the third party in the form of the witness.

The attainment of the fullness of a Christian life always finds its proof in the witness of the Holy Spirit. He is the third Party of the procedure. Conviction, conversion, and being filled with His Spirit, form the necessary steps to spiritual victory. The Holy Spirit empowers, provides holy boldness, and instills bravery in the face of the ridicule, taunts, and onslaughts, of worldly forces. The truly Spirit-filled life is one that thrives on persecution, disappointments, seeming failures, and obstacles of every description. There is a very definite change in the life of a nominal Christian when the Holy Spirit fills that life. It will open up the blocked road to a rapid growth in grace and effective witnessing. It puts the breath of life into a dormant Christian experience. It proves the truth found in the words of the old hymn, "There is Power in the Blood!" The Holy Spirit is our Comforter, our Guide, the connecting line between our souls and the throne of Grace. He is the source of power for service in the Lord's vineyard.

As the Holy Spirit breathes upon us, we can feel our spiritual muscles being strengthened. We find ourselves rededicating our service and reconsecrating our lives as the need arises. A story is told of the winds which blow from certain swamps in South America. These winds are laden with germs of fever and sometimes deadly cholera. But a storm always clears and purifies this swamp air and the people living in those areas always welcome a storm. From the swampy places of our lower nature, the fever of sin and unsanctified thoughts and acts come. The stillness and do-nothing attitude in a life are always favorable to the cholera of doubt and unbelief and lack of service. But the great eradicator and preventative is found in the breath of the Holy Spirit as He comes like a mighty rushing wind to clear and purify the whole atmosphere of life.

We can become more and more Christlike by being filled with the Holy Spirit. Dwight L. Moody once said that the work of the Spirit is to impart life, to implant hope, to give liberty, to testify of Christ, to guide us into all truth, to teach us all things, to comfort the believer, and to convict the world of sin. The indwelling of the Holy Spirit is

unimpeachable proof of the truth of God, the fact of Christ, and the living demonstration of true piety and Christ, in us. It means that our hearts are emptied of pride and selfishness, ambition and self-seeking, and all things which are not pleasing in His sight. The Holy Spirit cannot have His way with us until our hearts have been emptied of these things. We cannot be filled with the Spirit when we are already filled with worldly things and selfish desires.

We must take the self out of ourselves before we can receive the Holy Spirit in all His fullness. Our bodies, being temples, must be swept completely clean of everything that would cause a frown on the forehead of our heavenly Father! When the Holy Spirit comes in He must fill every bit

of space in the human heart and life. He will come in where the temple can contain Him. Fuller once said that the narrow way, the way of holiness, not only leads to life, but it is life. Walking there, serene are our days, peaceful our nights, and happy—high above the disorders and miseries of a wretched world—shall be our hourly communion with God; full of assurance, of calm, and sacred triumph, shall be our dying hour. We can walk this narrow way in safety only through the guidance of the Holy Spirit as He directs our steps, warns of pitfalls, and lifts us over the rough places. Best of all, the Holy Spirit gives us perfect proof of the fact that we are His sons and daughters! His Spirit bears witness with our spirit to prove it. The Holy Spirit, third party of the Trinity, is the infallible witness we must have. And, once we have Him as our witness, we must throw strong safeguards around Him through our continually growing love for Christ and increasing labors in God's fields. Somewhere on our mental horizon the message admonishing us to be filled with the Spirit should occupy a most conspicuous place! Dallas, Tex.

How Is Sanctification Accomplished?

By GERALDINE SHENK

"The cross of Jesus Christ marks the place of the believer's sanctification; the blood of the Lamb of God is the means; and the moment in which the sinner puts his faith in the atoning blood for salvation marks the time."

The Christian is a new creation, in a new sphere, with a new sovereign, living a new life. There is a definite boundary between "the world" and the "heavenlies," and the man who through redemption has stepped over the border line is thereby a sanctified man.

In sanctification God recovers His own and fits him for communion and co-operation with Himself.

When, where, and how is the believer sanctified? At what stage in the Christian's experience does he become wholly separated unto God?

The Word of God answers these questions by showing us that sanctification is primarily a change in position and secondarily, but of necessity, a change in condition.

Everything God does, whether in creation or salvation, He does through His Son, and everything God does in Christ for man's salvation, He begins at the cross. In Heb. 13:12 we read: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

The cross of Jesus Christ marks the place of the believer's sanctification; the blood of the Lamb of God is the means; and the moment in which the sinner puts his faith in that atoning blood for salvation marks the time.

As in justification, the guilty sinner is accounted righteous through the blood of Jesus Christ, so in sanctification the defiled sinner is accounted holy. By the sacrifice of the Lord Jesus he "hath been perfected once for all." "For by one offering he hath perfected

for ever them that are sanctified" (Heb. 10:14).

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). Here we see that sanctification is not "a second work of grace" at some time subsequent to conversion; nor a result of any act of consecration or faith on the part of the believer; but it takes place through God's first and initial work of grace—the death of His Son—and is a gift, a divine bestowal of a position in Christ.

In this positional aspect of sanctification, all believers share equally; the youngest, weakest, and most immature Christian is as truly and as much sanctified as the oldest, strongest, and most spiritual Christian.

A holy God must have a holy people. That which God has taken unto Himself must be holy even as He is holy. God requires Christians to live "as becometh saints," but the power for such a life is not in themselves but in Christ Himself. The presence of Christ in the believer is a call and a challenge to holiness. In virtue of what Christ did for us we are made holy, and in virtue of what Christ does in us we are kept holy.

In this conditional aspect of sanctification, there is a vast difference in believers. Some who have been Christians for a quarter of a century may show few evidences of a holy life, while one who has known Christ but a short time may have much "fruit unto holiness." The progressive realization of holiness in life depends upon the believer's response to God's provision for it in Christ.

With some, this process is a steady inflow, while with others it comes through a special experience which seems to them as marked as that of conversion.

Entrance into the new sphere involves a decisive, clean-cut reversal of every relationship obtaining in the old sphere. What the sinner was alive to the saint becomes dead to; and what the sinner was dead to the believer becomes alive to. The radical change wrought in the believer's position demands a complete reversal in every relationship if a corresponding change is to be wrought in his condition.

Sanctification is separation from sin, and Christ is the Separator, and He sanctifies by indwelling, possessing, and controlling.

Through the finished work of Jesus Christ, God has done all He can do toward the believer's sanctification. If the believer enjoys in experience real separation from sin, he must now act. By a definite, intelligent, voluntary act of the will, the believer must choose Christ as his new Master and yield himself to Him as Lord. Jesus Christ not

only desires to enter every life as Saviour, but to rule as Lord and to reign as King. He not only designs to take possession but to assume control. He is not satisfied to be only something to us, but He wishes to be everything.

A holy God has opened the way into His presence and has taken unto Himself a people to live there, in abiding communion with Himself. Upon the ones who have found their way into this holy Sanctuary, God sets His seal, signifying that they are His possession. This seal is none other than the Holy Spirit.

"Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts" (II Cor. 1:21, 22).

Are you "a new creation in Christ Jesus"? Then you are a "saint in Christ." Have you put your trust for salvation in Christ's shed blood? Then you are sanctified and set apart as one belonging wholly and only unto God.

Manheim, Pa.

genial and delightful person to meet, to associate with, to do business with, etc. Unfortunately, this is not always the case. Instead we must admit that men of the world are very often far more agreeable to live with as associates, as customers, or just as casual acquaintances. Some of my readers may have just such a delightful sinner as a neighbor. There is nothing he would not do for you; he is congenial, generous, and always pleasant to meet.

These people put us Christians to shame many times. True, these "delightful sinners" are alien to the life that is in God, and how often have we not said, "Oh, how I wish that he were a Christian; he is such a nice person!" What a responsibility is ours to so live and conduct ourselves as Christians that Christ and the Christian life becomes attractive to them! A disagreeable saint is a poor "advertisement" of what a Christian should be like. They are apt to say, "If he or she is a Christian, I don't want to be one." Too often the children of these disagreeable saints have little or no use for mother's and dad's church and religion. Could it be that they lost all respect for it in the home?

It has been my constant prayer that, if the Lord permits me to grow old, I may be a kind old man, sweet in mind and in spirit wherever I may be. When younger men take my place here and there, may my attitude and life be a prayer and a benediction upon them and what they are trying to do, rather than adding to their burden by being critical, fault-finding and bitter.

In closing, join me in this prayer, and again I quote Charles Spurgeon:

"If it be so with me, O Lord, turn me! Turn my unsanctified nature to the fire of Thy love, and let it feel the sacred glow, and let my burned side cool a little, while I learn my own weakness and want of heat when I am removed from Thy heavenly flame. Let me not be found a double-minded man, but one entirely under the powerful influence of reigning grace, for well I know if I am left like a cake unturned, and am not on both sides the subject of Thy grace, I must be consumed forever in the everlasting burning."

—Evangelical Beacon and Evangelist.

A PERTINENT QUESTION

A Sunday School superintendent, who was a graduate of Yale, was deploring the fact that the children of the present generation do not memorize the Scriptures as they did a generation ago.

"Now, I'll tell you of a practical joke," he announced, "that a student once tried to play on the old president of Yale.

"He removed the Bible from the desk and put a dictionary in its place. Next morning at chapel the president announced that he would read the 119th Psalm, before he discovered the trick. He opened the dictionary, and so perfectly had he committed the Psalm that no one ever knew that the change had been made, except the president and the boy who did it."

He paused a moment for this to take effect, when a small voice piped up: "How did you find it out, Mr. Mead?"—Lippincott's.

Delightful Sinners and Disagreeable Saints

By G. W. ALDEEN

Tragic but needed truth might describe this article.

Ephraim is a cake not turned.—Hosea 7:8.

Charles H. Spurgeon has this to say on the above verse: "A cake not turned is soon burned on the side nearest the fire; and although no man can have too much religion, there are some who seem burned black with bigoted zeal for the part of the truth which they have received, or are charred to a cinder with a vainglorious Pharisaic ostentation of those religious performances which suit their humor. The assumed appearance of superior sanctity frequently accompanies a total absence of all vital godliness. The saint in public is a devil in private. He deals in flour by day and in soot by night. The cake which is burned on one side is dough on the other."

It is a sad fact that the sunshine of God's love seems unable in some lives to penetrate a sour and disagreeable disposition. As we grow older in years and in our Christian experience, Satan is less able to tempt us to the sins more prevalent among youth, but it is then that he often succeeds in souring our spirit, making us critical, ornery, and at times outright mean. There is possibly not a more disagreeable saint than one who has walked with the Lord many years, and possibly been used by Him, one with deep knowledge of the Word of God and with strong convictions on its truth, but who has lost the sweet, humble spirit he or she once possessed. These become a thorn in the side of the pastor and leaders in the church. If overlooked for some responsible position in the church, they become critical of what others are doing without their help and advice. They are as cakes not turned.

Why is it so easy for us to become one-sided Christians, and so difficult to remain

balanced Christians, cakes that have been turned, and both sides of our being exposed to God's warming grace. It is said of Barnabas, "He was a good man and filled with the Holy Ghost." He was a cake turned.

The world has the right to expect that I as a Christian should also be a happy, con-

ONE DAY AT A TIME

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them
late.

One day at a time! Every heart that aches
Knows only too well how long that can
seem;
But it's never today which the spirit
breaks;
It's the darkened future without a gleam.

One day at a time! A burden too great
To be borne for two can be borne for
one;
Who knows what will enter tomorrow's
gate?
While yet we are speaking all may be
done.

One day at a time!—but a single day.
Whatever its load, whatever its length;
And there's a bit of precious Scripture to
say
That according to each shall be his
strength.

One day at a time!
It's a wholesome rhyme—
A good one to live by:
A day at a time.

—British Weekly.

OUR HOME CIRCLE

Mother's Day—1952

BY CLARA LEHMAN HERSHBERGER

Let us also dedicate Mother's Day, 1952, to our mothers, whether living or dead.

It would be impossible for me to think about Mother's Day without remembering Marian, for something which she told me years ago when we were college girls together has helped me to make a number of important decisions.

It happened accidentally. I had bolted into a friend's room one evening to check on an English assignment, when I found myself in the midst of a gabfest typical of dormitory life. After being urged to stay, I sat down and joined in the discussion. We passed the news of the day over a pan of popcorn, chatted about lessons, and then somehow the conversation turned to the homes from which we had come.

Marian sat quietly listening. She never seemed to get excited over things and she never talked a lot, yet despite her reserve, she was invited to most things that went on. I think it was because she had the rare gift of silently appraising people, then after everyone else had expounded his ideas, both frivolous and serious, she would say something that was really worth while.

But this night Marian surprised us all by opening her heart.

"Well, Marian, what do you have to say for yourself?"

"When it comes to talking about my ideals for a Christian home," she said as her eyes calmly encircled the group of girls, "I have some very intense feelings.

"I came from a good home, too. My mother was a conscientious Christian and tried to teach us what she believed was right, but from the earliest I can remember she always insisted on working or doing things to earn extra money. I guess she really believed that she was doing it for the good of us children, but as I look back over those years, I do not believe that Mother ever contributed one thing of lasting value to our home because she did work. Oh, we probably had a little better food on the table and a few extra conveniences, but I would rather have had my mother than all the money she added to our family coffer.

"It would have been different if Mother had really had to work, and I suppose there are cases where mothers have to, but my father always had a job. Even during the depression when things were rough, he was never unemployed, although he didn't ever have a high-salaried job. But he had work and we were fortunate compared with others.

"In looking back now, I think the greatest injury that was done by Mother's working, was done to Dad. I don't think that he ever said a word about it, nor do I think he ever opposed it, but I know that he often had feelings of inferiority because he felt that what he was doing for the family was not good enough.

"Besides this, Mother always wanted to be the center of our family life. Oh, she went out of her way to include Dad, but somehow it never seemed right. After all, marriage makes a partnership of man and wife and I felt that Dad should have automatically been a co-leader in the home, but Mother always did the planning and budgeting and Dad patiently worked with her and accepted everything she did.

"Then Mother was always tired and on Sunday morning, which should have been a happy occasion for all of us, she would often stay at home because it was pleasantly quiet while we children were away and she could rest. She didn't realize that twelve or fifteen years later her children would never care

whether she had earned extra money for more "things" but that they would remember going to church alone and the lonely days when they came home from school and there was no one there to greet them with a freshly baked cookie or a peanut-butter sandwich.

"If God ever gives me a home and blesses me with a family, I intend to stay there and make it truly a home for all of us."

I have never forgotten Marian's words. Through the years that have passed since—the years that have brought us the most wonderful experience of parenthood—her words have been a chilling reminder of what can happen even in a supposedly Christian home. I wonder what my children will say about their home when they go bolting into a friend's room in quest of information about an English assignment in twelve or fifteen years from now. We parents live too close to life's pattern and we cannot see the influence of each day's living nor how it will fit into the total pattern of our children's lives upon its completion.

In a recent article in the Reader's Digest ("The Two-Income Family"—February, 1952) the author presents a philosophy which I hope does not represent the thinking of many Christian mothers. Mrs. Mavity, the author, glories in the fact that modern women have been "liberated" from the home. She says that today married women who are employed outnumber single women seven to five. If this is true, then we ought to bow our heads in shame. But she didn't tell it all. What she forgot to add was the fact that juvenile delinquency has risen in direct proportion to the employment of married women. Nor does she admit that the employment of women discourages the raising of families, which is God's divinely ordained plan for marriage and the home. She adds that if the mother works it means the difference between a bare living and life for the family. "Life" to them probably means the ability to buy cigarettes, night club entertainment, the latest styles, and the finest furniture, all of which are poor substitutes for a mother.

Sometimes I wonder when Mother's Day comes, what more there is that one can add to the countless tributes that have already been paid to motherhood. Surely one can't add much that is new. Yet, with Mother's Day, as with anything in life that is noble and worth preserving, there must be endless repetition and a continual holding fast to the things which keep God in the center of our society.

So this year I should like to pay tribute again to the legions of noble mothers who, in all ages, have refused to sell themselves to materialism. To the mothers who have not felt that they have "sacrificed" their best years for their families, but who have instead counted it the most enviable privilege to rear children in the love of God. To the mothers who are not always complaining about the things they have had to give up for their children. To the mothers whose simple standards bespeak a quietude and greatness of spirit within. To the mothers who were once able leaders but are content now to fulfill their greatest task in comparative obscurity. To the mothers on whom the hand



"Peace Be to This House"

of affliction has lain heavily, and who must patiently stand by while others do the tasks which they would so much like to do themselves. And especially to the mothers who have to be both mother and breadwinner for their families because death or illness has taken its tragic toll in their home. To those

noble women who are mothers by adoption, and those in institutions who "mother" homeless children. And last of all, to those who this year, for the first time, know the joy of motherhood.

To those, this Mother's Day, 1952, is lovingly dedicated. Scottsdale, Pa.

Christian Marriage

By EDWIN O. KENNEDY

Let us once again reaffirm the solemn words of our Lord: "What therefore God hath joined together, let not man put asunder."

At the close of one of the most beautiful services of the Christian Church—the marriage service—the minister asks the bride and groom to join their hands and over them he pronounces the solemn words of the New Testament: "What therefore God hath joined together, let not man put asunder." It seems these words can no longer be taken for granted. They are being challenged by the steadily increasing rate of divorce.

For how often the sequel to these words is not a growing comradeship ending in a harvest of happiness, but a growing tension which finally reaches the snapping point. A great Eastern university recently sent out an information blank to those who graduated fifteen years ago and included in the blank a space for two marriages and one divorce—so common has it become to expect marriages to fail. Only recently a distinguished minister said that even the most blase person must be disturbed when he realizes that the proportion is now one divorce for every three marriages. Here is a situation that is challenging the best thought of leaders in every field—in education, psychiatry, social work, the courts, and the church. But it should be challenging most of all to Christians, because to us marriage at its best is rooted in the mind and will and purpose of God, so we can say of it in the words of the marriage service, "Whom therefore God hath joined together, let no man put asunder."

When the Pharisees came to Jesus to cross-examine Him on this subject, He reminded them that marriage is a serious business, first of all because it involves two people. "Have you not read that he which made them at the beginning made them male and female?" When it goes well, marriage can become a blessed experience of deepening and enriching comradeship where two people may even grow to look alike, so mutual and intertwined have their lives become. But marriage can also be an experience not of growing together but of growing apart so that at last, under constant and grinding friction, there is a disintegration of personality and the marriage bond.

A Christian leader who conducts a newspaper column dealing with personal and domestic problems received thousands of letters from distressed people. One time, after reading many of these letters, he sat down and wrote: "One got glimpses of degeneracy, of malicious perversion, of mordant hostilities,

of outrages against personality, of erosive blighting destructiveness, killing not only love but respect as well. . . . The power of two people to torture each other is unbelievable. . . . Of the parents of a famous novelist it was said as an epitaph, 'The marriage of this man and this woman destroyed both.' " Marriage can blight as well as bless!

And marriage is also serious because it generally involves children. The dean of Princeton was quoted by the president of the university as saying that whenever they meet a behavior problem in a freshman, they ask first of all, "Does this boy come from a broken home?" The headmaster of an eastern preparatory school remarked that they fail with 15 per cent of the boys, and of those boys 90 per cent come from broken homes. Is it any wonder that the rector of The Little Church Around the Corner, who is in one of the best positions to see the effects of hasty marriage, should write a book entitled "Marriage Is a Serious Business"? Serious because of what it may do to the people involved. A man and a woman are joined for better or for worse! That is why one of the great churches includes in its marriage service the words, "Marriage is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God"—because of what marriage can do to people.

But referring again to the words of Jesus, true marriage is based on a new and commanding loyalty which helps each party to live at his best. "For this cause shall a man leave father and mother, and shall cleave to his wife."

In the prayer of Walter Rauschenbusch, "For All Mothers," there is a moving and memorable petition—"If the great treasure of a mother's life is still spared to us, may we do for her feebleness what she did for ours." Not one of us would deny the obligations implied in that petition. So long as our parents are still living, we must see that they are not uncared for or forgotten. On the other hand, when a person marries there must be no question in his mind about where his first loyalty lies. His first loyalty lies not to his father or mother, but to his husband or wife. That is one of the few things about which we can be absolutely certain.

Some years ago a woman came to me in distress about the breaking up of her home. Her husband had already moved out and she

had placed their two children in the care of her mother. As we talked together about her problem, she confessed that she felt the trouble sprang from the fact that she could not decide whether her first loyalty belonged to her mother or to her husband. There are not many times when a Presbyterian minister can turn into a bishop and make a pronouncement, but this was one occasion. I reminded her that her first loyalty belonged not to her mother but to her husband, for every reason—biological, sociological, psychological, and theological. "That was all I needed to have someone tell me," she remarked; and soon afterward her family was brought together again and has been living together happily ever since.

There is a saying that blood is thicker than water. Yes, but spirit is thicker than blood, and it is spirit which binds a man and woman together in marriage—the spirit of a new and commanding loyalty so that, in the words of the service, they pledge themselves to one another "in plenty and in want; in joy and in sorrow; in sickness and in health." Life is full of conflicting human loyalties, but in marriage there must be no doubt. One's first loyalty belongs to his husband or wife.

Again, notice that Jesus spoke of marriage as a state of oneness—"They twain shall be one flesh." One flesh . . . and also one mind, one heart, and one spirit; a fusion of two personalities to make a greater unity and a greater whole. But this means loving the whole person—not some fraction or fragment of that person. Attraction may start with some feature like the sound of a voice, the warmth of a smile, or the lilt of musical laughter. But if that attraction is to mature into a real love, into the kind of love which provides a sound basis for marriage, it must become a love of the whole person. It must care about something more than a fragile and superficial beauty, or more than a brilliant brain, or more than a large bank account, or more than a high place in the social register. It must care about the whole person.

At one time in his life Thomas Moore had to leave his beautiful wife and spend several months in a foreign country. During his absence, his wife contracted a serious disease which left her scarred and disfigured. For weeks she was tortured with the thought that her husband would no longer care for her and was filled with a frantic fear that he might turn away from her with loathing and disgust. At last the time came for him to return. A friend, knowing that she had not dared to write about her condition, felt that he should tell her husband what had happened so he might be prepared for the shock. And it was when this letter came, telling Thomas Moore of the tragedy that had befallen his wife, that he sat down and wrote:

"Believe me if all those endearing young charms,

Which I gaze on so fondly today,
Were to change by tomorrow and fleet in my arms,

Like fairy gifts fading away . . .
Thou would'st still be adored
As this moment thou art,

Let thy loveliness fade as it will,

And around the dear ruin each wish for my heart
Would entwine itself verdantly still."

That is what it means to love a person for something more than a mere fragment of fleeting beauty. That is loving the whole person. That is two people becoming one through their love.

There must be a unity of two personalities and also a community of interests. "Love conquers all," we say. But there are some things hard to conquer in marriage and one of them is a radical difference in background or interests or religion. Here and there one finds an exception, but life favors those who start marriage with their lives buttressed by a similarity of tastes and ideals so they can walk the same pathway, and join in the same tasks, and attend the same church. Wrote Elizabeth Barrett Browning to her husband, "Let us learn to love so well that our work shall still be better for our love, and still our love be sweeter for our work." Marriage has a far greater chance of success where there is this kind of spiritual kinship and a community of interests.

Finally, as Jesus reminded His questioners, marriage at its best is rooted in the conviction that God is involved and that it reflects His mind and will and purpose for the race. "Whom therefore God hath joined together, let no man put asunder." This does not mean that marriage is free from baffling problems. It does not mean that there is any magic in the religious ceremony which can add something to marriage which is not already in the hearts of those who present themselves before the minister. But it does mean that they recognize in marriage a sacrament through which they enter more deeply and truly into the life of God and through which God more fully and completely expresses Himself in the life of the race.

When George Herbert Palmer was engaged to Alice Freeman, he wrote to her on the eve of their wedding:

"You are a very princess to me. I will try to be a genuine king for your sake. We will rule ourselves so rightly that others will inevitably be included in our reign. There is no other path of life now than together; and that path does not lie through my will or through your will but through a common all-wise will which hand in hand we are to be always seeking."

Yes, that, more than anything else, is the basis of Christian marriage. For, given two people who start out upon their career as husband and wife with a common religious purpose, one can be reasonably sure that they will meet the problems of married life triumphantly and well. And since they are joined by God, no man shall put them asunder!—Presbyterian Life.

"IT IS FOR GOD"

An old low caste woman in India was once asked the price of a temple in the process of building. She turned to the missionary in surprise and said, "We don't know. It is for our god. We don't count the cost." Let us not count the cost of any sacrifice for our Lord.—The Elim Evangel.

Parents, You Can Get Along with Teen-agers

BY MARGARET MILLER

A well-balanced home, in which parents and children work together, will go a long way toward solving both teen-age and other problems.

"What is wrong with our boys and girls?" "Our teen-agers have no respect for authority." "My child will not listen to me; I have no control over him." These and many other criticisms of the younger generation can be heard all over America. A teen-ager is usually considered a person between twelve and twenty. The years between twelve and twenty represent a period in an individual's life of finding himself as a person. There is bound to be constant struggle within the person in this period as he attempts to determine his rights and his responsibilities. During this period he thinks of himself as an adult, but often he is not treated as such. This adds more fuel to the fire.

Many organizations have been created to help teen-agers solve their problems. In finding a solution to these problems we must remember that such factors as mental alertness and emotional stability are affected by a person's home life, vocational life planning and success, and social adjustment.

First, and perhaps most common, is the problem in home life. We, as teen-agers, form many opinions of our own, and when someone challenges us to defend what we believe, most of us are ready and willing. This is the cause for some of our family quarrels. Brothers and sisters, even though they love each other, do get on one another's nerves. We, in our fight for independence, will not tolerate family interferences. In a survey of thousands of young people it was found that the same questions were asked over and over.

Should parents treat us as if we were children? Teen-agers think of themselves as adults and expect to be treated in this way. Parents could avoid many unhappy quarrels if they would realize how their sons or daughters feel and treat them accordingly. But the fault does not always lie in the parents. Many teen-agers deserve to be treated as children.

Mary, who is sixteen, considers herself an adult when it comes to such things as dating, driving the car, and other social engagements. In the home Mary does not co-operate with the rest of her family in sharing the work, caring for the younger children, and respecting her brother's personal property. Should Mary be treated as an adult, or does she deserve to be treated as a child? You may form your own opinion, but most of us would probably arrive at the same conclusion.

John also thinks of himself as an adult. In the home John is always willing to do more than his share of the work and has great respect for his parents, brothers, and sisters. John deserves to be treated as an adult, but his parents cannot bring themselves to realize that their "little boy" has

grown up. This situation is very serious, and if not corrected may lead to drastic consequences.

When a teen-ager attempts to do something in the home, he may at first be very slow and awkward. It would be much easier for the parents to say, "Here, let me do it." Parents should encourage their children to assume certain specific home responsibilities, but parents should not expect the teen-ager to shoulder the complete care of the home. This would not only be unfair, but it is sure to develop an antagonistic feeling between parents and children. A young person should never be tied to his mother's apron strings. The process of growing up should be begun by the parents as soon as possible. Of course, this can also be carried to the other extreme.

Mothers and fathers should give encouragement to their teen-age sons and daughters to think for themselves and to form their own opinions. Parents should make it known to their teen-agers that they are aware of their growing up and are glad of it.

Should parents open their children's mail? This question cannot be answered by merely saying yes or no. If there is a complete understanding between the teen-ager and parents, then perhaps this would be permissible. Usually, a young person is more than willing to share his friend's letters with his family, but he reserves the right to open and read the letter first. It is a natural thing for a parent to be interested in his teen-ager's friends and know what they are saying to him. But if a parent opens a letter without the consent of the son or daughter, he is acknowledging his own failure of training his child in desirable social contacts. The same principle is true concerning the teen-ager. If he is reluctant to share his correspondence he is acknowledging that his relations with the writer are undesirable. Parents should be very careful concerning this point.

Are parents always right? Is anyone always right? No. Parents and teen-agers must realize this fact. Someone younger who has had more experience on a particular subject may be right when an older person is wrong. Arguments in the home are caused by such factors as: age differences, changes in the general social pattern, and different cultural backgrounds of parent and child. Many young people remark that they wish their parents could be more broad-minded. Often young people forget that they may be just as unreasonable as their parents. Remember, teen-agers, your parent's judgment is usually more penetrating than your own inexperienced judgment. In a matter such as choosing a dress to wear the young daughter should be allowed to make her own choice. If she is allowed to have this opportunity it will convey a feeling that her opin-

ion, attitude, or behavior is respected. If, however, a teen-ager's attitude or opinion is harmful to himself it is then the duty of the parent to make the decision for him.

When and how should a teen-ager's behavior receive parental disapproval? In many homes children do not receive any disapproval when they sit in the best chair, choose the largest piece of meat, or dominate the conversation. But when they are in a friend's home and do the same things they do at home the parents rebuke them and cause many hard feelings. Parents must remember that the time to show their disapproval is at home and not before their children's friends. Politeness, obedience, and good manners should be practiced at home to prevent embarrassment to the parents as well as the teen-ager. Parents must keep their disapproval standard. This means the parents must not punish their children when they do something wrong at one time and then when they do the same thing at another time not punish them. For example, Janet has the unmannerly habit of breaking into a conversation before the other person is finished. When this happens at the dinner table her parents overlook it, but when they have guests and the same thing happens they disapprove very much. How is Janet to know why this is wrong when she can do the very same thing every day and not be scolded?

Teen-agers must be punished in quite a different manner from the way a six- or eight-year-old child is punished. Perhaps one of the most influential methods is the denial of privileges when the teen-ager neglects to meet his responsibilities. The problem of curfew presents itself in most families. The parents and teen-ager have agreed on a specific time for his return home, but the teen-ager arrives late and has no valid excuse. If you were a parent, how would you handle this situation? Naturally, the first instance of this kind merits the disapproval of the parents. The second and third offense must be met by a denial of some privilege. Parents must not set standards of behavior for their children which they themselves do not practice.

Should parents make their children's decisions? Many serious conflicts have arisen when parents denied their children the opportunity of making any decision whatsoever. Selection of clothes is one instance where a teen-ager should have the right to make his own decision. This needs to be a gradual process, starting from early adolescence, with the parent accompanying his child on shopping tours and making suggestions, thus teaching the child to use sound judgment. Teen-age years are a good time for the parent to help his teen-ager set up accepted standards of attractive appearance. Having one's own room presents a problem in the home. The teen-ager who has his own room is very fortunate. It provides a sense of independence and a feeling of freedom. With the privilege of having one's own room comes the responsibility of keeping it clean, neat and attractive. A teen-ager should be allowed to profit by his own mistakes. Parents who do not give their teen-agers such an

opportunity are depriving them of a rightful heritage.

Should parents have arguments before their children? The answer to this is definitely in the negative. No one is perfect. It is much better for the parents to "have it out with each other" than to nurse a grievance. But, this "having it out" need not concern the children. If parents argue before their children, it causes great conflict in the mind of the child. He wonders, "Shall I interfere? Whose side shall I take?" Such instances may turn a teen-ager against having a home of his own, for family arguments will always be remembered by him.

What about brother-and-sister quarrels? Brothers and sisters who quarrel occasionally may be just normal. Quarrels help to adjust differing personalities and different age interests. As a seven-year-old boy said, "I like to 'fight' with my sister just for the fun of it!" Age difference is usually the basis of sister-brother discord. Younger children often resent the domination of an older child. The tendency to tease younger brothers and sisters is another cause of many quarrels. Parents should accord to each child the rights and privileges to which he is entitled. No member of the family should be granted privileges which others are denied.

Should a teen-ager have a definite allowance? A teen-ager who is allowed to manage his own money has a definite advantage in his growing-up process over the teen-ager who is not allowed to manage his financial affairs. The amount of money that a teen-ager receives should be regulated because if he thinks of his money as, "easy come, easy go," he may develop a wrong notion of its worth. Therefore, every teen-age schoolboy and schoolgirl should be given an allowance and should receive guidance in planning a budget. The amount of allowance depends on the expenses of the teen-ager and should be worked out between him and the parents.

These and many more are the questions that are asked by teen-agers all over the country. A well-balanced home should be accompanied by the ability and will to create a wholesome home atmosphere. Parents and children must work together to develop atti-

tudes of mutual give-and-take, with the emphasis on the right and responsibilities of the individual members of the family. Alongside of this must be the attitude of understanding and affection. Younger members must feel their parents' love and care for them. Parents, in their relations with each other, must set examples of unity and cooperation.

THE FATHER KNEW BEST

Doctor Arnot, one of the greatest of Scotch ministers, was in this country at one time. His mother died when he was a little boy only three weeks old, and there was a large family of Arnots. I suppose they missed the tenderness and love of the mother. They got the impression that their father was very stern and rigid, and that he had a great many laws and rules.

One rule was that the children should never climb trees. When the neighbors found out that the Arnot children could not climb trees, they began to tell them about the wonderful things they could see from the tops of the trees. Well, tell a boy of twelve years that he must not climb a tree, and he will get up that tree some way. And so the Arnot children were all the time teasing their father to let them climb a tree; but the father answered, "No."

One day he was busy reading his paper, and the boy said, "Father is reading his paper. Let's slip down into the lot and climb a tree."

One of the little fellows stood on the top of the fence to see that father did not catch them. When his brother got up on the first branch, he asked, "What do you see?"

"Why! I don't see anything."

"Then go higher; you haven't got high enough."

So up he went higher, and again the little boy asked, "Well, what do you see?"

"I don't see anything."

"You aren't high enough; go higher."

And the little fellow went up as high as he could go; but he slipped, and down he came, and broke his leg. Willie said he tried to get him into the house, but he could not do it. He had to tell his father all about it. He said he was scared nearly out of his wits. He thought his father would be very angry. But his father just threw aside the paper, and started for the lot. When he got there, he picked the boy up in his arms and brought him up to the house. Then he sent for the doctor. And Willie said he got a new view of that father. He found out the reason why that father was so stern. He said the moment that boy got hurt, no mother could have been more loving and gentle.

My dear friends, there is not one commandment that has been given us which has not been for our highest and best interest. There is not a commandment that has not come from the loving heart of God, and what He wants is to have us give up that which is going to mar our happiness in this life, and in the life to come.—D. L. Moody.

"'Tis the ear that keeps us on our feet."

THEY COST SO LITTLE

**They cost so little, but they mean so much,
The fleeting kindnesses along life's
way—**

**A flower, a smile, a sympathetic touch,
A loan to him who's known a better day.**

**An hour spent listening with kindly ear
To one who failed his happiness to find;
A merry, helpful little word of cheer
To those who ail in body or in mind.**

**If we could keep our vision free
Of both the joys and troubles of our
own,**

**What treasure-trove we'd glean for mem-
ory**

**From these small deeds upon life's path-
way sown.**

—Selected.

Everyday Chronicles

By CORA M. STUTZMAN

In our everyday life it is well to remember that "none of us liveth to himself, and no man dieth to himself."

Monday

It is one of those dark, drippy days which make indoors seem all the more cozy and inviting. Sonny is outside helping the hired man clean the shop. The baby is sound asleep on the sofa. Methinks it is just the right time to do some writing for a church paper. I sit down at the kitchen table with an old copy-book and a sharp pencil. (The pencil point must be fully one half inch long before I am satisfied.) Thoughts are flowing from my mind via the pencil, and I am pleased. And then can it be possible that the dear little year-and-a-half-old has so soon finished her nap? Indeed there she stands with flushed cheeks and tousled hair wanting Mommy to hold her until a little more of that drowsiness leaves her blue eyes. It seems I have been divorced from pencil and paper a long while until I am again with it.

A few more words slip out on paper, and then, scrape, scrape, moves a chair to the kitchen cabinet. Baby climbs the chair and reaches for a can opener I have thoughtlessly left lying there. I again pick up my pencil, and also my former thoughts, when scrape, scrape, goes another chair propelled by the ever-energetic little one. This time she finds scissors on top of the desk to charm her. I hasten to separate object and child. (Why must they always find those things they should not?)

The cold, cold pantry next allures her. Luckily I get the little mischief out of there before she makes scrambled eggs in the egg basket. She has done it before and finds it quite fascinating. Wearily I pick up my pencil and try to make a new start, but the next thing I know the little one has bounced into my lap, grabbed the pencil and gone to work on what was to have been a manuscript. I wish the editor could see this—what shall I call it—now!

There is a time and place for all things, and perhaps the time for writing is when the wee members of the family are snugly bedded down for the night.

Wednesday

This morning the hired man came to the back porch with the little black, limp, and almost lifeless lamb. Something had to be done at once. We made it as warm as possible, and tried to give the orphan some warm milk. But it was too weak to be interested in food. To a five-year-old it was nothing short of a tragedy that his pet was so near dead. His eyes grew large and questioning as he peeped from time to time into the box where the little lamb was battling for life.

I thought of all the times I had seen the little boy playing in the yard with this lamb

ever at his heels. I thought, too, of the many times I had seen him run to the barn with his pet under one arm. They were always together. And even as late as last evening they had frisked and played on the lawn. But now the lamb was dying and a little boy was feeling it keenly. I asked the Father, who is interested and concerned about everything in our lives regardless of how small and insignificant it may seem, to restore that lamb. It seemed almost a miracle when we heard that "Baa," "Baa," late that afternoon, and, too, saw the black ball of wool drink milk. How happy we all were! I then said, "I thought that lamb would never recover."

The little boy gave me a surprised look, "Why, Mamma, you said you prayed it would get well. Why do you say that?"

It was as if a bucket of ice water had been suddenly thrown into my face. What kind of faith was I teaching that child? I recalled a few of his prayers—requests for simple things and great things. There was the time he prayed that the birds would come and eat the scraps of bread he had thrown on the lawn and flocks of them came! At another time he asked that it would cease snowing so our guests would and could arrive to dine with us. (It did, too.) He prayed a number of years for a baby sister and received one dearer than he dreamed could have been expected. To him God is very real and will answer prayer. Oh, for such a childlike faith, and above all, for wisdom to live and teach it!

Thursday

She sings, laughs, runs, jumps, and is always busy at some kind of play. To this child, less than two, life holds nothing but happiness, and why not? If she is hungry, tired, sleepy, or in need of extra love these needs are amply cared for. She has not as yet developed phobias and fears. But would those times come and when? "Childhood days are the happiest days of one's life"—a trite statement not by any means always true if we have been permitted to see into some lives. Of course, they should be the most carefree and happy days! Their home



life may be quite normal. The parents may both be Christians of high standing, and yet a child from such a home and environment can be unhappy. True, from an adult viewpoint the reason for his unhappiness may seem quite trivial. There was a young teenager who had every reason to be happy, but he said early in life he hated to smile and seldom did because he felt his upper front teeth projected too far. Today he is nearing middle age and still hates to laugh because of those teeth. He said no one can imagine what he has suffered.

There is an attractive girl just entering her teens who feels miserable because her hair is so nearly white. She feels it must look faded to other folks. There is another girl who spends her time despising her freckles when she could be developing some worth-while trait. Another little girl feels that strangers who see her for the first time must be sure she does not belong to the white race because her skin is so dark. She wonders if there isn't some way to bleach! Then there is a twelve-year-old boy who is so shy he deplores going anywhere or meeting strangers. He is most unhappy save when alone with his parents. A sixteen-year-old girl beginning to date is quite upset because of her height. She reminds herself of a bean pole. Then there are the "tubby" boys and girls who hate their fat and because of it develop all manner of complexes.

There are parents who will laugh at their children for being concerned and unhappy over these "trifles." There are other parents who will act indifferent to the child's need for understanding and help in these matters. But happy the child who has parents who will help them develop a glowing Christian personality in spite of real or imaginary handicaps.

Monday

I keep thinking about her prayer. At a birthday celebration the other night a number of friends had gathered together and were having a happy season of fellowship in prayer and song. Then Elsie prayed that "we might all so live that we will never let anyone down." I cannot erase that thought from my mind. I had to wonder how many times in my short life I might have let someone down—may have disappointed someone—by careless words and actions. We may modestly and humbly think our life will not influence another; but "none of us liveth to himself, and no man dieth to himself." As long as we live and move in the society of others we influence and are influenced in a greater or less degree.

I have thought, too, many times since that night, what a beautiful evening we friends spent together in that kind of birthday "party." Such a time is pleasing to the Lord and leaves no bad "taste" in the mouth the next morning.

Drumore, Pa.

God will not always remove a burden, but He will always give strength to bear it; and strength is a far greater gift than ease.—Exchange.

MISSIONS

A Wedding

By MILTON C. VOGT

An interesting story by one of our missionaries in India which points out the spiritual need of the masses of people in that land.

"Stop! stop!" shouted our friend Paramesar Sau on Sunday, as we drove past his house. We were on our way up to Bathet for church service with the Beachys and the workmen.

"What do you want?" I asked him after saying, "Salaam."

"You must come to the wedding at my house tomorrow evening. We are neighbors now, so you must surely come," he replied.

"What time should I be present, and how long am I to stay?" I inquired.

"Come about sundown and stay till sunup the next morning," he answered.

"We are going to Bathet now for a church service. On the way back to Chandwa, after some consideration I will give you my answer," I replied. We went on to Bathet, three miles farther north, for church services. On the way we discussed the invitation. This was the man who had helped us so much by giving generously of his time in showing us suitable land around Bariatu, and finally when we could not get land there he took us up to Bathet. Both of us felt that it was the Lord's leading that I go, so we promised him that I would return on Monday evening.

Monday evening, Feb. 18, 1952, I arrived at Bariatu about 6:30. By then it was dark enough to use the headlight of the motorcycle. As I arrived I saw the waiting crowd on the road. Paramesar's big house is a low rectangular building, about 150 feet long and 100 feet wide, with two big courtyards on the inside. It is on the east side of the road. On the west side he has several cattle sheds and a guesthouse. I was given a chair in front of the guesthouse. About 7 o'clock a servant came, giving me a small brass pot of water, and said, "Shall I wash your feet?"

I replied, "No, but I'll wash my hands and face." So I took one step to the side of my chair and he poured the water over my hands while I washed myself there in the midst of the crowd.

As soon as I was seated a big leaf dish, made by pinning leaves together with thin bamboo slivers and filled with sweetmeats, was given to me. The servant said, "Have a little 'nasta' (snack)." I had come away from home without supper, so I was glad for this food and it satisfied my hunger. Next he gave me a glass of tea.

As soon as I took my seat I noticed a carpenter working on a frame of saplings

about three feet wide and fifteen feet long. He was boring holes about one foot apart into the long poles and soon he started to put pegs about a foot long into the holes. I have attended many weddings but I had never seen anything like this, so I asked what it was. The reply was, "A ladder."

"What do you use it for?" I queried.

"That is the customary way of having lights at the wedding. It has come down to us from ancient times. On top of the pegs in the ladder earthen vessels are stuck. Into these dried cow dung, soaked in kerosene, is placed and then set on fire." When all twenty-five or thirty were burning brightly they made a nice light, but they had trouble in keeping them burning.

Soon I found out that the whole wedding procession to get the groom was waiting on this carpenter to finish this "ladder." When it was finished he started on a second one. Shortly after 8 o'clock he was finished. Even before these illuminating ladders were completed there was light trouble. For lights, this man had rented four petromax lanterns (much like our Coleman lantern but the petromax uses kerosene). On one a mantle broke, another one had some dirt in the nozzle that lets the gasified kerosene escape into the chamber that leads to the mantle. Of the four only two seemed to give satisfactory service the remainder of the night.

To entertain us while waiting for the procession to start, the first item was a quarrel. Some chamars, leather workers, from a nearby village were called to furnish the music. They had been drinking and under the influence of drink some one had said, "We will not play here." They were ready to go home. A leading man of the village and guest at the wedding stepped in and worked out a compromise, so they stayed. Next the musicians furnished us some loud music while the gwala, herdmen, sang. After the song the musicians and singers had a quarrel because the singers forgot one verse.

Shortly after 8 o'clock the guests at the bride's house set out to get the groom. We, the guests, assembled in front of the house. The best petromax was given to a servant, with instructions to carry it at shoulder height in his hand in the procession. The musicians, one with a bamboo flute and four with big barrel drums, were ordered to start playing. The flute started screeching and the drums booming. We were off.

We moved away slowly to the groom's camp about 200 yards away. The camp was made by setting up leafy twigs in the ground in a semicircle, with the opening to the east. The "ladders" had been carried to the groom's camp. As we arrived, they were lighting the "ladders." The bride's party united with the groom's party and then slowly marched down the long (about three fourths mile) village street and returned. We were a long procession headed by the groom's palanquin, a box with poles fastened on it to carry it. His brothers were also carried on less elaborate palanquins, made by tying a small bed to a pole. It took four men to carry each palanquin. The musicians beat their drums energetically. The fellow with the bamboo flute tooted lustily. The two lighted "ladders" found their place in the middle of the procession. The whole procession moved on like a herd of sheep going down a lane. On the way back the procession stopped at the village temple where the groom did obeisance to four or five deities represented by posts or stones.

After several hours spent in following the procession and in waiting for it to move on, we finally returned to the bride's house, about 10:00 p.m. From there the groom returned to his camp.

The next event in the night's activity was to feed all the guests, about 175. The guests found convenient places to sit on the floor of the veranda, or stood around in groups talking. Some one produced a "His Master's Voice" portable phonograph and played Hindi records. Neither the records, many of which had a bad scratchy sound from excessive wear, nor the phonograph, were in "A-number-one" condition. On some records the phonograph could not turn the records unless the sound box was slightly lifted to reduce the pressure on the needle. I, like many of the other guests, found a convenient place to stretch out and took my first nap of the night. At about 11:45 p.m. the servants woke me to eat. They again served me on leaf plates. I was given boiled rice, puries (whole wheat bread made up into about the size of a large pancake), four to six kinds of curries and pickles, and split pea soup with plenty of melted butter in it. I enjoyed this tasty and nourishing meal.

We sat around and talked till about 1:30 when the eating was finished. The father of the bride in the presence of some of the elders of the village asked the Brahmin who had charge of the wedding ceremony, "When is the auspicious time to perform the wedding?"

The Brahmin replied, "At 1:00 A.M. or at 5:00 A.M." The first auspicious period was already gone, so the second one was chosen. Again things became pretty quiet and some of us got another hour and a half of sleep before they awakened us to watch them put jewelry on the bride. The groom's father had given much fine jewelry for the bride to wear at the wedding, and after the wedding it was to be returned to the groom's father so that the bride could wear it again after she goes to the home of her husband.

We were taken into a big courtyard about 60 feet by 40 feet. In the middle were set

five posts, four in a square, and one in the middle of the four. About six feet up a scaffold was made of poles fastened to the posts and covered with grass. On the west side of the middle post under the shelter of the scaffold, there were various articles of the worship paraphernalia. The little nine-year-old bride, dressed in a white sari, sat on a mat facing all this paraphernalia. A bright rose-colored rayon sari, with a gold-colored border, was put on her over the white sari, and one by one the pieces of jewelry were put on a corner of the sari spread on the ground. Out of the groom's father's box came first a heavy solid gold neck ring, a pair of silver bracelets, a pair of silver anklets, and various other pieces of jewelry to be tied or stuck on the ears, nose, and head. After this my host showed me a bed where I could rest in more comfort, just at the entrance of the courtyard. I gratefully stretched out on it and soon the drumming and constant talking faded away.

The next thing I heard was, "It is time for the wedding ceremony. Come to the courtyard." I got up and went in and sat beside one of the men who has been opposing our mission work in that area. Earlier in the evening he and I had a long visit. He was very friendly. Now he explained the various activities. In the west half of the scaffold-covered area, sat the twelve-year-old groom facing the center post. Behind him sat a woman from his village. To his right was a vacant space for the bride. In front of that space and to the right sat the bride's father on a board, and the bride sat in his lap. Facing the bride's father and sitting on the left of the groom was the groom's father sitting on a small table about one foot high, with a top two feet by two feet. The bride's father must sit lower than the groom. The Brahmin priest in charge of ceremonies and worship sat on the right side of the worship paraphernalia facing the bride and the groom. The Brahmin priest first took a conch shell, put it into a leaf cup, then poured water into it. He put the shell and leaf into the father's and daughter's hands, held conjointly. They poured some water on the ground in front of the groom and then gave the shell to the groom and the woman sitting behind him reached up and held it with him. They two poured some water out on an earthen pot sitting with the worship paraphernalia. Then the shell in the leaf cup was passed to the father, then to another Brahmin sitting on the left side of the worship paraphernalia, and so on around the central post. Again, the priest in charge put water into the shell and the first ceremony was repeated again. This was done a third time.

After this the bride's brother-in-law took the bride out of the father's lap and put her into the vacant spot on the right of the groom. The Brahmin priest burned a bit of incense and chanted a few mantra in worship. Then worship marks of some kind of paste were put on the forehead of a number of the party. How well Paul's words apply, "that they have a zeal of God, but not according to knowledge" (Rom. 10:2)! Then came the ceremony of marching around the

central pole seven times. The bride stood in front of the groom, he took hold of her arms, and she was given a small bamboo winnowing fan. Her brother came along and filled the fan with unhulled rice and puffed rice. Then she and the groom started walking slowly around the middle post, slowly shaking the rice out of the winnowing fan on to the ground. The bride's brother kept on filling in the rice as it got all in the fan. After the seven rounds were completed, my companion said, "Now the wedding is completed."

Then some one picked up the bride and seated her to the left hand of the groom. "Now will be the 'gowana.'" So the priest

took a few coins from the father of the bride. He gave several annas to each of several Brahmins standing around there. He then took a corner of the groom's clothes and a corner of the bride's clothes and tied them together. Rice was distributed among the crowd of onlookers. At a certain signal everyone threw it over the bride and groom. Treats of pan, betel nut, and spices were passed around. The crowd dispersed. I was told that in about five years the bride would be sent to the groom's house to become his wife and to live with him.

Won't you pray with us that Jesus will some day be the head of some of these homes?
Chandwa, Palamau, India.

Four R's Observed in Mission Work

By C. CAROL KAUFFMAN

Observations gleaned from the experiences of a city missionary. They are typical of what one finds in this type of work.

I. Revolt

The happy young convert was the mother of three sweet little children. She soon asked for a class to teach, and her wish was granted. She seemed very happy in the Lord and in the Lord's work. Then, one day, her husband was killed in an auto accident. The once happy young mother turned bitter. Thirty days later tragedy struck again, when her home was destroyed by fire and her four-month-old baby was badly burned.

The pastor called at the hospital. There he found the mother stamping the floor and cursing God, all the while waving both arms.

"He's cruel!" she shouted angrily. "If there is a God He's mean! This is not fair at all."

The minister stood dazed. It was not Linda, talking this way!

The doctor came and pronounced the baby dead. "Oh!" Linda screamed in fresh bitterness, "God is mean. I'll never, never try to serve Him again. There might as well be no God at all if He can't look after us better than this."

"But God knows best," the minister began.

"Don't tell me that," she answered sarcastically. "I tell you I am through with God. I revolt."

II. Regret

A gentle-voiced young woman of thirty rose, clutched the bench in front of her, and gave her testimony.

"I want to say a few words tonight" she faltered, "for the benefit of—the young people." She gained her composure and continued with fresh courage. "Please take Christ as your guide now. I waited too long. My life is a disappointment to my parents, myself, and all my friends. I've made a dark spot instead of a light. I'm sorry." She swallowed hard. "Every night when I go to bed I regret the deeds I've done. I'm forgiven, but still I'll always have to regret my past. There's no possible way of changing it.

The worst part is that I'm not alone in my suffering for sin. So take advice from one who speaks out of experience. It is better to avoid the pitfalls of sin than to get out of them after you're once in. Young folks, profit by my mistakes and those of other sinners like I was. You can't possibly live long enough to make all of them yourself."

A long significant silence followed her testimony.

III. Restitution

Mr. Ausburn read the letter over again. The deep furrows on his forehead got deeper.

"May," he said to his wife, "listen to this. It's from Anna Brown."

"Who?"

"Don't you remember Anna Brown, we always thought so much of?"

"Dear Mr. Ausburn," he read aloud. "It's eleven years since I worked as a clerk in your store. Very recently I became a true Christian. Before I was one only in name. While working in your store I took a dollar out of the cash register one evening. I am sending you a check paying back fourfold. Christ has spoken to me personally about this and I have found peace and joy in obeying. Pray for me that I will continue to stay close to His side as long as I live.

Very sincerely,

"Anna Brown."

"Huh!" Mrs. Ausburn looked at the letter, the check, her husband, in dumb amazement. "You're not going to accept it, are you, Steve?"

"What else can I do? It would hurt her to send it back."

"I don't see why she had to send it fourfold. I've never read any such commandment in the Bible."

"Neither have I, but I'd be glad if Mat Cole and Pete Overmyer would read theirs that way. But Anna, quiet little, cute little, meek little Anna Brown! I—I—May, you sit down and write her a nice letter. Tell her—tell her—a—maybe we should have paid her more wages than we did."

IV. Rest

"You're all smiles, Alma. Your prayer must have been answered."

"Not the way I asked, but God knows best."

"But you fasted and prayed."

"Yes."

"But you say—"

"I say it's all right, Bertha."

"But how can you? Didn't you pray in faith believing and didn't you fast in faith believing?"

"Yes, but when I read 'Come unto me all ye that labor and are heavy laden and I will give you rest' I took that by faith too. I'm resting the answer in the rest He has given me. If I am disappointed I lose my rest."

Hannibal, Mo.

The End of the Search

BY W. EVERETT HENRY

"For the individual, for society, for a worth-while task, Christ is the end of the search."

The missionary friends of Chundra Lela wanted to build her a house. She said she didn't want a house. But they persuaded her, and later said to her, "Come and see the spot we have selected for your house—under these mango trees, where you will be nice and quiet."

"What," she said, "away off in this field? Oh, no! If you will build me a house, build it on the roadside—close up—so that when I am too old and weak to walk, I may crawl up to the door and preach to the people as they pass by."

Who was this Chundra Lela? And why did she want a house "by the side of the road, where the races of men go by," that she might tell them the Gospel story?

At the age of nine she was left one of the thousands of child widows in India. She shared the belief of her people that, if a husband died, it was because of some sin his wife had committed. She wanted to find God and be forgiven of her sin. So at the age of fourteen she and two other widows of about her age went on pilgrimage to the four great shrines of India, a journey equal to twice the distance from the Atlantic to the Pacific across the United States. It was a journey of incredible hardship, and required years of time. But it brought no sense of forgiveness or experience of God.

Later, still seeking to know God, she tortured herself day and night. During the hot months she sat in the sun with five fires around her during the day, and from midnight till morning stood before an idol on one foot. During the cooler weather she sat all night in a pool of water up to her neck, counting over her sacred beads, calling on the name of a god for each bead. Thus she would repeat the name of a god as many as one hundred and eight thousand times a night.

At last she lost all faith in Hinduism. She gathered up her idols and gave them to a woman of low caste, saying, "You may worship these if you like; I have done them homage many long weary years—all in vain. I will never worship them again. There is nothing in Hinduism or I would have found it."

Then, through an American missionary, Chundra Lela discovered Christ, and her search was ended. In Him she found the forgiveness and knowledge of God she had so long and painfully sought. Thereafter her

joy was to tell others of what she had found in Him.

Because Christ is the end of the search for the individual, He is also the end of the search for society. Let Africa speak. A missionary reached a communion service in which four towns were combining, and heard an African addressing the crowded church. He was speaking of the joy that was in his heart because no man, as they came, had carried a cutlass or a gun, but each held in his hand his New Testament and his hymnbook. No man had walked with fear in his heart, but every man with faith in others. He reminded them it was only a few years since no man would have dared venture unarmed or alone into another town. In accounting for this change, he said: "At that time we worshiped the same gods as you did. Today we worship the same God as you do, but the God we worship today is a God of peace. We have learned that He is our Father, and that we are brothers."

Let the islands of the South Pacific bear their testimony. The thrilling story of John G. Paton, the Apostle to the New Hebrides, is well known. It is not so well known that when he went to the spring for water, after his first night at the mission station, he found it still red with blood from a cannibal feast. John Geddie, a missionary from Nova Scotia, gave his life to work in this same region. A tablet erected to his memory on one of the islands read thus: "When he landed in 1848 there were no Christians here; when he left in 1872 there were no heathen."

Two English Wesleyan missionaries reached the Fiji Islands in 1835. They found the people of the islands of fine physical vigor, but of great moral degeneracy. Cruel murder and deadly fighting were their normal life. Cannibalism was everywhere. One chieftain kept a record showing that he had shared in eating more than eight hundred people. But what of conditions today? Of the native population of nearly one hundred thousand, ninety-nine per cent plus are Christians. Moral degeneracy has given place to decency. Law and order prevail, and Fiji has become one of the most progressive communities in the South Pacific.

Here in these isolated areas of Africa and the South Pacific, it has been demonstrated in these modern days, perhaps more conclusively than ever before, that Christ is the end of the search for society.

Finally, Christ is the end of the search for a

cause worth living and dying for. In Him are all the riches needed by the individual man at his worst to make him into the individual man at his best. In Him are the qualities and the power to allay the turbulence and replace with beauty the moral ugliness of human society. What the peoples of the earth are seeking—peace and prosperity—can be found. The way to the highest welfare of individuals and of nations is no longer a secret. It has been known since our Saviour thought it worthwhile to give Himself, the sinless, to death that He might redeem to abundant life man, the sinful.

Never was there greater need that God's people should make known to all men that the end of the search for a task worth living and dying for is Christ, nor was there ever fuller justification of the effort, whatever it may cost.

Yes, for the individual, for society, for a worth-while task, Christ is the end of the search.

McMinnville, Oreg.

HEN OR EGG?

In answer to the question: "Which came first, the hen or the egg?" a curator of birds at the United States National Museum in Washington, D.C., made the following comments:

"The question is one that appears, superficially, like a really fair thing to ask, but inasmuch as both are stages in the development of the same organism the question loses meaning. One might as well ask: which came first, the child or the adult? The cases are quite comparable. It is only because from a purely human standpoint, based chiefly on experience with both at the dining table, that hens and eggs seem to us to be totally distinct and unrelated things."

Such an evasive answer is not satisfactory. A young skeptic said to an elderly lady: "I once believed there was a God, but now since studying philosophy and mathematics I am convinced that God is but an empty word."

"Well," said the lady, "I have not studied such things, but since you have, can you tell me from whence comes this egg?" "Why, of course, from a hen," was the reply. "And where does the hen come from?" "Why from an egg." Then the lady inquired: "Which existed first, the hen or the egg?" "The hen, of course," rejoined the young man. "Oh, then a hen must have existed without having come from an egg?" "Oh, no, I should have said the egg was first."

"Then I suppose you mean that one egg existed without having come from a hen?" The young man hesitated: "Well, you see—that is—of course, well the hen was first!" "Very well," said she, "Who made that first hen which all succeeding eggs and hens have come?"

"What do you mean by all this?" he asked. "Simply this, I say that He who created the first hen or egg is He who created the world. You can't explain the existence even of a hen or egg without God, and yet you wish me to believe that you can explain the existence of the whole world without Him!"—Now.

BIBLE STUDY

Christian Ordinances XII. Communion—Continued

BY THE BIBLE STUDY EDITOR

The Significance of the Communion in The Acts

The absence of frequent mention of the communion of the bread and cup in the record of the Acts of the Apostles is very noticeable. But the few occasions where it is mentioned is evidence that the breaking of bread and partaking of the cup was practiced among the early Christians. When it is mentioned, there is no indication that a new practice is introduced or a new ordinance is observed. When the ordinance is not mentioned one is led to conclude that this ordinance, along with baptism, was so usual in its observance that it needed not to be particularly mentioned as a part of the observances of every Christian assembly. The number of references to it are sufficient to establish it as a practice of importance and of spiritual significance.

If there had been spiritual virtue or mystical benefits derived from the eating of the bread and partaking of the cup, so much importance would have been attached to it as to call for frequent mention of its observance. In our time, wherever the holy rites and sacraments are stressed, as in the holy communion and mass, it is because the emblems are associated with the imparting of mystical benefits because of their implied actual association with the flesh and blood of Jesus. The emblems of the bread and cup were not so prominently set forth by the early church, because they were not so endowed with mystical powers and so essential to matters of salvation and forgiveness of sin.

There is no intimation anywhere in the record of the Apostles and the early church that they or their helpers considered the bread, for which they gave thanks and which they broke and ate in the congregation as an act of worship, as having been changed into the body or flesh of Christ. And there is likewise no intimation that such giving of thanks for the bread resulted in its being changed into another substance or possessed by any spiritual presence, or associated with any spirit of life from the Lord, that it became effectual in the forgiveness of sin. Had there been such changes from the natural bread into the actual or spiritual essence of the body of Christ there would have been frequent references to its importance, and it would have been stressed even more than the rite of Christian baptism. The lack of this emphasis is in itself significant. If

the bread had been changed into the actual flesh and body of Christ in those days, as some claims are made for it in the present time, it would as easily have become the object of worship then as now. But no such intimation can be deduced from the records of Scripture. It was at no time the object of veneration in the days of the Apostles, when the believers continued in fellowship and in the breaking of bread. The infrequent mention of the communion service in the Acts of the Apostles, and the total absence of mention of the cup afford an adequate basis for the conclusion that the bread and cup were used solely as memorials of the death of Christ, and these emblems were never made the objects of adoration or worship as the actual body or flesh of the Lord and actual blood of Jesus, nor considered as spiritually affiliated with the person of Christ.

Peter entered into the house of Cornelius at the direction of the Spirit, confessing that it was contrary to Jewish custom for him to enter into the home of a Gentile, but declaring that the Lord had shown him to make no distinction between the Jew and Gentile. Upon this authority he baptized Cornelius and his household when they had confessed faith in Christ, and had also received the Holy Spirit. Nothing is stated concerning the breaking of bread and partaking of the cup of the communion, although the grounds of fellowship between the Jews and Gentiles had been established. He tarried with Cornelius for certain days.

The great work among the Gentiles at Antioch is mentioned. It was so remarkable that brethren were sent from Jerusalem to observe it and to report what had been done among the Gentiles. Barnabas sent for Paul to come from Tarsus to give assistance. The grace of God had wrought among the believers at Antioch, and no criticism was offered concerning these believers. On the contrary, the Holy Spirit sent forth Barnabas and Saul from this place to carry the Gospel to the Gentiles in other lands. Would it be inconsistent to say that both the ordinances of baptism and the communion were observed among the believers at Antioch? Yet no mention is made concerning either ordinance. The Apostle Paul certainly did not mean to infer, in I Cor. 11:23, that he did not receive this ordinance from the Lord until he came to Corinth. Both of these ordinances must have been established and used in all congregations and assemblies of the

believers from the days of the inauguration of the church on the day of Pentecost.

The Testimony of the Death of Christ

Great importance was laid upon the fact of the death of Christ, as well as upon His resurrection from the dead. "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "I am crucified with Christ" (Gal. 2:20). "And that he might reconcile both unto God in one body by the cross" (Eph. 2:16). "He . . . became obedient unto death, even the death of the cross" (Phil. 2:8). "In whom we have redemption through his blood" (Col. 1:14). "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us" (I Thes. 5:9, 10). "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" (II Tim. 2:8). "Who gave himself for us, that he might redeem us from all iniquity" (Tit. 2:14). ". . . we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). "Redeemed . . . by the precious blood of Christ" (I Pet. 1:18, 19). "The blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7). These Scriptures will sufficiently prove that all of the Apostles gave witness to the truth of the death and resurrection of Christ, and it was the purpose of our Lord that the fact of His death should be perpetuated by the repeated breaking of bread and partaking of the cup. Redemption from sin and life in Christ result from the death of Christ on the cross and from His resurrection from the dead. There is no need of substituting another offering or other means of forgiveness of sins and life, such as partaking of humanly blessed bread and cup. Paul was obliged to witness to the Jews concerning the offering of Christ as the Lamb of God to take away the sins of men. Could he have explained a substitute for the Passover by presenting bread and wine that had been changed by man's blessing? His only convincing testimony was that Jesus Christ the Son of God was offered as the Lamb of God to take away the sins of the world. The testimony of the death of Jesus was the purpose of the emblems of His death provided by Himself—the breaking of bread and partaking of the cup—which reminded them of the broken body and shed blood of Christ. This was the testimony of all of the Apostles and teachers with them. What Paul had received of the Lord the other apostles had also received. In none of their writings was the bread and cup referred to as being the flesh and blood of the Lord, as given for the purpose of taking away sins.

Ordinance and Tradition

The Jews could best understand the significance of the ordinance of the communion since it was given as a new testament to supersede the Old Testament memorial of the Passover. But Paul also taught it to the Gentile church in Corinth, which, as we have evidence, was composed of both Jews and Gentiles who believed on Christ. If Paul desired a uniform practice of ordinances in all of the churches of God, certainly one as directly given as was the memorial of the death of Jesus would also have been observed in all of the churches. I Cor. 11:16.

The church in Thessalonica received two epistles from Paul. The Jews persecuted these followers of Christ. I Thes. 2:14-16. Paul cited them to follow churches in Judea both in their sufferings and in receiving the Word of God. V. 13. In the second epistle he encouraged them and commended them to hold fast the traditions, which they had been taught, whether by word or by epistle. II Thes. 2:13-15. These traditions must have included both the truths of the Gospel concerning salvation, and the forms of worship which were established among the churches. The same Greek term is used in I Cor. 11:2, called **ordinances**, and II Thes. 2:15, called **traditions**. It was Paul's desire to establish uniform practices in all of the churches, whether Jewish or Gentile. The memorial of the death of Christ was among the practices to be observed. The only means of giving the believers these ordinances was by word. Some of the Gospels may have been written at that time, but the copies were few. The Epistles of Paul and of other apostles had not become current literature of the church. But what was then called tradition was afterward established by his letters as the truth of Christian observance.

Tradition, as used by Paul, could not have referred to the law and prophecies of the Jews; neither to their customs and Talmudic interpretations of the law. He states that the traditions were those which he had given them. They could not have been unessential things, or practices which were transitory. All that Paul taught the churches was essential to their salvation and to their appreciation of the work of grace through Jesus Christ their Saviour. All that we have of the writings of Paul is considered as the authoritative writings of the church. By those writings the observance of the communion is established as the memorial of the death of Christ.

The Spirit of the Communion

Because the Apostle Paul has given us a fuller description of the Lord's Supper and the manner of its observance, it is possible to better understand it and thus make it the basis of our interpretation. The observance of the Lord's Supper without the spirit of it is like the letter of the law which killeth. No one is able to exactly copy the pattern of the observance of the communion as it was administered by the Apostles. It is evident, because it was at the time of the Passover, that the bread was unleavened bread. Because it was first observed in the spring of the year the cup was one of fermented or

sour wine. Some may attach significance to the nature of these emblems, but neither Jesus nor the Apostles mentioned any significance attached to the kind of bread and wine that was used. Jesus broke the bread, and in that breaking, it represented His body. He also took the cup which He had blessed, and the disciples received it, as representing the blood which He would shed for the remission of sins. He referred to it as the fruit of the vine, and so it was, whether fermented or unfermented. The spirit of observance was the more important, for it was the soul that was to be blessed by these emblems rather than the body. Should one seek to satisfy the flesh and the outward form of this service it would avail nothing. It was the fleshly satisfaction from this service that Paul criticized. Some desired to gratify the flesh and consequent error which the apostle desired to correct.

The formalities of sacrifice and devotion in the days of Moses ended in the destruction of the people. They sat down to eat, and rose up to play. I Cor. 10:7. They were baptized unto Moses by the cloud and in the sea; and they drank of the spiritual Rock, which was Christ, but when their hearts turned away from the Lord they were smitten of God. Vv. 1-5.

The Christian Church has been provided with a mark of separation unto God in the fellowship of the communion. It points to the object of her worship and the center of her affection and devotion. It points to Christ who died and arose, and who will come again. The disciples were called from their business, from their homes and friends, to become followers of Him whom they called their Lord and Master. They received instruction for service, and a commission to serve and witness unto Him unto the end of the age. Jesus was crucified, but their separation unto Him was to continue, for He arose from the dead and confirmed their commission at the time of His ascension to heaven. "This do in remembrance of me" continued to be an obligation. And, "Ye do shew the Lord's death till he come," remained the seal of their calling and of their separation unto Him. Paul points to one of the significant lessons of the communion in I Cor. 10:15-21. It determines the fellowship of believers in a separated life. They are chosen to partake with Christ, partakers of the altar, as well as to partake of the emblems of His body and blood.

The Lord's Table

Israel, after the flesh, was joined to the altar by partaking of the sacrifices presented to the altar. They partook of the peace offerings or thank offerings, which were divided between the high priest, the priest who offered the blood, and the person who brought the offering. None of the flesh was burned on the altar. But of the sin offerings none could partake except the priest and his sons. The whole burnt offering was wholly consumed on the altar. But in another sense Israel also shared with the altar, for the only flesh food permitted them was such as resembled the sacrifices on the altar. They continually ate at the Lord's table. I Cor. 10:18. The separation of the Jews to the

altar of the Lord made impossible their fellowship with the Gentiles. They were wholly separated unto the Lord in their fellowship.

Jesus is not an altar alone. He is both the altar—the place of access to God—and also the sacrifice of mediation between man and God. But part of the offering to God provided fellowship, as the peace offering. So, as Paul expresses it, the bread is the communion, or fellowship, of the body of Christ, and the cup is the fellowship of the blood of Christ. This is not called an altar, but a table. The Christian is separated unto the Lord by partaking and continuing in the fellowship of this table.

The term "communion," verse 16, is the same as "fellowship" in verse 20, and also "partakers" in verse 18. But the words "partakers" in verse 17 and verse 21 have the meaning of "sharing in." The implication is, that they who share in any one thing express fellowship together. If the Christian is a partaker of the emblems of Christ he cannot share in those things which belong to the feasts of idols and devils.

It is easily understood that the apostle is not emphasizing the act of fellowshiping in the communion service. More is implied when he tells of eating meat or sharing in a meal provided by one that believes not. That fellowship which lost its Christian testimony in sharing with the unbeliever at his feasts of idolatry was lost by partaking of the idol table.

In the light of the separation of the Lord's table from the table of devils, and the fact that a believer's life is separated from the unholy character of the world in its pleasures and sins and often in its disregard to the Word and will of the Lord, the spirit of the observance of the communion service should be observed.

The Lord's broken body and shed blood are not only emblems of His death for sin, they also point to the death of the believer to the flesh and to the sins of the world. They become reminders of the new life and the new fellowships in righteousness. "We . . . are one bread, and one body" (I Cor. 10:17). Why should one not be careful as to his life and fellowship among men? Why should one be indiscriminate in his life and companionships? The separation of the believer from the world and flesh is one which has been established by the Lord. The fellowship to which the Lord has invited those who believe in Him is one that has been approved of God and blessed by His presence in the Holy Spirit. The table of the Lord is more than the bread and the cup. They are emblems of a new life and fellowship. (To be continued)

THE BELIEVER'S ATTENDANTS

Just as when great princes go abroad they must not go unattended, so it is with the believer. Goodness and mercy will follow him always—the bleak days as well as the bright days, the days of fasting as well as the days of feasting, the dreary days of winter as well as the bright days of summer. Goodness supplies our needs and mercy blots out our sins.—Charles H. Spurgeon.

EDUCATIONAL

Where Are We in Our Summer Bible School Program?

By C. F. YAKE

A resume of development and present status of one of the most significant Christian educational agencies in use during the past thirty years. Bro. Yake is Secretary of Summer Bible Schools of the Mennonite Commission for the Christian Education and Young People's Work.

In 1922 the first summer Bible school held in the Mennonite Church was conducted by Noah Oyer at Hesston College, Hesston, Kansas. Interest in this Bible teaching agency grew readily, and six years after that the first summer Bible school lesson outlines for a three-week course were published. In 1933, just five years later, these outlines were published in the form of teachers' helps, providing guidance for ten grades—two preschool courses and eight grades. This departmental graded course served most acceptably for fourteen years, when in 1947 a completely new two-week course was published. This Herald Summer Bible School Curriculum provided teachers' and pupils' books for thirteen years—three preschool, eight grades, and two junior high. The enthusiastic acceptance of these curriculum materials by our own church, and by other denominations has been far beyond the fondest dreams of anyone. Reprinting of pupils' books has taken place year after year since the release of these materials, and the Herald Press is now beginning the printing of a second revised and improved edition as rapidly as the supply of teachers' manuals for each course is depleted.

The number of Bible schools held each summer has increased in our denomination from year to year. In 1951, the number was 609, an increase over 1950 of 21. Our evangelical materials, attractively illustrated and of durable quality, are Bible-centered as well as experience-related or as some like to call it, pupil-related. In spite of the high quality of these materials, the cost to operate a school for two weeks is but 9¢ per pupil per day.

A very significant feature in the summer Bible schools conducted by our church is the fact that there are more than two non-Mennonite pupils to every Mennonite pupil, according to annual reports. This is an index of the missionary outreach of the summer Bible school movement. The work as a whole is promoted for the good that can be contributed to the communities in which summer Bible schools are held. There is no respect of persons, and in every school conducted by a Mennonite corps of workers all in the community are welcome. There are obviously schools which do not have chil-

dren other than from Mennonite homes. Then there are schools conducted at mission stations and mission outposts where all or most of the pupils may be from non-Mennonite homes. And so it comes to pass that through our summer Bible schools we reach more than two pupils who are not from Mennonite homes for every one we reach who is from a Mennonite home.

But that is not all of the story. The Men-

nonite Publishing House through its various bookstores and mail order service sells the Herald Summer Bible School materials to evangelical church workers of all denominations. The materials are greatly in demand because of their quality, and persons who once use them continue to do so. What proportion of all the Herald Summer Bible School materials goes to children from denominations other than Mennonite is not difficult to estimate. We know from the statistics which district summer Bible school secretaries submit how much summer Bible school material Mennonite-sponsored schools use and the two-to-one ratio of non-Mennonite to Mennonite pupils. From Publishing House inventories we know the total yearly sales of summer Bible school materials. From this we can deduce that approximately 2/3 of the great volume of summer Bible school material being sold yearly goes to children of non-Mennonite parentage. This gives the reader an idea of the evangelical, evangelistic outreach of our summer Bible school materials.

Where are we in our summer Bible school promotional program? Certainly the need for good Christian educational materials for teaching summer Bible school is much greater today than it ever has been. And we praise the Lord that He has provided them



Sample of Material Used in Kindergarten I Course, Herald Summer Bible School Series

for our church to use in her witnessing. Certainly within our denomination we want to continue to enlarge the missionary program through this effective teaching agency. And without proselyting we want also to gain every spiritual and every church advantage possible through this work. So the goal be-

fore us for 1952 is as challenging as it ever has been. **We need more schools so that more children may learn to know Jesus.** An enlarged teaching program will provide more opportunities for evangelistic work and for enlisting young men and women in the Lord's service. Scottsdale, Pa.

Imprisonment of Amish in the Revolutionary War

By C. Z. MAST

An interesting account of the trials of the Amish Mennonites during the French and Indian and Revolutionary Wars. Bro. Mast is a local historian of note.

Along the foot of the Blue Mountains, a part of the Appalachian chain in Berks County, Pennsylvania, occurred the first organized meeting of Amish in America. By 1742 a sufficient number had located in the region to petition the Provincial Assembly for exemption from the oath in becoming naturalized, a privilege which had already been granted the Quakers and Mennonites throughout the province of Pennsylvania.

As a clue to family historians we may herewith list the names of some of these brethren in the Northkill congregation by the year 1752, viz., Jacob Burkey, Jacob Burkey, Jr., Hans and Stephen Kurtz, Jacob and John Hochstetler, Christian Fisher, Christian, Jacob, and Isaac Kauffman, Christian and Samuel Keonig, Hans Lantz, Jacob and John Mast, Jacob, Christian, Daniel, and John Miller, Christian and Jacob Stutzman, Christian, Jacob, John, and Christian, Jr., Yoder, Christian, Maritz and Hans Zug, and Melchior Detweiler.

Later through Indian depredations Amish congregations were founded in Berks, Bedford, and Chester counties, Pennsylvania. The three additional congregations in Berks County were the Tulpehocken Valley near Womelsdorf, Maiden Creek Valley in the vicinity of Shillington, and the Conestoga Valley near Morgantown, which was founded in 1760 and became the first permanent colony in America.

After 1740 all Amish immigrants and some of those who had come earlier into the Oley Valley also living in Berks County pushed northward into the present localities of Hamburg, Shartlesville, Mohrsville, Shoemakersville, Centreport, and Shillington. Here at the banks of the Northkill and the Maiden Creek they were organized into their first congregation by Bishop Jacob Hertzler, who was commissioned by their brethren in Switzerland to become their first pastor and leader. He arrived among them in 1749 and purchased a tract of land near Hamburg. Here he erected farm buildings and lived the remaining half of his life.

This early colony had suffered mercilessly from the Indians between the dates of 1754 and 1764 when the French had incited the savages to go back and reclaim the land. Space will not permit in these columns to relate the various Indian assaults and espe-

cially to tell of one bloody massacre among them in 1757.

Our hearts are often touched with sadness, sympathy, and reverence as we occasionally walk the pavement around the northeast corner of Fifth and Washington streets in Reading, the county seat of Berks where once stood the old county jail which was built in 1752.

Should we be privileged to see the very stones and timbers, if they could speak they would tell the stories of crime and of the imprisonment of our early Amish pioneers. Imagination lends a certain fascination to any ancient ruin, even though this spot has become the location of the city's most modern hotel, the Abraham Lincoln.

Here the writer's great-great-grandfather, Christian Zug, or Zook, and a brother, John, with Christian Schmucker, Jacob Mast, Jacob and Stephen Kauffman, John Hertzler, and others were severely tried during the dark days of the Revolutionary War as they were drafted into service and refused to bear arms on account of their nonresistant faith. So many of these Amish brethren were arrested, taken to Reading, Pennsylvania, and there imprisoned, that their women were compelled to work in the fields to support their families.

In the Schmucker family throughout the states of Pennsylvania, Ohio, and Indiana there is still a traditional story that has been handed down among members of this house of Smuckers, which name is variously spelled today. However, Mother Schmucker's maiden name was Catherine Hesster. A very

noble and pious woman whose heart was in close sympathy with the fate of her husband, she carried the meals from the old stone farm house which is still standing in Wyomissing, a suburb of Reading, to her husband in prison. A little grandson named Christian, 1775-1857, belonging to the family of her eldest child, John Schmucker, followed her daily as she carried the meals to her husband at Fifth and Washington streets. They were mocked and gazed upon with reproach by the town boys along the street. Occasionally these boys threw stones at them.

After a speedy trial these brethren were sentenced to death, and the day of execution was set. A meeting was held in the Reading prison to administer the Lord's supper to the condemned brethren. Bishop Jacob Hertzler resided seventeen miles north from his imprisoned members. But the execution was never carried into effect. Through the leading of a kind Providence friends interfered, particularly Henry Hertzell, a pastor in the German Reformed Church, who interested himself in their behalf and made a strong, personal appeal to the authorities for the freedom of these innocent, unassuming, and quiet people. The ground of Pastor Hertzell's appeal was that these people had fled from Europe to escape military service and that they could not now be expected to do what their conscience forbade them to do in Europe. The appeal, coming from the source it did, made a deep impression on those in authority, and the prisoners were granted their freedom. However, they had to buy their freedom by paying for substitutes, which worked a considerable hardship. One of the persons released, John Hertzler, paid a tax of 104 pounds and 2 shillings, a fine of 104 pounds and a collection fee of one pound and six shillings, a total of 209 pounds and 8 shillings.

The aforementioned Henry Hertzell was born in 1738, but his birthplace has not yet been found. He first appeared in the old Huguenot church in Kutztown, Pennsylvania, prior to 1772. About 1774 we meet him in Jacobs Church, Jacksonville, Lynn Township, Lehigh County, and at various churches throughout Lehigh and Berks counties after 1795. He was tall and stout in stature and a mason by trade. Some folks held him in derision because he may have been inferior to his fellow ministers in theological training, but he concluded that he was just as capable to build the kingdom of God as to build houses, although as a minister he was never admitted to the coetus, or general church assembly.

The noble Christian qualities in the life of Henry Hertzell compel today the utmost respect and admiration of thousands of lineal descendants who emanate from their father of the Colonial period, as well as others such as Lord Beatus and William, Prince of Orange, who in 1761 had showed favors to a persecuted group of Anabaptists, among whom was Hans Zaug, a Mennonite preacher and ancestor of Christian and John Zug who were imprisoned in Reading, Pennsylvania.—Mennonite Historical Bulletin.

Elverson, Pa.

FACE THE SUN

Let the shadows fall behind you—
Turn your face unto the sun;
Let its rays of comfort find you
Living in new hopes begun.
Let the glory of God's sunlight
Flood the pathway where you tread,
Till your sky all clear and love-bright
Glows with beauty overhead.
Leave the past with all its failings,
And its sorrows every one;
Let the shadows fall behind you—
Turn your face toward the sun.

—John Caldwell Craig.

Our Threefold Calling

By JOHN C. WENGER

Excerpts from the opening address of the 1952 annual meeting of the Mennonite Publication Board. Although directed to the members of and workers for the Mennonite Publication Board, the message sets forth principles which should be of interest and help to all Christian workers. Bro. Wenger is president of the Publication Board.

I. Our Basic Calling as Christians

We need take but little time to discuss our basic calling as Christians. We will rather assume that we are all the children of God through faith in Jesus Christ, and that our ultimate goal is to live for the glory of God. This means that all that we do must spring from love: love for God and love for our fellow man. If we lack Christian love, our standards become legalism, and our attempt to serve is a fruitless work of the flesh. Love means that our most basic motive is to save men and to edify and help them in their Christian lives.

II. Our Unique Witness as Mennonites

In his booklet entitled, "The Anabaptist Vision," Brother Harold S. Bender suggests that the unique witness of our spiritual forefathers is summed up under three topics: (1) The Christian Life as Discipleship; (2) The Church as a Brotherhood; (3) An Ethic of Absolute Love and Nonresistance. Let us look at each of these briefly in turn.

The life of discipleship means that we have responded to the call of Jesus as Saviour and that we are seeking to bring all of life under His Lordship. This means, concretely, that we have renounced the world, that we seek to abound with the fruit of the Spirit, and that we are seeking to serve in the name of Christ. It also means that we are individually taking up daily our crosses and following Jesus. The cross which we bear is the suffering of reproach, ridicule, or even of death by virtue of being disciples of Jesus.

The fact that the church is a brotherhood means that neither wealth, nor education, nor family name, nor worldly success, nor ordination, nor any other factor may take away our sense of all being brethren. In a positive way, it also means that we practice mutual aid, temporal and spiritual.

The ethic of absolute love and nonresistance calls for treating men only with a view to their good. According to the last ten verses of Matthew 5, God treats His enemies only with love and beneficence. Therefore, if we wish to be His children, we must also do the same: we must be perfect in love, even as our Father which is in heaven is perfect. The First Epistle of John makes love a test of five things: of being in the light (2:9), of being God's child (3:10), of having eternal life (3:14, 15), of having the new birth (4:7), of the divine indwelling (4:16), and of loving God (4:20). It should be stressed that to love is to do good, even to the point of death if necessary. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). In other words, we do not wait for a feeling; we act.

Nothing could be farther from the spirit

and letter of the New Testament teaching on love than participation in the military. For warfare is the intentional bombing, burning, shooting, and otherwise destroying of human life, property, and security. As members of a small brotherhood we are keenly conscious that we stand largely alone when we advocate Biblical nonresistance. For the most part, Catholics, Anglicans, Lutherans, Reformed, Methodists, Baptists, Bible churches—all favor Christians participating in the waging of warfare. Nevertheless, our call to follow Christ, the Prince of Peace, must be heeded.

III. Our Calling as Publication Board Members

To be a Christian means to be called to evangelize a lost world. It also means the call to feed the Church of God, which He purchased with His own blood. Those two points are generally taken for granted. As Christians, however, we have another responsibility which our brotherhood has not taken very seriously for several centuries. This is the call to serve as God's prophets in a materialistic, carnal, and secular culture. We must put our total resources to work for the extension of the kingdom of Christ. All that we are and do must contribute to the Great Commission. Our redemption in heart and life must be given witness to by word of mouth, in articles, tracts, and books. We must use Sunday schools, summer Bible schools, winter Bible schools, Christian elementary schools, high schools, colleges, and seminaries. This witness must be given in the home, on the street, and in the factory. Each Christian has his place—the writer, the linotype operator, the man in the bindery, the Christian book salesman, the colporteur, the tract missionary—and all must make their contribution to the evangelization of the world, to the edifying of the saints, and to the giving of a Christian witness.

Perhaps an illustration will make the point clear. John Horsch was an individual who served on few committees, gave few addresses, etc. Nevertheless, he did what he could; he witnessed by his pen. And the contribution which John Horsch made to the correct interpretation of Anabaptism has permanently enriched the scholarship of our generation. In the last issue of *Church History*, Professor Jerald C. Brauer, of the University of Chicago, in a review of a book by R. A. Knox, entitled *Enthusiasm*, writes: "Though most of the important contributions to Anabaptist historiography has been in German, a number of competent monographs have been available in English for some time. Robert Friedmann, John Horsch, and Harold Bender have all corrected the views represented by Bax and Heath. Familiarity with

articles in past issues of *Church History* and the *Mennonite Quarterly Review* would have provided Msgr. Knox with quite a different interpretation of Anabaptism."

There is a tremendous satisfaction in a job well done. All of us can remember experiences in which a human father praised us for the accomplishment of an assignment. How much more significant will it be to receive the "Well done" of our heavenly Father at the end of a faithful life!

Goshen, Ind.

A NEW FRIENDSHIP

Suppose a new friendship enters into your life. If the person is worth anything to you, he ought to be worth a great deal. He ought to advance and quicken your development as you his. He ought to make you more sympathetic with the great Mankind. One knows—he is a poor person who does not—how delightful the first rush of feeling is, when as yet we hope we have found another friend, another soul which can touch ours. Old things become new; it is like dew upon a thirsty meadow. Fresh faculties are developed; a fresh eagerness seizes on the old. The dull places of the spirit suffer an enchantment. Music—"sounds which give delight and hurt not"—plays about the path of life. We look forward to exploring a new soul as men have found a new continent.

—Frances E. Willard.

KETURAH

(Continued from page 130)

"Mom, Mom! 'The Lord is my shepherd; I shall not want,'" said Keturah, her eyes steadfast on the door of her hospital room. "He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL: for thou art with me." Mrs. Page's footsteps could now be heard on the stairs. Keturah's lips parted in a radiant smile. "Thy rod and thy staff they comfort me. Thou—!" Keturah had passed away. Mrs. Page opened the door.

"She heard you," said the nurse. "She knew you came."

* * *

Shall we draw a veil over the scene of heartbreak? Suffice it to say that Mrs. Page went alone to pray to the great Comforter, and that she lifted up her arms heavenward, and prayed, "O God, as Moses lifted up his arms in the wilderness for strength, so even I lift up mine to You. Strengthen me, Lord, through this ordeal. God have mercy. Amen."

* * *

"Mother, Mother," said Patty at her mother's knee. "Tell me, what does it mean that Keturah is dead?"

"It means," said her mother, with a far-away look in her eyes, "it means that she has gone to be with Jesus, and her ear won't ever hurt her any more."

Vero Beach, Florida.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE YPBM EDITOR

In this issue we are completing **Unit III—OUR SALVATION AND ITS MEANING IN LIFE**. We also dip into the Topics in **Unit IV—STUDIES IN I AND II TIMOTHY**. The topics appear as follows:

For May 11 the topic is **The Happy Home Revealing Christ**. A home is happy in the truest sense when that home is taking its place in every way according to God's plan. Such a home will reveal the spirit and work of the Lord Jesus Christ in all its relationships in the family and its relation to the church and to society. It is one of God's lighthouses wherever found. **For May 18** the topic is, **How God Sets Us Apart for Himself**. It is the design of this topic to look into the precious place the believer occupies in the Lord and to enable youth to find their place in His calling and choice for them as His children and loving servants.

For May 25 we have the topic, **My Best for the Church**. This topic would lead us to see the opportunity and blessing in a life that is fully appreciative of the Church of Jesus Christ on earth. It would also help us to receive the calling given each of us to yield ourselves in full consecration to do all in our power by God's grace in forwarding the welfare of believers. It would lead us to forward the mission of the church in the world while we receive the development and blessing intended for our own life in the church.

For June 1st we have the topic **Maintaining Sound Doctrine**. This will enable us to look for the plan revealed in the two letters to Timothy in which sound doctrine is to be maintained. We will need to read the two epistles and look for this theme as we read.

It has been a delight to prepare some thoughts on the above topics. I trust that some of that delight will be yours also as these topics are studied and discussed in the Young People's Bible Meeting.

THE HAPPY HOME REVEALING CHRIST

Psalm 128; John 12:1-3

Topic for May 11

MOTTO

"As for me and my house, we will serve the Lord."

MEDITATIONS ON THE TOPIC

I. Revealing Christ Through the Happy Home.—True happiness in the home is only found when the home is in complete harmony with the plans and work of God. Its first step is in the union of one man and one woman who are living in a lawful relationship without having any unlawful bonds with others. The ideal is that a Christian man has united in marriage with a Christian woman, and they together are in the unity of the faith in their fellowship and service in the church.

This fellowship of husband and wife has the true balance of tender love and self-sacrificing service on the part of the husband, with loving submission and reverence on the part of the wife. They labor together to fulfill the mission of the home in society with the special emphasis of service for the cause of Christ in the world as it is forwarded through a true and Scriptural church.

This ideal Christian home is an institution where God is daily worshiped and adored around the family altar and in every work, both material and spiritual. Whatever is undertaken is done with the one avowed motive to glorify God through Jesus Christ.

Children are welcomed into the home and are given instruction and training in which the worship and service of God are impressed through the piety and devotion of the parents as well as their definite teaching of the

Bible. The children on their part make the home a happy place by their obedience and response to their training in the Lord. They seek to forward the ideals of their Christian parents and thus become a united family in the service of Christ and His church.

This kind of home is a center of love and kindness toward one another, toward neighbors and strangers, and toward guests young and old, low and high. Friendliness, compassion, courtesy, honesty, purity, industry, loving service, and hospitality without grudging, make this home the headquarters of godliness. It becomes a refuge to all who enter its doors or feel its influences in the community and country in which it is found. Order and cleanliness, in a material as well as a spiritual way, is the law of the ideal home in which the husband is the head and the wife is the substantial helper and jewel whose price is far above rubies, because of her virtuous life and unflinching devotion to duty. The husband as its support and protection is faithful in all his relations to wife and children; to servants, to guests, or to strangers. Christ occupies the real headship and finds loyalty to His leadership and counsel.

II. The Text.—Psalm 128.—This passage tells of the happy state of a home which walks in the fear of the Lord and in obedience to His ways. The father's labors are rewarded and all is well. His wife and his children are his heart's delight as they enjoy their daily meal about his table. The whole secret of the blessing is his service to God and the place he fills in the city and the sanctuary of God.

Jno. 12:1-3.—This describes the home of Mary, Martha, and Lazarus, where Jesus was hospitably entertained. This is where Mary was moved, in honor to Christ, to anoint Him with a very costly and precious ointment upon His feet and to wipe His feet with her hair.

OUTLINE STUDY

- I. The American Home Today.**
 1. Divorce common (Mark 10:11, 12).
 2. Little home life (Tit. 2:15).
 3. Premium on entertainment (II Tim. 3:4).
 4. Materialistic outlook (Luke 9:25).
- II. Revealing Christ in Home Relationships.**
 1. Husband and wife (Eph. 5:25).
 2. God's order (Eph. 5:23).
 3. Parent-child relationships.
 - a. Love (Gen. 44:20).
 - b. Care (Matt. 7:9-11).
 - c. Training (Prov. 22:6; Heb. 12:6, 7).
 - d. Obedience (Eph. 6:1).
- III. The Christian Home a Lighthouse.**
 1. Cannot be hid (Matt. 5:14).
 2. Shining in darkness (Phil. 2:15).
 3. Glorifying God (Matt. 5:16).
 4. Making Him known (Acts 1:8).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **House**.
2. Hindrances to Family Happiness.
 - a. Selfishness.
 - b. Too many outside interests.
 - c. Quarrels.
3. Making My Family Happy.
 - a. Love.
 - b. Obedience.
 - c. Being Christian.

For Seniors.

1. The American Home Today.
2. Revealing Christ in Home Relationships.
3. The Christian Home a Lighthouse.

PERSONAL THOUGHT

What have I been doing, and what can I further do, to make my home an ideal one for the honor of our Lord Jesus Christ?

SEED THOUGHTS

The simple pleasures of home are sweetest and last longest. Happy the man who is never so happy as when he opens the Bible to read and pray with his wife and children, or sits at his own table, the chief figure in the eyes of those who surround him. Happy we say is such a man, if, when he looks into the eyes of such a circle, he forgets himself in his love for them. The church life of such a family is really a part of its home life.—Sel.

It is to Jesus Christ we owe the truth, the tenderness, the purity, the warm affection, the holy aspiration, which go together in that endearing word home; for it is He who has made obedience beautiful, and affection so holy; it is He who has brought the Father's home so near, and has taught us that love is of God.—Jas. Hamilton.

Keep the home near heaven. Let it face toward the Father's house. Not only let the day begin with God, with mercies acknowledged and forgiveness sought, but let it be seen and felt that God is your chiefest joy. His will in all that you do the absolute and sufficient reason.—J.H.

Home and Jesus? The two are inseparable. Husband and wife need the clasp of that infinite love to keep their hearts true to each other. Parents need the guidance of that infinite wisdom and the power of that infinite strength, to keep them patient and long-

suffering and gentle and wise in the training of immortal souls.—A. E. Kittredge.

The pleasant converse of the fireside, the simple songs of the home, the words of encouragement as I bend over my school tasks, the kiss as I lie down to rest, the patient bearing with the freaks of my restless nature, the gentle counsels mingled with reproofs and approvals, the sympathy that meets and assuages every sorrow and sweetens every little success—all these return to me amid the responsibilities which press upon me now, and I feel as if I had once lived in heaven, and, straying, had lost my way.—J. G. Holland.

HOW GOD SETS US APART FOR HIMSELF

Psalm 4

Topic for May 18

MOTTO

"A chosen vessel."

MEDITATIONS ON THE TOPIC

I. **Set Apart for God.**—God Himself does the setting apart as the Scripture has said, Ps. 4:3. As individuals we need to remember that none of us are so unimportant that we have no place in the plans and purposes of God. You and I belong to the "YE" in the inspired passage from I Peter 2:9—"But YE are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Again, "YE shine as lights in the world" (Phil. 2:15); "YE are the light of the world" (Matt. 5:14); "YE are the salt of the earth" (Matt. 5:13).

Besides the fact that we belong to the group which has a special place apart with and for God, there is a special gift given to each individual which the Lord expects him to use according to His purpose. See I Cor. 12:7-11, 13, 20. Having the assurance that God sets the godly apart for Himself, it is important to know something of the workings of God concerning how He does the setting apart.

1. **He has "saved us"** (II Tim. 1:9a). So much is involved in our salvation—"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

2. **He has "called us with an holy calling"** (II Tim. 1:9b). This call is the setting apart of our lives to sacred ends for the Lord. We are to shine for Him by life, by words of testimony, by a complete consecration of our whole being, with the gifts and powers with which He has endowed us. The Holy Spirit has been given "to every man to profit withal" (I Cor. 12:7).

We may be made to understand, by the help of the Holy Spirit, the nature of the calling to which God is calling us as instruments for His service. He leads by inner convictions, through providential circumstances, and the illuminated Word. The gifts of the Spirit are experienced in our being, and as we walk in the way of His leading we are made to understand the special calling of our life. Not all are in the place of prominence or leadership, but all have a work to do which God has planned. Rom. 12:1-8.

II. **The Text.**—Psalm 4.—This Psalm recognizes the personal dealings which God has with the person who has called upon Him. He "hath set apart him that is godly for himself" (v. 3). In such tender care there is nothing to fear and the heart is made to rejoice and be glad.

OUTLINE STUDY

I. A Call to Separation.

1. Coming out from among them (II Cor. 6:17).
2. Yielding to God (Rom. 6:13, 16).
3. Giving our own selves (II Cor. 8:5).
4. A living sacrifice (Rom. 12:1, 2).
5. A division between God's people and the world (Ex. 9:23).

II. Days of Preparation.

1. Study (II Tim. 2:15).
2. Meditation (Ps. 119:15).
3. Waiting (Ps. 27:14).
4. Experience (Acts 7:29, 30).

III. Chosen for Service.

1. Moses (Ex. 3:9).
2. Samuel (I Sam. 3:10).
3. Paul (Acts 9:4-6; 26:16-18).
4. Our commission (Matt. 28:19, 20).
5. Differing gifts and service (I Cor. 12).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Chosen.
2. Men God Chose for Himself.
 - a. Moses.
 - b. Samuel.
 - c. David.
 - d. Paul.
3. How God Sets Us Apart.
 - a. By saving us.
 - b. By separating us from sin.
 - c. By appointing us to service.

For Seniors.

1. A Call to Separation.
2. Days of Preparation.
3. Chosen for Service.

PERSONAL THOUGHT

However humble my position in life, God has a purpose for my life and deals tenderly with me and expects me to respond to His call to be His and to enter into the service appointed for me.

SEED THOUGHTS

I feel convinced that every man has given him of God much more than he has any idea of, and that he can help on the world's work more than he knows of. What we want is the single eye that will see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death.—Norman Macleod.

We are not to wait to be in preparing to be. We are not to wait to do in preparing to do, but to find in being and doing preparation for higher being and doing.—Henry Giles.

While the passion of some is to shine, of some to govern, and of others to accumulate, let one passion alone influence our breasts, the passion which reason ratifies, which conscience approves, which heaven inspires—that of being and doing good.—Robert Hall.

If the world is ever conquered for our Lord, it is not by ministers, nor by office-bearers, nor by the great, and noble, and mighty, but by every member of Christ's body being a working member; doing his work; filling his own sphere, holding his own post; and saying to Jesus, "Lord, what wilt thou have me to do?"—Thos. Guthrie.

Go, labor on; spend and be spent—
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?
—H. Bonar.

Beside the road small tasks spring up,
Though but to hand the cooling cup,
Speak the true word of hearty cheer,
Tell the lone soul that God is near.
—Louise Jane Hall.

MY BEST FOR THE CHURCH I Corinthians 12

Topic for May 25

MOTTO

"A glorious church."

MEDITATIONS ON THE TOPIC

I. **My Best for the Church.**—Who am I? What is the church? These questions may well be pondered. I am a part of the congregation of those whom Christ redeemed. I am a member of the body, the church, which Christ has loved and has given Himself for. Christ had such a joy in the prospect of what the church would become that He was willing to endure the cross and could despise the shame He must bear. Heb. 12:2. He planned to obtain a glorious church without spot or wrinkle or any such thing. Eph. 5:25-27.

There is a condition that each individual must meet in order to be in and enjoy the blessing purchased for us through Christ, and we need to be awake to our opportunities to win other souls and build them up in Christ by our faithful use of the gifts God has given and by the exercise of the graces which enable us to grow up together into the ideal set for the church. See Eph. 4:1-32, etc. I want to study what I can do, to do my best for the church.

I too can love the church because I love my Saviour and want to love what He loved II Cor. 5:14-21.

I too am willing to sacrifice my very life as He sacrificed His life for the church. Col. 1:24-29. I am willing, like Paul to spend and be spent for the welfare of the church. II Cor. 12:15. As a part of the body of Christ, I am ready to suffer as the rest of the body suffers I Cor. 12:26.

It is my privilege to cherish the same hope that He cherished for the future glory and spotless purity of the church. II Cor. 11:2; Eph. 5:25-27; Col. 1:28. Like Paul, I would pray for the realization of the hope of Christ in those who have become members of the church. Col. 1:9-13; Eph. 3:14-19.

I will give the very best measure of loyalty in labor and service with the gifts and powers measured out to me by Christ. Rom. 12:5-13. No self-denials are too restrictive or burdensome but that I will, by the grace of God, submit myself so that I may maintain the spiritual safety and love and progress of the brotherhood. I Cor. 8:1-13; Rom. 14:14-23. I will follow those who are God's appointed leaders who have spoken to me the Word of God, and heed their exhortations which they are constrained to give as those who must give account. Heb. 13:7, 17; I Thess. 5:12, 13. I will use the means of grace provided for the upbuilding of the church and will not neglect my opportunities to bring edification to myself and to others. Heb. 10:19-25; Acts 2:41-47; I Thess. 5:14-22.

II. **The Text.**—I Corinthians 12.—This passage deals with the spiritual gifts which have been bestowed upon the church as a body. One Spirit bestows, as He will, the varied gifts upon individuals. Not all have the same. None have them all. But every gift, whether prominent or obscure, is not to be despised. All is to be used for the benefit of the whole church and to the glory of God.

OUTLINE STUDY

I. Church Loyalty.

1. Putting the church first (Matt. 6:33).
2. For what it is:
 - a. The body of Christ (Eph. 1:22, 23; Col. 1:18).
 - b. The fellowship of believers (I John 1:3, 7).
3. For what it does:
 - a. Preserving the truth (Rom. 3:2; Acts 2:42).

- b. Witnessing to the lost (I Thess. 1:1, 8).
- c. Strengthening the Christian (Col. 3:16; I Pet. 5:2).

II. Supporting the Church.

- 1. Attendance (Heb. 10:25).
- 2. Prayers (Eph. 6:18).
- 3. Gifts (I Cor. 16:2)).

III. Service Opportunities for Youth.

- 1. YPBM.
- 2. MYF.
- 3. Sunday school.
- 4. Summer Bible school.
- 5. Voluntary Service.

SUGGESTIVE ASSIGNMENTS

For Juniors.

- 1. Text Word, **Faithful**.
- 2. What Jesus Taught of Faithfulness.
 - a. It is necessary.
 - b. It has a great reward.
- 3. How Juniors Can Help the Church.
 - a. Attendance.
 - b. Prayer.
 - c. Gifts.

For Seniors.

- 1. Church Loyalty.
- 2. Supporting the Church.
- 3. Service Opportunities for Youth.

PERSONAL THOUGHT

What a blessed position I occupy as a member of the body of Christ, which is the church! Lead me, Lord, to do my best in permitting Thee to have full right of way in my life to the welfare of the church.

SEED THOUGHTS

Loyalty in the Support of the Church

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Be ye not the servants of men" (I Cor. 6:20; 7:23). "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I Jno. 3:16). Here, in a few words, we are reminded of our supreme duty to God and the church. In loyal, willing, obedient, self-sacrificing, wholehearted service, without any reservations of a world-compromising nature, our lives should be upon the altar, in which case God can use the whole powers of our being to the glory of His cause.—Doctrines of the Bible.

Loyalty in all things to God and the church carries with it a mighty influence and power to lift up and promulgate the work of the church. Let the watchword of each member of the congregation be: **Loyal** to the doctrines of the church, **loyal** to the work of the church, **loyal** in separation from the world, **loyal** in supporting the public service and all the activities of the congregation, **loyal** to all that is good and high and noble, **LOYAL TO CHRIST**.—Doctrines of the Bible.

MAINTAINING SOUND DOCTRINE

I Timothy 1; II Timothy 4

Topic for June 1

MOTTO

"Give attendance to doctrine."

MEDITATIONS ON THE TOPIC

I. Maintaining Sound Doctrine.—The thought of **maintaining** has to do with the mind and heart of the brethren. We need to carry on the work of the Lord in such a way that the purity and full content of the teaching of the Gospel is maintained in the church, and is seen by those who are without, as a light in the darkness.

The Epistles to Timothy reveal excellent counsel concerning **maintaining sound doctrine**. In this line of thought we are impressed along several lines.

1. **Timothy is to take heed to himself** as the overseer of the congregations under his care. We are impressed with how important it is that he be kept from a shipwreck of his faith by holding faith and a pure conscience. I Tim. 1:5, 19. He is to continue in the inspired messages which he has received even from childhood, recognizing the Scriptures as the basis of doctrine and the means of fully outfitting a person for good works. II Tim. 3:15-17. He is to shun profane and vain babblings. II Tim. 2:16. The truth is too sacred to have the minds of people confused by the discussion of foolish questions. Bringing in too many arguments and viewpoints that have a false setting confuses the mind of many not versed in subtle reasonings. The Word is the basis of teaching and is to be applied to all the circumstances and conditions of life as the acid test. II Tim. 4:1-5. In the application of the Word, he is to "reprove, rebuke, exhort with all longsuffering and doctrine." There is to be no sidetracking of the truth to suit the pleasure; or to receive the plaudits of the popular ear. He must earnestly seek God's approval as he rightly divides the word of truth. II Tim. 2:15. He needs to meditate and then to consecrate himself wholly to the task of imparting the truth to others.

2. **Care in ordaining men who are faithful and able to teach** is a safeguard in keeping the church established in sound doctrine. This point is further emphasized in the third chapter of I Timothy in which the qualifications of a bishop are clearly set forth, and also the qualification of deacons. All church officials need to be sound if the doctrine that is sound would be maintained within the body of believers. Ordinations are not to be sudden. I Tim. 5:22.

3. **Suggestions as to church discipline** are also given in these epistles. Timothy is to turn away and withdraw himself from those who are formal and those who teach contrary to the words of the Lord Jesus. I Tim. 6:3-5; II Tim. 3:5. It is evident that sin is to be dealt with by Timothy and his work is to be done without partiality. I Tim. 5:19-21.

II. The Text.—I Tim. 1; II Tim. 4.—These chapters contain some of the things which Paul says concerning the false and the true teachings. He enlightens Timothy of the false and emphasizes the true doctrine. He also gives some of the ways by which the true doctrine of spiritual health may be guarded and promoted.

OUTLINE STUDY

I. The Character of False Teachers (I Tim. 1:5-10, 19, 20; 6:3-10, 20, 21; II Tim. 2:16-18).

- 1. Lack understanding.
- 2. Personal ambition.
- 3. Corrupt conscience.
- 4. Proud.
- 5. Disputatious.
- 6. Eager for gain.
- 7. False science (knowledge).

II. The Fruit of Sound Doctrine (I Tim. 1:4, 5, 18, 19; 4:7-9, 12-16; 5:10; 6:6-8, 11, 12; II Tim. 1:3-10; 3:14-17; 4:7, 8).

- 1. Edifying.
- 2. Love out of a pure heart.
- 3. A good conscience.
- 4. A genuine faith.
- 5. Godliness.
- 6. Present and future gain.
- 7. Salvation.
- 8. Contentment.

III. The Content of Sound Doctrine (I Tim. 1:15; 2:3-6; 3:16; II Tim. 2:11-13; 3:14-17).

- 1. The Scriptures.
- 2. One God and one Mediator.
- 3. The incarnation.
- 4. Salvation.
- 5. The atonement.
- 6. The resurrection.
- 7. The ascension.

SUGGESTIVE ASSIGNMENTS

For Juniors.

- 1. Text Word, **Doctrine**.
- 2. What We Know About Timothy.
- 3. What Timothy Was to Teach.
 - a. About Christ's birth.
 - b. About His crucifixion.
 - c. About our salvation.
 - d. How we should live.

For Seniors.

- 1. The Character of False Teachers.
- 2. The Fruit of Sound Doctrine.
- 3. The Content of Sound Doctrine.

PERSONAL THOUGHT

"I have fought a good fight, I have finished my course, I have kept the faith." This testimony is one that we all need to covet sufficiently that we may live true to our heavenly calling to the end that such a testimony may be ours at the end of our course.

SEED THOUGHTS

Motives in Seeking False Teachers

Observe, (1) These teachers were of their own heaping up, and not of God's sending; but they chose them, to gratify their lusts, and to please their itching ears. (2) People do so when they will not endure sound doctrine, that preaching which is searching, plain, and to the purpose; then they will have teachers of their own. (3) There is a wide difference between the Word of God and the word of such teachers; the one is sound doctrine, the word of truth, the other is only fables. (4) Those that are turned unto fables first turn away their ears from the truth, for they cannot hear and mind both, any more than they can serve two masters. Nay, further it is said, "They shall be turned unto fables." God justly suffers those to turn to fables who grow weary of the truth, and gives them up to be led aside from the truth by fables.—Matthew Henry.

Religion, as embodied in the character and conduct of its disciples, cannot survive without doctrinal purity. In the absence of this element, religious feeling inevitably decays; while even religious necessity becomes a thing of naught.—J. McC. Holmes.

Live to explain thy doctrine by thy life.—Prior.

The question is not whether a doctrine is beautiful, but whether it is true.—Guesses at Truth.

Elegance of language must give way before simplicity in preaching sound doctrine.—Savonarola.

In general rely mainly on Scriptural arguments, and prefer those that are plain and unquestionable.—Broadus.

COMMON SENSE

It is often said that common sense is most uncommon. Common sense largely consists in seeing things as they really are. Most of us look at the facts through colored spectacles. We have our prejudices, and the worst of it is that we are not conscious of them, and therefore, cannot rid ourselves of them by any effort of will. We are constitutionally hopeful or foreboding, courageous or timid, and this predominant mood colors our judgments. This twist in our perceptions robs us of that sanity and correctness of view which belong to those rare beings who have common sense. Probably it is impossible to help people acquire this faculty by any admonition or training. Experience is the best and almost the only teacher.—The Watchman-Examiner.

SUNDAY SCHOOL

Lesson Nuggets of Truth

THE RIGHT USE OF SUNDAY

Exodus 20:8-11; Mark 2:27, 28; Luke 4:16; 13:10-17

Lesson for May 11, 1952

Exodus 20:8-11. We find a number of important truths in this longest of the Ten Commandments. The word "remember" suggests that the Sabbath had been recognized as an institution of God before the giving of the law. It originated with God at the time of the creation (Gen. 2:1-3) and we know it was already observed at the time of the giving of the manna. Ex. 16:23-30. "Remember" also suggests that this principle should not be forgotten but constantly kept in mind. The Sabbath is a day of rest and a holy day, a day which belongs to the Lord, and which in the Christian era we often designate as the Lord's day.

This commandment also stresses the often-forgotten idea that people are to work on six days of the week. This is a great and important teaching which is also stressed in the New Testament. II Thes. 3:10.

The command to observe the Sabbath is primarily a duty towards God, but it also includes duties to our fellow men in this that we should require no one in our family or in our employ to do unnecessary work on the Sabbath. How different from the standards of modern employers who often demand that people work on the Lord's day! Even the beasts are to be allowed to rest on the seventh day. The Lord blessed and hallowed the Sabbath day. How dare we desecrate it?

Mark 2:27, 28. When the disciples plucked grain on the Sabbath day when they were hungry (according to the law in Deut. 23:25), the Pharisees objected on the grounds that they had broken the Sabbath. Jesus used this incident to teach that necessary work is permissible on the Sabbath and gave an illustration from Old Testament times. He used the incident to teach the great fundamental truth that the Sabbath is intended for man's good and that necessary work for the welfare of man and beast is within the spirit of the commandment. As the Son of God and man He is Lord also of the Sabbath day and is qualified to interpret the commandment and to give us the true principles concerning its observance. We have both His example and teaching concerning it.

Luke 4:16. We do well to follow the example of Jesus in being at our place of worship on the Lord's day and taking suitable part in the services. We also do well to bring up our children so that this becomes a settled custom in their lives.

Luke 13:10-17. Again we have the great example of Jesus as we find Him in the place of worship on the Sabbath day. As He was teaching the people His attention was drawn to a poor woman whose spine was so drawn out of shape that she was unable to straighten herself out of her bowed-down condition. He called her up in front of the audience and at His spoken word she was relieved of her eighteen-year-old affliction. As He laid His hands upon her she became perfectly straight. She was relieved from her physical affliction and also from the bondage of Satan. Naturally she rejoiced and glorified God, as all of us should when Jesus touches our lives.

Once again the Jewish authorities clashed with Him and accused Him of breaking the Sabbath. Jesus pointed to their hypocrisy, for every one would have cared for his beasts on the Sabbath to see that they were watered and fed. Was it not much more in order to help an unfortunate woman on the Sabbath? The contrast was sharply drawn—a human being as against a beast; bound by Satan as against a rope or a chain to a manger; bound for eighteen years as against a day. Jesus made His point. His adversaries were ashamed, and the mass of the people rejoiced. He freed an afflicted woman, but He did more; He showed us some of the true principles of Sabbath observance.—J. L. Horst.

CONSERVING THE FAMILY HERITAGE

(Home Sunday)

Ex. 20:12; Mark 7:9-13; John 19:25-27.

Lesson for May 18, 1952

We are in need, as never before, of an earnest effort to conserve the true, Scriptural family heritage. The family was established and sanctioned by God as the basic unit of human society. The home has a great opportunity to influence life in the community, the school, the nation, and the church.

Ex. 20:12. God requires of children to honor their parents. Duty to parents stands directly next to duty to God, and before all other duties to other people. The knowledge gathered by study and experience qualifies the parent to give intellectual, moral, and spiritual guidance to his children. Both the father and the mother are mentioned in this commandment to show that they "are equal in authority and therefore equally entitled to the honor which the mother will attract by her love and the father will enforce by his power" (James G. Murphy).

The promise attached to this commandment applies to the child in a special way,

but it also has application in a more general way to the nations. The nation which maintains the sacredness of the family ideal, and whose children render honor and obedience to their parents, will be a nation of strength, and thus will remain long in the land. Ancient civilizations disappeared in many cases because of breakdowns in family life. Modern civilizations are in grave danger of similar collapses. What can we do to avoid this in our own community?

Mark 7:9-13. The scribes and Pharisees had gone so far in keeping the mere traditions of the fathers that they really nullified the effect of the fifth commandment. A man could withhold help and financial support from needy parents by simply announcing that the amount required to supply their need was vowed to God, or to the Temple as a sacred gift. The announcement was made by saying the single word "Corban," which meant it was a gift to God. It appears that they often forgot to turn those amounts over to God. Thus the son would not only rob his parents, but he also tried to cheat God. Jesus gives this as only one case among many which He could have mentioned to show how the Jews abused the Law. When truth is tampered with on one point it usually spreads out to many points.

"It is righteousness that God requires, not religiosity. God's truth and man's traditions do not agree Pretending to observe the law, the Pharisees outraged it; so do people who sing praises to God on Sunday, and cheat and slander their neighbors all the week. It is easy to neutralize by one's life what is confessed by one's lips What do you stand for—ritualism or reality; ceremonialism or Christ?" (W. G. Scroggie).

John 19:25-27. Jesus made provision for the care of His mother. It is interesting to note how many women were present at the foot of the cross. In the midst of His own suffering the Lord did not forget the love and suffering of His mother. When He said to John, "Behold thy mother," it is evident that the beloved disciple understood that he was to take care of her as a son takes care of his own mother. It is likely that the presence of Jesus' mother in John's home would deepen the love and consideration of this disciple towards his own mother. Every young person, or older one with his parents living, should remember this lesson, and pay love's highest honor to the father and mother to whom he owes so much.—L. S. Weber.

GOD'S ESTIMATE OF HUMAN LIFE (Temperance)

Ex. 20:13; Matt. 5:21-26; 18:5, 6; Luke 9:51-56
Lesson for May 25, 1952

Ex. 20:13. Murder is one of the most hateful of all human crimes. It is a crime against man and also against God the Creator in

whose image man is created. Murder is simply defined as the intentional, premeditated killing of a fellow man. The penalty prescribed for murder in the law was the death of the murderer. Ex. 21:12. For those cases when an accidental killing occurred, six cities of refuge were designated, to any of which the actual slayer might flee to save his life from the avenger. The deliberate slayer found no safety even in a city of refuge. Deut. 19:11-13.

The relation of our subject to temperance is evident from the fact that many acts of murder and manslaughter in our day are committed by persons under the influence of liquor. This can happen in quarrels after drinking parties, or on the highways where drinking drivers cause death to thousands of innocent travelers each year. The high rate of murder in our country no doubt is due to the seeds of crime being sown through our cheap crime literature, the constant and easy appearance of pistols on the motion picture screens, the detective dramas blaring from the nation's radios, and now even enacted before the eyes of children on television sets.

Matt. 5:21-26. Jewish teachers thought they were righteous because they obeyed the letter of the law. Jesus, on the other hand, makes it clear that murderous acts develop from the seeds of anger and contempt in the human heart. When you condescend to calling your brother a "worthless fellow" or a "scoundrel," you are taking a step which may lead to an actual crime. Name calling is often the beginning of fights among schoolboys, and on a larger scale it can be responsible for the outbreak of bloody wars. Jesus warns us that those who harbor feelings of contempt and anger are in danger of hell fire.

Jesus points out the need and the method of reconciliation with an offended brother. We can offer a sacrifice of praise and worship only after having restored our fellowship with a wronged brother. How does this apply to our relationship when taking part in the ordinances of communion, feet washing and the kiss of peace?

Matt. 18:5, 6. The teaching in this passage is to answer the disciple's question: "Who is the greatest in the kingdom" (verse 1)? Jesus taught His disciples that they had to give up the spirit of self-seeking and ambition, and become humble, docile, and trustful, like little children. To put stumbling blocks or temptations to sin in the way of helpless and dependent ones is so great a crime that Jesus says it would be better to suffer cruel death than to cause the loss of one precious soul.

Luke 9:51-56. Jesus was traveling from Galilee to the events of His week of passion in Jerusalem. The Jews often avoided going through Samaria on their journeys between Galilee and Judea. Jesus was making this trip through Samaria. Many followed Him in addition to the disciples. One of the villages refused lodging to Jesus and His company because they were on their way to Jerusalem, a rival religious center. James and John were ready to have fire called down from heaven on this village by way of revenge and retaliation. Rebuking them, Jesus said that they did not manifest the Christian

spirit, "for the Son of man is not come to destroy men's lives, but to save them."

Notice the patient, nonresisting attitude of Jesus. He calmly rebuked His disciples and then quietly changed His plans to lodge in some other town. How do we react when men despise and slight us? Do we manifest the Christlike spirit of patience and love? —L. S. Weber.

CHRIST'S STANDARD OF MORAL PURITY

Exodus 20:14; Matthew 5:27-32; Mark 10:2-9
Lesson for June 1, 1952

Ex. 20:14. The seventh commandment has to do with a human relationship upon which the home is based. God has ordained that certain relationships are proper and holy when existing between husband and wife, but if these obtain in any other case they are serious sins that undermine the home and society and the nation. In a general way any sexual relation outside of the married state is classed as adultery and is a heinous sin in the sight of God.

Most of our readers have no doubt observed the blighting effect of this sin upon individuals and how families have been wrecked by it. Society is based upon the home, and when the home disintegrates society also becomes rotten. This then extends to the nation, and history has many instances of nations that were ruined by disobedience to this great law of God. God created the human race and ordained laws for its perpetuation. When we sin by breaking these laws we are worthy of death according to the Mosaic law. Lev. 20:10. The laws of our land are less severe, but they also carry penalties for the breaking of this social law. No adulterer or fornicator can enter heaven unless he is cleansed from sin by the blood of Christ. Rev. 21:8.

Matthew 5:27-32. Jesus recognizes the validity of the seventh commandment, but He puts a meaning into it far deeper than the interpretation of the Jewish teachers of His time. They confined adultery to the committing of the act, but Jesus went to the root and said the sinful desire and motive were included. The important teaching here is that if we do not give place to the evil thought and desire we will never be guilty of committing the overt act and of bringing spiritual ruin upon ourselves and others. Self-discipline is necessary to keep our minds and hearts pure. We need to cut off the tendencies that would entice us to sin. Jesus is speaking symbolically. Our evil desires will act through our outer members. We need not amputate the physical members, but we must cut off the corrupt desires. "Now if this corrupt eye seduce us to adultery; if the itching palm contract theft, if the foot tend to blood, let spiritual amputation be performed" (Whedon).

Jesus goes much further than the commonly accepted interpretation of the Mosaic law concerning divorce. Unfaithfulness is the only Scriptural cause for separation and then there should be no remarriage. This leaves the way open for reconciliation. I Cor. 7:10, 11.

Mark 10:2-9. Jesus used the occasion of the Pharisees' tempting Him with a disputed and difficult question to give some much needed teaching. He countered by asking them a question which they answered correctly. Deut. 24:1-3. Jesus explained the reason for this and then took His hearers back to the time of the creation of man and showed them the original plan and intent of God. He quoted from Genesis 1 and 2 and showed them that God's plan was that one man and one woman should be the unit in a family and that they should live as husband and wife until death. He makes it plain that people should enter the marriage relationship with no other thought than to live together until death, and that no third parties should ever interfere to break up this union. All such practices are contrary to the plan and will of God for the home life of the human family.—J. L. Horst.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

SOME CHOICE PRECEPTS

Among interesting and inspiring precepts culled from the writings of H. C. Macgregor are the following:

We lose God when we gain our own way.

The Christian's desire must never be that God should go his way but ever that he should go God's way.

Life is not made up of rapture. Rapturous experiences can only be occasional.

By the consciousness of God, the consciousness of self is gradually extinguished.

It is only when we search the Scriptures that we are able always to pray according to the mind of God.

To put the use of devotional manuals in the place of the study of the Word of God is one of the subtlest dangers to which an earnest Christian is exposed.

God does not intend to make me the same as anyone else, or He would have made my circumstances the same. They are the chisels He uses in hewing the statue, and He will use the best fitted for His purpose. Rom. 8:28.

When our Father means to give us very clear indications of His will, He very often makes these three things to concur—His Spirit, His Word, and His providence. There arises within us a conviction that a certain course is the right one for us to take; then we find through the Word some confirmation of this feeling, and straightway God's providence almost shuts us up to this course. It is very delightful when this happens. It would happen much more frequently if we were living nearer God than we are.—Selected.

Let the Christ who is not only wise, but Wisdom, choose your path, and be sure that by the submission of your will all your paths are His, and not only yours. Make His path yours by following His steps, and do in your place what you think Christ would have done if He had been there.—Publisher Unknown.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

King George VI—The New Queen

Who knoweth whether thou art come to the kingdom for such a time as this?—Esther 4:14.

King George VI will live in the history of the British Commonwealth of Nations, over which he reigned briefly with great honor. He reluctantly ascended the throne, after the tragic moral breakdown of his brother, who forsook the throne for an American divorcee. He filled his reign with distinction, honorable service, and selfless devotion, in a difficult day. He did not seek the crown, but the crown sought the man. Having accepted it, he conducted himself, throughout fifteen years, with dignity, high courage, and a fine example of home life, which won the profound affection of people in all walks of life in all parts of the world.

Few kings have reigned in more troublous, more testing times, than King George VI. No king could have risen more magnificently to the challenge of his destiny. It is no mere accident that, in an era which has seen so many monarchies crumbling, the British throne has grown stronger. To King George VI fell the task of proving that in a changing world the monarchy itself was a changing, living thing, the keynote of the nation's way of life.

His health was never good; but he made himself a great outdoor enthusiast, which undoubtedly added some days to his life. He fought a forceful battle against his own handicaps. The difficulty with his voice would have daunted a lesser man; he fought it, and slowly, painfully, he won. Canadians, among whom he moved with unaffected simplicity for several weeks of 1939, and who thereafter were never able to listen unstirred to his strangely ingratiating Christmas broadcasts, are deeply conscious of the loss to Canada and to the British Commonwealth, by his untimely death.

King George VI was, in three very real senses, the first King of Canada. In the constitutional sense he was the first king to assume the crown in virtue of an Act of Parliament of Canada, the amendment to the Act of Succession on Edward's abdication having been passed by each of the Parliaments involved. He was also the first king to function personally as such within the territory of Canada, and the first wearer of the crown to visit Canada during his kingship. Perhaps, far and above the other considerations, he was the first wearer of the crown to establish a personal relationship involving a great measure of confidence, respect, and affection for him as a human being, with the great mass of the Canadian people.

The Mennonites of Canada have high regard for the British Crown, because their convictions against war have always been greatly respected. King George was no exception to this rule. During his visit in Canada, when the "Royal Train" passed through the city, the Ontario Mennonite

BY CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Conference dismissed its afternoon session in respect to the King. Conference had taken action, by requesting the Resolutions Committee to draft a letter to the King. This letter was given to Hon. William Lyons McKenzie King, the Prime Minister of Canada, who was aboard the train. He presented the same to the King personally, and a letter of appreciation was written by the King's secretary.

Twenty miles of water was one of the chief bulwarks against British annihilation in 1939. The Dictator, Adolph Hitler, speaking of England said, "I prophesy that a great empire will be destroyed."

Against the futile boast of this proud dictator, King George VI set the words of an obscure English schoolteacher, M. Louise Haskins. They were quiet and simple ones too. They were not uttered in the spirit of revenge, neither were they vindictive. They were, in fact, in essence the faith, "If God be for us, who can be against us?"

To all parts of the British Commonwealth of Nations, Christmas Day, 1939, in the rising and falling volume peculiar to short-wave broadcasts, went the following words of reassurance from the King:

"I said to a man who stood at the gate of the year: 'Give me a light that I may tread safely into the unknown,' and he replied: 'Go out into the darkness and put your hand into the hand of God. That shall be with you better than a light and safer than any known way.'"

The King's quotation ended at this point that day. But now—just twelve years and a few weeks later—his sudden death writes the conclusion:

"So I went forth and finding the hand of God trod gladly into the night. And He led me towards the hills and the breaking of the day in the lone East.

"So heart be still;
What need our little life,
Our human life to know
If God hath comprehensions?"

Queen Elizabeth II

Canadians are deeply sympathetic to the young woman who, so suddenly and so early in life, is called upon to assume some of the most exacting and burdensome tasks in the world. She swiftly developed from a charming girl to gracious maturity. She was reared in the protective atmosphere of a healthy family life. She ascended the throne married to a brilliant life partner, Philip, the Duke of Edinburgh, who will greatly assist her in the heavier tasks of her reign. Her late visit to Canada laid the foundation of a good understanding in Canada. It likewise presented her a rare opportunity of knowing Canada and her people in a more intimate way. This should be mutually beneficial.

George VI was singularly successful because of his extreme simplicity and sincerity. There is every reason to expect that Queen

Elizabeth II—who recently came through the ordeal of a visit to Washington, D.C., with flying colors—will be able to do the same with equal effectiveness.

The aged and honored Queen Mary, has been tutoring the new Queen for many years. It is believed that much of her good common sense will be evident in the life and administration of the Queen's granddaughter, Elizabeth II. It may be too much to say—and it may be an outstanding proof of the tremendous importance of the task she has to face—that the destiny of the world may be affected by the way in which the monarchy in her charming person, is presented to the public, and especially to the nations over which she reigns and the people of the United States of America.

Perhaps, the saddest days in the life of the new Queen, were those immediately following the death of her dearly beloved father. It is said that she and her father were very intimate and personal pals. There was a depth of pathos when she stood alone at the graveside. Already the King's coffin, now denuded of its glittering jewels, but wearing a wreath of white lilies with a card signed "Elizabeth," was carried slowly from her sight.

"So fades a summer cloud away:

So sinks the gale when storms are o'er:

So gently shuts the eye of day:

So dies a wave along the shore."

The young queen looked down for one last, long moment. She turned away to her life and her reign, leaving the King, her father, resting in peace. "Long live the Queen." May God grant her a successful reign. May she depend upon the "Sovereign of the Skies," who alone can give the wisdom, the life, and the power to rule well.

Liberty-Loving Catholics Awakening

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.—I Corinthians 15:57, 58.

Lately, there appeared in the "Washington Star," Washington, D.C., a half-page paid advertisement, informing Roman Catholics of the persecution of Protestants in Colombia, South America, by the Roman Catholic hierarchy, and appealing to them to voice their opinion to the international Roman Catholic authorities to stop the inquisition of 1952.

"When the Secretary of Affairs of the National Association of Evangelicals met with the Editor of the 'Washington Star' to clear this ad for publication, the Editor asked, 'Why haven't we been receiving this type of information before?' Dr. Taylor replied that our office had submitted to the four Washington papers and the three principal wire services stories of the persecutions in South

America and in Italy, but that we had never been able to get beyond a city editor's desk, and that the stories had never been published."

For the first time, so far as we know, the protective system which Rome has thrown around the press so successfully to guard news items of this type has been penetrated. For some time it has been known that some men in higher Catholic circles have been disturbed by the stigma cast upon the Roman Catholic Church through the mob violences of priests and people. It is reported that the Pope has made a protest to the Catholic clergy about them. However, it is positively known, and we are glad to quote the evidence that "liberty-loving Roman Catholics in South America are protesting!" Such men need our moral support.

The United States State Department did protest to the government of Colombia against the stoning of an American-run Baptist church in Bogota. The State Department said the stoning in Colombia's capital city climaxed more than three years of persecution of Protestant missionaries in the predominantly Catholic South American country. This information was published by the "Evening Star," Washington, D.C.

Dr. Clyde W. Taylor, secretary of affairs of the National Association of Evangelicals, had a report in the same "Daily" which was published and which stated that 100 Protestant congregations have ceased to function as a result of the persecution since late in 1948. Two American missionaries were killed, some beaten and jailed, and many forced to flee from their missions in Colombia's hinterland.

Colombia has a constitutional guarantee of freedom of worship, but it has little direct action. When the chapel erected by the Baptist Church at Bogota was being dedicated, the priest, Rev. Florencio Alvarez, led a group to the scene and tried to incite them to violence. The American ambassador, the Hon. Capus Waynich, arrived immediately when called, while the crowd was stoning the building (130 windows were broken). He told the pastor, Mr. Riddell, to go on with the service and remained with the group till the meeting was over. The Assistant Secretary of the American Embassy, the Hon. Max Krebs, saw the second stoning. The windows are boarded up today, but the services are being continued. Quite a number of church buildings have been dynamited and others burned. Usually no arrests are made. Colombia has two major political parties, both largely made up of Catholics. The Liberal Party differs from the Conservative Party on the question of freedom of worship. The Liberals oppose Catholic schools as well.

Catholics Awakening

These acts of brutality seem to have put Colombia in a bad light throughout South America. Reaction has set in because of the chapels which have been marred by mob violence, organized by religious leaders. These chapels are fearful looking shambles, almost completely destroyed, and costly to replace. Peaceful natives are scattered by the fear of further violence. The following editorial was written by a Roman Catholic, in an area that is more or less free of the fanatical elements in his own church. The editorial was translated from the Spanish. Here it is:

Yesterday, Colombia was the scene of another of those acts of religious savagery that have portrayed our people to the world press as a herd of savage beasts. A Protestant church

near Cali was dynamited at 4 o'clock in the morning with the death of at least three persons and the injury of others in an action repulsive to common civilization. In the same state, some months prior to this, the dead body of a Protestant minister was found tied to a tree where he had been emasculated. Editorials in the world press described this shocking and terrible deed as calling for international intervention to prevent its recurrence. Daily newspapers all over the world reproduced paragraphs from a frightful church circular of the Bishop of Santa Rosa, recommending the extermination of all anti-Catholics including members of the Liberal Party (also Catholics). We Colombians who travel know the experience of shameful embarrassment in answering questions as to how, in a semicivilized country as ours, these inconceivable abnormal acts could take place.

Why do we persist in humbling our church before the world? How is it possible that church authorities do not condemn assassinations, dynamitings, and other revolting acts against a sister church? How, indeed, if we take into account that it is solely to the Protestant armies of the United States and England that the Vatican owes its life at this moment? These armies maintain the barrier holding back the Russian army from Rome. What would happen to the Roman Church without these Protestant defenses?

We cannot imagine what the comments must be in the world press regarding this unfortunate land of the 50,000 slain in the turmoil that began in 1948. In the United States, for example, they cannot understand how it is that in the twentieth century, our religion wishes to impose itself by violence. Neither is this understood in Mexico, Argentina, Venezuela, or other parts of our continent. The picture of Father Jordan blessing the daggers in Malaga as "Blessed weapons when drawn in the defense

of the Catholic Religion," is something which people of these peaceful, honest, and industrious nations, where in the respect of his neighbor each practices the religion of his choice, cannot understand.

Particularly the attacks against the Protestant Church must merit frank condemnation from us Catholics. In the first place it is the religion of the great majority of the people of the United States on whom depends the entire destiny of the American Continent, threatened as never before by the monster from Moscow. In the second place, Protestantism is a Christian religion, a sister to ours in its basic essentials. In the third place, we as Catholics, must reciprocate the tolerance and respect that these countries of Protestant majority have toward our Church in their countries.

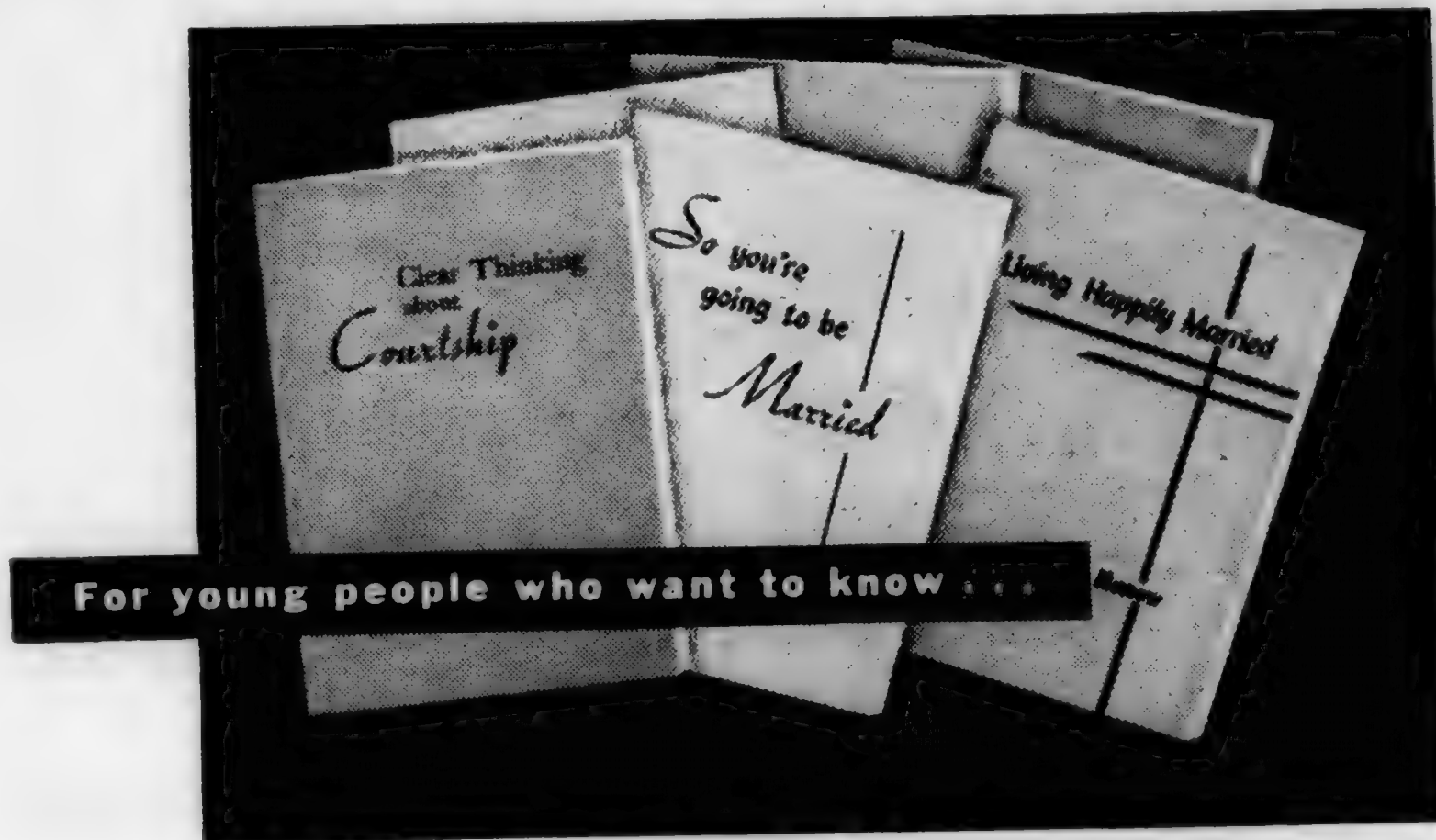
The residents of our State of Atlantico are very fortunate in that our clergy are free from sponsoring savage acts such as have taken place in Antiqua and the Valle del Cauca. However, the least we can do is to protest the stigma that is continually being hurled against the banner of our country.

An Appeal to American Catholics

The National Association of Evangelicals is making the following appeal to American Roman Catholics:

The foregoing documented report in photographs and editorial is but a sample of the many incidents of reported destruction.

As stated in the editorial, one native minister was bound to a tree, emasculated, and murdered. One native Protestant Christian was crucified on the ground; school children were compelled to walk over his body. Two missionaries have been shot and killed. Thousands of native Christians have been slain.



about dating, "going steady," preparing for marriage, living happily married, and having children.

A pamphlet concerning one of the above subjects will appear each month until there are six.

Today you can get

CLEAR THINKING ABOUT COURTSHIP

by John C. Wenger

—For young people who are "going steady" or are on the verge of doing so. Give them John C. Wenger's pamphlet to help them think objectively about all that courtship implies. 21 pages. 30¢ each, \$3.25 a dozen; \$24.00 a hundred in lots of 50 or more.

MENNONITE PUBLISHING HOUSE

SCOTTDALE, PA.

Laurelville Mennonite Camp Invites You



FATHER! MOTHER!
LITTLE

BROTHER AND SISTER!

Family week at Laurelville is planned especially for you. The Bible lectures, the talks by the doctor, and the discussions on the Christian home are all planned especially for you. Even the children have special classes on the Bible and on nature. Plan now to visit Laurelville for one of the two family weeks.

SUMMER SCHEDULE

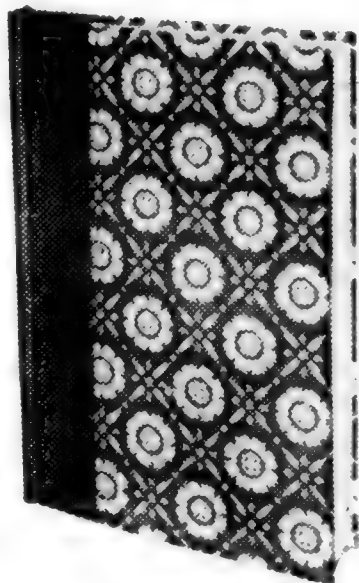
Boys' Camp (ages 9-12)	June 28-July 4
Girls' Camp (ages 9-12)	July 5-11
Junior High Camp	July 12-18
Boys and Girls (ages 13-15)	
Missionary Bible Conference	July 19-25
First Family Week	July 26-Aug. 1
First Young People's Inst.	Aug. 2-8
Second Young People's Inst.	Aug. 9-15
Second Family Week	Aug. 16-22
Victorious Life Conference	Aug. 23-24
Music Week	Aug. 25-29

To receive further information write:

Laurelville Mennonite Camp, Scottdale, Pennsylvania

We never knew how we could long for heaven
Until she answered Heaven's insistent
"Come!"
And now as always—where she is, is Home.

from "On Mother's Day"



Mothers will turn often to *Such Thoughts of Thee*. Poems such as "New Son," "Flowers for Mother," "My Mother," "On Mother's Day," and many others have particular meaning for mothers.

Make Mother's Day special this year by giving *Such Thoughts of Thee* to your mother. This beautifully bound collection of poems is \$2.00.

SUCH THOUGHTS OF THEE

By Miriam Sieber Lind

MENNONITE PUBLISHING HOUSE
SCOTTDALE, PA.

Mother's Day is May 11

It is indeed difficult to believe that one church group can be encouraged to brutally attack another in this modern civilized world.

Christians of every faith believe that American Roman Catholics are totally unaware of these brutal activities. We want to inform every American Roman Catholic of the atrocities which have been carried on for two and a half years in Colombia.

We appeal to you American Catholics to voice your opinion to the international Roman Catholic authorities to stop the inquisition of 1952.

Jesus said, "Ye shall know the truth, and the truth shall make you free."

You can help to keep the religious world free.

NEWS NOTES

Missouri Synod Reaffirms Anti-Lodge Position

Opposition to lodges or societies "of an unchristian or anti-Christian character" was voiced in a resolution adopted by the triennial convention of the Lutheran Church Missouri Synod, held in Milwaukee recently. Synod leaders held that the lodge ritual frequently teaches an "emasculated, watered-down" religion.

The resolution was adopted following a report of the Synod's commission studying the matter of "youth organizations sponsored by Free Masonry." The report took occasion to warn against the soliciting of Lutheran young people by these organizations, and it also expressed the conviction that youth organizations affiliated with Masonry "must be recognized as a growing menace to Lutheran students on university campuses."—Alliance Weekly.

Canada's Annual Liquor Bill

Canada's drink bill is about \$500,000,000 annually. This would build: 10 universities at \$50,000,000 each, or 200 hospitals at \$2,500,000 each, or 1,000 schools at \$500,000 each, or 50 civic centers at \$10,000,000 each, or 5,000 new medical centers at \$1,000,000.

Instead, we spend a half billion dollars yearly for that "which satisfieth not."

Alcoholic Indulgence in the United States

In the United States there are 437,000 saloons. There is a liquor license for every 267 persons in the nation; eleven saloons for every five churches; one barroom for every seventy-one homes. There are 1,000,000 inebriates in the United States; 60,000 new ones being made every year. The United States is spending \$15.23 per pupil for education annually and \$58.00 per capita on liquor. About 100,000 persons are rejected by life insurance companies every year on account of alcoholic indulgence.

—War Cry.

Pastor Niemoeller, writing from his German prison, said: "It is most wonderful to read the Bible at such a time as this; how alive it suddenly becomes—how real. It gives you the impression of being written for prisoners and for prison."—Selected.

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June 1952

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Photo by E. G. Hoff.

Cottage Among Cherry Blossoms

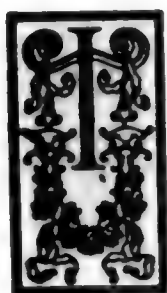
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The Report

By EDWIN RAYMOND ANDERSON

"There is more in this business of seeing, and of blindness, than most people know."



T WAS GOING to be hard, very hard, almost impossible. Yet, it had to be done, for there was really no way out.

The young man seated there on the other side of the desk had come for a thorough examination.

He had come a long distance and with complete confidence in the doctor's skill. The whole thing had been laid open. Those periods of heavy dizziness, the blind spots before his eyes, the increasing sense of everything becoming more and more swallowed up in grey film-mist. "A complete checkup, doctor," he had said, "and an honest report, no matter what will turn up."

The examination was over, the long, tedious, four hours. Everything added up to one frightening fact. He had checked, and rechecked, but it was all there—no error and no loophole. Everything was in place, in awful place!

He looked up very slowly. The young man sat there, his eyes boring along with the quivering, "the report now, doctor!" Their eyes met, and something in the doctor's returned gaze caused him to lean back in hushed waiting.

Rising to his feet, the doctor covered the distance to lay a friendly hand upon his shoulder. "You want a complete report?" He hesitated, shot a glance back to the desk and the notes atop. "Now then, I hope that you will not . . ."

"Please, doctor!" There was a pathetic sharpness to his tone. "Don't spare my feelings. After all, I have my own suspicions. I want the whole picture. If I am going blind, I want to know it. I want to know how much time I have left!"

The doctor's grip tightened upon his patient's shoulder as he leaned over in deep sympathy. "You have about three months, I am positive, upon the basis of these tests. I would wish that there were error somewhere, but there doesn't seem to be any doubt. You have about three months left."

His voice trailed away, his hand was lifted from the patient's shoulder, and he turned aside. He waited in that long moment of heavy silence for what he expected would come in some way or other—a sob, or a cry of despair.

But it did not come! He puckered his brow in surprise. A strange patient! From the moment he had entered the office, there was a sense of something different. And then, there was that moment before the beginning of the examination. The fellow had closed his eyes, and a soft murmur etched his lips, as if he were praying.

Then it came, as a sudden streak out of nowhere. It was a sound he had never heard before in his office, and it came from the lips of one who in so short a time was to enter

the world of total blindness. It was just a few words, but spoken so clearly, so distinctly—

"Praise the Lord!"

The doctor wheeled in surprise. "What—what did you say? Were you speaking to me?"

What a strange expression on the patient's face! So different from what the doctor had expected. Not a trace of fear, but a sense of rest, of quietness, proved by that soft smile which seemed to glow upon his features. "I was speaking to my Lord and Saviour, Doctor. I was just thanking Him for what He has done for me, even now. No, I am perfectly well, doctor," a soft laugh broke across the words at the notice of the expression. "I'm perfectly well. It is just that I was reminded of something when you gave the report, and I just had to thank Him for it."

The doctor slowly seated himself, passing a puzzled hand across his brow. "I am sorry, but I do not seem to understand. My report . . ."

"Yes, doctor, your report was one thing. But I was thinking of another report which makes all the difference. It is a report I received from my Lord Jesus Christ when I accepted Him as my personal Saviour. His report told of my sins being forgiven when

THE BLIND GIVEN SIGHT

**I was a blind beggar, a man fully grown,
I'd never been able to see;
A care to my parents—'twas all I had
known,
Dependent, I always would be.**

**One day I was begging when Jesus came
by;
He anointed my eyes with some clay,
And sent me to wash in a pool that was
nigh,
And took all my blindness away.**

**Oh, glory! hosanna! my heart's all aglow!
I'm he who sat begging! I'm he!
Just doubt all you will, still this "one thing
I know,
Whereas I was blind, now I see."**

**Oh blest be the day when our Saviour
comes near;
He sees us, He pities our plight;
He saves and transforms us—the witness
is clear—
And fills us with peace and delight.**

**Have you any need you'd have Jesus sup-
ply?
Remember He's master of all;
He's full of compassion, He's now passing
by
And ready to answer your call.**

—L. E. Walters.

I trusted Him. His report told of the blindness of my heart being forever taken away. It all seems so very real and wonderful to me now. Yes, doctor, right now! Because, in a way, I'll never really be blind at all!"

And with that, he slowly lowered his head as if in prayer.

The doctor watched him for a long moment. He could sense that somehow that strange young man was watching him as well. And it made him uncomfortable. This business of being a Christian—he used to think of it in terms of church and Sunday, and sunny ways—but this! This was something different, something that seemed to creep in under his skin and into a place deep within.

"You said I had about three months left, doctor?"

The doctor looked up with a start. Those eyes seemed to be looking right through him.

"Three months?" He coughed slightly to recover himself. "Yes, I would say so. Do you have any plans for that time?" Somehow the question seemed somewhat lame.

The patient rose to his feet. "Plans, doctor? Many of them! I'm going to make these three months really count for HIM. I'm really going to make it my business to tell folks that the worse kind of blindness is that of the heart and the soul, without Jesus Christ. And when this light goes out," he raised a finger to his eyes, "then perhaps I'll be more able to tell them about the light deep inside which never goes out."

At the door, a few moments later, the patient turned for a last word. He looked into the doctor's face. "There's more to this business of seeing, and of blindness, than most people know. Don't you agree, doctor?"

He couldn't answer. Not then, nor for a good while after. That patient had struck something deep, something that seemed to turn back the page of time to boyhood days, to the little white church, and to those tender Gospel messages of old Pastor Jervis. Of course, it all seemed so unimportant then, and more so when he left for the city and for his studies and on to success.

But not now. All at once it became the most important thing, and he knew what he had to do. Now he knew the reason for those seasons of restlessness which had come over him, seasons which success could not screen away.

"I see it all now," and he slowly lowered his head upon the desk. "I see how blind I've been all these years, and what a mistake I've made in leaving Thee behind. Lord, open Thou my eyes here and now!"

Waterbury, Conn.

SELF-PITY

Self-pity is a spiritual poison. The individual loses courage, and sinks into a state of depression, and in that state of depression blames himself and has a feeling of unworthiness without being able to do anything about it. . . . Even in the depressed state, when he seems to be blaming himself, the real trouble is his own lack of courage in facing problems.

CHRISTIAN MONITOR

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SCOTTDALE, PA., JUNE, 1952

No. 6

The Wedding Dress

BY CORA M. STUTZMAN

Ann demonstrated that June weddings do not need to be elaborate to be beautiful and impressive.

IT WAS June, the month of brides and roses. A soft breeze wafted the odors of new-mown hay and honeysuckle over the rolling Pennsylvania countryside. Bees droned on through the lazy summer afternoon. The breeze played with Ann Martin's auburn curls as she sat by the sewing room window stitching the grey gabardine jacket that was to be part of her trousseau. Her face was troubled and a tear rolled down her cheek, spotting the jacket.

"Here, what am I doing? Silly me! I must not allow salty tears on my new jacket. Fine way for a bride-to-be to act. And lucky me—to be Steve's wife in just two more weeks!"

The thought of Steve brought the sunshine back to her face. Steve, easygoing, good-natured, with the ready smile and helping hand. It was no wonder the folks in the Kentucky hills loved this schoolteacher from Indiana. The shy children soon "warmed up" to him, and in turn their parents both respected and loved him. Ann pleasantly recalled the first time she met the six-footer. She was certain the Lord led that she go with that summer service unit to Kentucky last year to help teach Bible school. Theirs had been a case of love at first sight; Ann felt at twenty-one she should know her heart. No one had "fitted the bill" before, and her sisters, Nancy and Louise, declared Ann was so particular that she would likely go through life single.

During the past winter Steve had been ordained to minister to the spiritually needy people in this little corner of the world. He had asked Ann to share his life here in the southern hills.

"And, Honey," Steve had said, "we will want to live and dress simply among these dear people. We cannot expect to get next to them if we set up standards of living so much higher than they are accustomed to. We will want them to feel at ease around us and in our home. We want no barriers between us. I would like to give you a home like the one you have always lived in, but it will not be suitable for us in our work. Anyhow, I couldn't afford it on a teacher's salary—and maybe it would not please the

Lord to live in such luxury. It's not sour grapes either. It's just that I have a conviction there would be more souls saved if we as Mennonite people tried to live on a little less. The mission board has purchased a new five-room house for us. It's built on very simple lines, of course. There isn't even a cellar under it. Instead of hot and cold water coming from spigots, ours will come from a sparkling stream near the back door. Instead of a central heating system we will have a wood-burning range and heater. There will be no gleaming tiled bath, no thick rugs nor latest style furniture. I realize you are leaving a beautiful estate—one of the nicest farms and homes in your county. Your father is a successful man; he has given his children a good education. Their needs, and I suppose most of their wants"—here Ann noticed a twinkle in his eye—"have been satisfied."

Ann had quickly assured Steve that she would willingly and gladly go into this mountain area if that was the place the Lord wanted her to fill.

"And Steve," she added, "a person's life doesn't consist in the abundance of material things. They will not bring lasting and satisfying happiness. I am willing, for His sake, to leave behind those things which at one time I might have felt I could not start housekeeping without. The Lord has been revealing Himself to me, in the past year, in a new light."

Ann was abruptly brought back to the present by the strains of "The Bells of St. Mary."

"There is Louise at the piano again," she

mused. "She must be playing that for my benefit. I suppose she was dusting the living room and as usual had to play something before she went on to some other chore."

A moment after the last strains had died away Louise burst into the sewing room.

"Louise," began Ann, "I'll certainly miss your music after I'm no longer at home."

"Thanks, Sis, I'll miss you and everything about you. You always were a wonderful big sister to Nancy and me. I'm glad Nancy will be here until August anyway, and then Mr. James Landis will have the privilege of changing her name. At least she will still be in Lancaster County, but you will be so far, far away!"

"Louise," laughed Ann, "you make it sound as if I might be going to the remote ends of the earth instead of a few hundred miles away."

"Ann, when are you going to start on your wedding dress? You should have stopped your work at the office sooner so you would not need to rush with all your sewing. You do have the jacket finished, and is it ever a lovely piece of work! Wish I could sew like you do."

"Thank you, Louise, for your lavish compliment. Now about the wedding dress," and a shadow passed over her face which Louise did not fail to notice, "I hope to get to work on it tomorrow."

"Oh, good! May I put a stitch into it?" begged Louise. "And what color is the material? White, of course."

Ann did not answer Louise at once.

"Ann, hurry and tell me about the dress. Show me the material. You aren't by chance marrying in feed or gunny sacking, are you?"

"As far as Mother is concerned, I guess it's that bad. You see," went on Ann, "I am marrying a minister who will live and work in the hills. That, too, will be my work. I felt it would be poor stewardship to make a wedding dress that I'd only wear on my wedding day and then consign to moth balls. And God forbid that I'd ever show off in a white nylon lace dress in our mountain church. Those people would think I thought I was somebody fine sitting there among their percale and gingham dresses! I know the Lord is pleased when we ask Him to direct us in everything in our lives. I asked that He help me select a dress for my bridal day that would be both pretty and serviceable. I found what I thought would be just the thing while in town last week."

Ann drew a long breath before plunging on in this explanation to her pretty sister who was so fond of beautiful, and maybe a little too costly, dresses.



"I selected a pale blue embossed cotton at seventy-nine cents a yard."

Here, Louise fell into a pretended faint.

"Cotton, of all things! Whatever did Mother have to say?"

"That's just it; Mother and Nancy are both quite upset. I chose blue because those long, dusty jeep rides to church would really do 'wonders' to a white dress. But knowing how Mother feels about all this dampens my spirits when it comes to making that dress. But I must begin on it tomorrow."

"What will your maid of honor and bridesmaid wear? Do tell!"

"I do not know; neither you nor Nancy will have the courage to attend me in our big church and be dressed—at such an affair, as you call it—in embossed cotton. I had wanted you to wear pink, and Nancy, with her black hair and eyes, would be quite lovely wearing yellow. Of course Nancy put on a scene saying it was a shame I had such queer ideas."

Louise looked out the window, "Here come Mother and Nancy from town now. By the looks of their packages there isn't too much left in the stores."

"Have you been enlightened as to what our dear sister intends to wear for a wedding dress?" questioned Nancy as she and Mother came into the sewing room.

"Indeed I have," answered Louise, "and I'm ready for an aspirin."

Mother wearily dumped her parcels on the studio couch and hunted out one which she put in Ann's lap.

"There, Ann, open that and let's see what you have to say."

Ann opened the string reluctantly for she had a feeling she knew what was on the inside. Her guess was correct when she saw the shimmering folds of white nylon lace material.

"Mother, this is beautiful, but, really, it isn't for me. I appreciate your kindness though. Save this for Louise or Nancy. It will only be a matter of months until they are both brides."

"Ann, I don't understand you," said Mother with an exasperated air. "Think the matter over for a couple days, at least. Your cotton dress, however nice, will cast a poor reflection on your father's bank account!"

Ann was too distraught after this to think of doing any more sewing. She decided a walk—maybe the last one while she was still Ann Martin—would be a tonic for her strained nerves. She slipped out the back door and went over the south hill to the large meadow where her father's purebred Angus roamed. There was a big stream, lined by willow trees, in this meadow. It was impossible for her to recall all the happy hours she and her sisters had played here as children. As they grew older, it became the young folks' retreat for picnic suppers and doggie roasts. Ann selected a comfortable place under a willow and again cast her burdens upon the Lord. She did not want to offend her family, but she, too, was determined not to offend her Lord. She knew He would work out a solution for her problems. Then, there was the matter of expensive furniture and thick rugs that was to be the wed-

ding gift from her folks. She and Steve were to select three thousand dollars worth after they were married. How could she tell them that all they wanted were a few sturdy, but simple, pieces of furniture, with linoleum rugs on floors and bright chintz drapes at the windows? "They would surely think me daft," she mused.

It was nearly dusk when Ann, renewed in mind and heart, started back to the house. As she approached Nancy called to her that she was wanted at the phone—"And it's long distance calling, too."

"Now what?" Ann's heart skipped a beat.

She was soon reassured when she heard Steve's happy voice. He had many things to tell her in five minutes; but this was the main reason for his call; "Wouldn't it be nice, Ann, to be married here in Kentucky in our little



A DAY IN JUNE

**O fields in June's fair verdure drest,
And vocal now with birds and bees!
A toiler from the world's highways
I turn, with willing feet, to these,
Inhaling here the morning breeze.**

**The air is moist with last night's rain,
Through op'ning clouds the sun appears.
The robin, earliest of the train,
The plowboy at his window hears,
Repeats the song of other years.**

**I tread with lighter steps anew
The pathways of my boyhood's morn;
The sky o'erhead is just as blue,
And just as green the springing corn,
And sweet the scent of thyme and thorn.**

**No care then rankled in my breast;
No sorrow on my spirit fell;
The cool green sward my bare feet prest,
The lowing herds they knew me well,
And I, the daisy in the dell.**

**The squirrel had his hiding place,
And I had mine beside the brook;
He gathered nuts from day to day,
Whilst I a constant lesson took
From him, and nature's wondrous book.**

**O fair green fields and summer skies!
O visions of long time ago!
O well-remembered haunts, and chimes
Which from perennial fountains flow—
Glad voices from the vales below.**

**Here let me bathe my weary brow
In this delicious air of day;
All laden as it cometh now
With fragrance from the new-mown hay,
The blackbird's and the robin's lay.**

**The busy world will not intrude,
Nor Mammon his proud altar rear;
Alone, within this breezy wood,
Where the Almighty doth appear,
I'll pay my heart's deep homage here!**

—Henry Stevenson Washburn.

church? The folks here have been begging for that to happen, so finally I agreed to phone you. It would be a fine time for your family and mine to come and see where we will live and work. Pray about it and then let's have your answer in a couple days. This may not be to your liking at all."

"Now what?" teased Nancy, as Ann turned away from the phone. "Has Steve decided you won't suit him for a minister's wife?"

When the family were all seated around the supper table Ann discussed with them the plans Steve would like for their wedding. They all took up the issue in a lively manner and ended up by thinking it might not be too bad an idea.

"After all," quipped Louise, "it may be my only opportunity to take part in a mountain wedding."

"And girls," beamed Ann, "we will all wear our cotton dresses!"

"I guess you are right," they both chorused. "They will be quite suitable there."

Ann's heart sang as she cut out the blue dress the next day. God had heard and answered that prayer. "Now, what will He do about the house furnishings?"

* * *

The day was beautiful, as rare as any June day could be, when the wedding party entered the little church that had been so lovingly decorated with wild mountain flowers by Steve's flock.

* * *

As Ann's family returned to Pennsylvania, Mother voiced this opinion: "This was the nicest wedding I ever attended, if it was simple."

"And, Daddy," she continued, "I feel that expensive furniture and rugs we asked them to select for their home will be altogether out of place. Let's give them some livestock instead, and a new jeep, too. It looks like the one they do have is about ready to junk."

"I believe you are right, Mother," conceded father. "We will send them a good milk cow, a beef cow, some pigs and chickens, and, yes, a jeep, too. Isn't it wonderful to think of Ann and our new son, Steve, serving the Lord in a needy place!"

Drumore, Pa.

NOT WORTH TROUBLING ABOUT

"Why didn't you tell her she was taking more than her share of the room and encroaching on your rights?" someone asked a young girl who was merrily describing a woman who had taken a seat beside her in a crowded railway car, and crammed into the small space a bird cage, a basket of apples, and bundles numerous and varied.

"It wasn't worth while to trouble about it; we had such a little way to go together," was the reply.

What a motto that would be for a Christian's life journey! So many little annoyances are not worth noticing, so many small unkindnesses even, may be passed by silently, because we have only "such a little way to go together."—Sel.

Dudley Criticizes the Sisters' Sewing

Dudley does not miss very much when it comes to criticizing church activities. This time he directs his shafts toward the sewing circle.

Dudley had been asked to adjust one of the sewing machines which the sisters use at sewings, and out of honor to his service the managing committee asked him to give a talk on "Sewing Circle Needs as I See Them."

Sewing day had come, and Dudley, to satisfy his curiosity as to what definite needs he might suggest to the sisters, came early in the forenoon, and did some looking, studying, and listening, so as to have firsthand information. He had a few hours to collect his thoughts, and thinking, "Well, to stay here till 2:30 is just more than is good for me," he went home, got ready his talk, and returned at the appointed time. While studying for his message, he thought, "I'm not too well prepared, but guess I'm as ready as I'll ever be to talk to a bunch of women. This is a unique privilege; I'm telling them some things they should have known long ago."

At nearly 2:30 Dudley drove back to the church house, and quietly walked into the room where the sisters had just begun their devotion. He took a back seat. After being seated he looked about, and the consciousness of, "I'm the only man," struck him. He soon saw his wife (one of the managing committee) and thinking, "She's nothing to be afraid of, and the rest must average about with her," his courage was bolstered. In due time Dudley's name was called as the guest speaker to discuss the subject, "Sewing Circle Needs as I See Them." He began:

"Mrs. Chairman, Officers of the Sewing Circle, and Sisters One and All, Greetings. Though I think this a rare privilege, I must confess that twice since in this room I've had the strangest feelings; one was a miserable inferiority complex and along with that a knowledge of the fact that my task is to tell you women what to do. Were you all men I'd know in the larger sense what to expect, but as it is I don't even have a guess. I'm told you're here to sew; that's what Dorcas the founder of sewings did. She had a very large work and because of her faithfulness in it she had a very large influence in her community. After her death others came 'weeping, and shewing the coats and garments which Dorcas made.' May I commend you for every warming garment you have made. I want to encourage you for every bedcover you've made to give to the poor. It is the needy that you are to bless by this sewing service by bringing them bodily comfort. But I cannot speak so well of your quilting (or otherwise) to sell for money, even if it is given to mission work or any other work of the church. That looks to me like a form of merchandising in the house of God. God does not want our suppers, nor our parties, nor even your quiltings to raise money for His work. God's house is a house of prayer and worship, and not in any sense a place to raise money except by offerings and gifts. "Another serious need in your sewings as

I see it is more meditation; more time to allow the Holy Spirit to enter your minds and guide your thinking—**more time between words!** There has enough been said by you women here today to discuss all types of people from the President to the forsaken bum; to verbally explore every problem of the home and child training; to devise methods to solve every church problem; to evaluate the fundamental subjects of the Bible; to discuss history from creation to the judgment—

but you haven't done any of these much. Instead, you talked about some people and their weaknesses, leaving out your own, and laughed in a hilarious roar when there was nothing humorous to laugh at, and when instead you should have been weeping.

"My three-point conclusion as to needs:

"1. Bible sewings are for bodily comforting articles. Acts 9:39.

"2. In quietness is the strength of a woman's, as well as a man's, testimony.

"3. To commercialize church sewings is unscriptural.

"I thank you for your intense interest, as well as for critical facial expressions from a few."

—Dunn.

The Glory of the Zero Hour

BY ANASTASIS

"Christ is the glory of the zero hour, and every other hour."

I have had it happen before and always found it a little hard to recapture some of that glory and wonder. Oh, yes, I have experienced the other kind of zero hour too, that time of morning about four o'clock after a night of discomfort, pain, or sleeplessness, when vitality seems to be at a very low ebb and the sleep one needs so badly will not come, and depression takes over. I remember once reading the account of a displaced person in a concentration camp, and though he was a Christian, yet the tendency even to suicide, at what was the zero hour from four to six in the morning, was sometimes well-nigh overwhelming for those in the hopelessness and misery of a concentration camp. Always with this safely passed, and the day upon them, a sense of shame for those feelings followed, yet this did not keep the world from looking black at that time another morning. Later I noticed in "Psychology for Pastor and People," by Bonnell that a group of psychiatrists asked a group of ministers what they had to offer in the way of spiritual help for these critical hours of four to six, a.m., amplifying the statement by saying that they had discovered this a danger period for most patients. Experience taught me what they were talking about.

It was indeed a glorious day when I realized that the Scripture taught that I am crucified with Christ, and that the all-victorious Lord actually lives within us and always causes us to triumph. Of course, Satan will not let this joy go long untested, and he used an illness to test mine—an illness with a long, wakeful miserable night. It was not the kind of illness when you are sick enough to need hospitalization, just the kind where you know you should go to bed and feel you can't because so many duties press. You know you must somehow press through a very difficult day, and how sleep and rest are needed, but they will not come. It was just such a morning, after a long time of twisting, turning, plumping the pillow, or trying to find a comfortable position to rest,

that I found myself praying real intercessory prayer and praise, and so glorious was the time that later it dawned upon me, "Why, I guess this is considered the zero hour, and yet I have never had a more precious time with my Lord." And I remembered other times that had been quite different, but here was a sweetness and preciousness that I was not able to put into words. It always seemed that way.

Then this morning it came once again—a time when the Lord was so very near and precious, with not a sign of a cloud or a trouble. I could talk to Him and pray clearly for the most people and situations. Situations that ordinarily distressed me I could see with perfect love and trust. Not a cloud or even a shadow of doubt, distrust, or perplexity was there. How misunderstandings resolved themselves and were completely dissolved in this love! All fretting or anxiety was gone; faith felt it easy to lay hold on Omnipotence. What a wonderful God! My precious Jesus! How clearly I could think! How near He was! Never a mountaintop like this! How precious the time! So strengthening, so joyous that I did not want it to go. It was wonderful to belong to my Beloved. This was life! Real life!

The robin chorus welcoming the dawn began to come through the open window. Another so-called zero hour had been very glorious! I must try to keep enough of it to pass on, but a short sweet sleep to rest me a bit, and I was ready for the new day—even though it would be a day wherein I dare not overdo. But I knew He was there.

Now I find myself wholly unable to tell you about it; I only know that Christ is the glory of the zero hour and every other hour. Praise Him forever!

"If the Christian and his God have not met in secret, and had some communion in the morning, he sensibly finds it in the deadness and unprofitableness of his heart and life all the day after."

CHRISTIAN MONITOR PULPIT

The Cost of Discipleship

By JOHN E. LAPP

"And when he was gone forth into the way there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions.

"And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first" (Mark 10:17-31).

This morning we want to think of the cost of discipleship. A disciple is a follower of Christ who has not only embraced His doctrine, but is attempting to make that doctrine practical in his everyday life and experience—in his daily walk. There is a German saying: "What we get for nothing is worth nothing." And I think it is true. The things that we have to pay a real price for are the things that we prize most highly and that we use the most. A man, if willing to pay the price, can become the best physician and the best farmer, but the price is high. A certain young man whom I know grew up in a very ordinary home in a rather poor family and without much schooling, yet he became a very efficient, successful banker. He also became a capable teacher of music and a competent Sunday school teacher and administrator. He paid the price—much midnight oil that he had to burn as he applied himself to diligent study. Any person may become the disciple of Jesus Christ if he is willing to pay the price.

Several centuries ago, when the Pietist Movement began, there were those who talked of the "sweet Christ." They said, "He is so sweet to my soul," but our Anabaptist fathers talked of the "bitter Christ" because to live as Jesus lived meant persecution and the forsaking of all. It meant losing everything for the sake of Christ, and they were willing to do it. To them it became the bitter Christ, rather than the sweet Christ. Today there are many people in the world who talk about their rich, precious experience and how precious Christ is to their souls; then they go out and live and do as they please. That is not discipleship. Discipleship is following in the footsteps of the Master. When Jesus called, as recorded in the first chapter of John, to a number of His disciples, He said,

"Follow me." That is what discipleship means—to follow Christ.

A disciple is one who follows Christ. A very beautiful story is found in Luke 5:27, 28 concerning the life of Levi. Levi was a man of wealth, and he was a tax collector. He had the opportunity at his seat of customs to become an extremely wealthy man. Notice the three things that he did. When Jesus came and said to him, "Follow me," first, he rose up; second, he left all; and third, he followed Christ. That is what we need to do—we need to rise up, we need to leave all, we need to follow Christ. Otherwise we are not worthy of Him and we cannot be His disciples. Some people think that a good moral life is enough. That doesn't make one a follower of Christ.

Note this young man of wealth who was a good man. Jesus cited to him six of the Ten Commandments that have to do with our relations to our fellow men. This man said, "All these things have I kept from my youth up: what lack I yet?" He had to know that salvation does not come by living a good moral life but that it comes by the grace of God. "For by grace are ye saved through faith; and that not of yourselves" (Eph. 2:8). "Not by works of righteousness which we have done, but according to his mercy he saved us" (Tit. 3:5). But when we experience this salvation, this grace, then it so completely transforms us that we are made into a new person. "For the grace of God that bringeth salvation hath appeared to all men." It teaches us negatively that, "denying ungodliness and worldly lusts," we should positively "live soberly, righteously, and godly, in this present world." Tit. 2:11, 12. That is the way a disciple lives. He lives that way because of the experience of the grace of God in his own heart.

Anyone who wants to be the disciple of Christ must completely sell out everything that pertains to himself. He cannot be the disciple of Christ and hold on to just one single thing that pertains to self. With the rich young ruler it was the love of money that had to be given up. I wonder how many of us are touched on that point. I just wonder, including myself, how much we love money. Have we sold out completely on this one point of the love of money? In another case there was one who loved his parcel of ground. He had to go to see that parcel of ground that he had bought before he could follow Christ. In another case, there was one who had bought five yoke of oxen. He had to go to see them and to prove them, to try them, before he could be a follower of Christ. In still another instance there was a man who had married a wife, and therefore he could not come. These things were standing between these men and their following of Christ. Jesus spoke of those who hear the Word of God, as being thorny-ground hearers when the cares of this life and the deceitfulness of riches hinder them in following Christ as they ought to. Is there anything, whatever it may be, standing between me and my following of Christ? If there is, I must sell out completely on that point, or I cannot be His disciple. There must be a complete denial of self.

The disciple of Christ is one who takes up his cross daily, and follows Christ. "If any man will come after me, let him deny himself, and take up his cross daily and follow me" (Luke 9:23). Discipleship is not an experience once at the beginning of the Christian life and that once for all. It is indeed a daily experience in which we need to take up our cross to follow Him. It is a daily experience. The person who has learned the way of self-denial has learned to discipline himself. Alexander the Great, as a young man, had conquered the world. One day he was lamenting that there were no more worlds to conquer. Aristotle, the Greek philosopher, taught him that he had the largest victory still to win, and that was the conquering of himself, for he was a man of passion and intemperance, and he had not yet conquered himself. That is the greatest world for every one of us to conquer. The flesh must be crucified. Paul said, "They that are Christ's have crucified the flesh" as their past experience, but in their daily experience they need to keep it crucified. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). In I Corinthians 9:27 Paul says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." It is a terrible thought, isn't it? We should note that Paul was concerned that he who had been preaching the Gospel to multitudes, might

himself not be a castaway at the end of his life. He disciplined himself so that he would not meet eternal perdition because of failure to keep under his own body. That thought is very serious to every true minister of the Gospel of Christ. We need to preach to ourselves as well as to others.

In I-Peter 2:11 the apostle says: "I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. 'Give no room for them in your life—dismiss them entirely from your life experience. Sometimes we may have a pet ambition that needs to be given up. It may be a secret ambition that no one else in the world knows a thing of; we alone know of it. But it is those pet ambitions of life that need to be crucified, dismissed, and put to death, so that they are no longer a part of us. Again, we may have some opinions of our own that need to be given up. Paul said, 'I verily thought with myself that I ought to do many things contrary to the name of Jesus Christ' (Acts 26:9). 'I thought with myself'—how often we have opinions of that kind! 'I thought with myself'—it is those self opinions that we need to give up. We must sell out, become little children, or we cannot be a disciple of Christ, we cannot enter into the kingdom of heaven. 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven' (Matt. 18:3).

Jesus taught His disciples in Luke 14, that we need to be willing to take the lowest position in life. Most people, most humans, have high ideals and high ambitions. The ideals are fine, but the high ambitions need to be crucified. Jesus taught the lesson, that when you are invited to a feast, you should take the lowest seat; then when you have taken the lowest seat, there is an opportunity to rise higher. Of course, as the disciples of Christ, we shall be called upon to suffer persecution. Jesus said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions." "With persecutions" is attached because it is to be expected in the life of every disciple.

In Acts 5:41 we read that the disciples departed from the presence of the Jewish council, rejoicing that they were counted worthy to suffer shame for His name. Do we rejoice in moments like that? When we are misunderstood, mistreated, most cruelly treated—do we rejoice in moments like that? These early disciples did. There are a number of examples in the Word of true followers of Christ, true disciples of Christ, who forsook all and followed Him. Christ Himself forsook all. The Son of Man came not to be served, but to serve, and to give His life a ransom for many. The Twelve left all. Peter began to say to Him, "Lo, we have left all and have followed thee." And they did. They continued to leave all, and after the Day of Pentecost they never again went back to their nets, their business, and so on.

Paul renounced all. Paul said, "Yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8). He forsook all to attain Christ. In Hebrews 11:24-26 we have the story of Moses—what he forsook. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." Moses forsook every opportunity that he had in Egypt—in the world of his day. He forsook it all, for the sake of Christ. Ruth forsook her people. She said, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Abraham claimed all the promises of God when he was willing to give up that only son in whom were bound all of the blessings that God had promised to him.

Every true disciple is bound to be tested. Can we stand the test that will come our way? Jesus said at the close of Matthew 7, the close of the Sermon on the Mount, that everyone who hears His word and does it is likened to the man who built his house upon the rock, and the rain descended, the floods came, and the wind blew, but that house stood. Those are the testings of life, and if we are built upon Jesus Christ and are really following Him in a life of daily self-denial and crossbearing we shall be able to stand the test. In James the first chapter he says, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." When we endure these experiences, it does something for us. Hebrews 13:6: "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Then in Hebrews 12:3: "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." The acrostic for faith that we sometimes use with children is, "Forsaking All, I Trust Him." And that is what a disciple does—He forsakes all. And then he trusts Jesus Christ, following Him even unto death. Are we willing to do this?

Lansdale, Penna.

A GREAT SCULPTOR

One of the most interesting stories is that of John Flaxman, who became, according to the claim of many, England's greatest sculptor. He was a delicate little lad, and only the extreme watchfulness of his mother pulled him through the first ten years. As a man he became somewhat better but never robust, always walking with a peculiar sidelong gait which gave people the impression that he was deformed. Yet many of the noblest monuments in St. Paul's Cathedral and Westminster Abbey are his. His frailty became power when he laid hold of great stone. He stood straight at last. —Selected.

THE STEWARDSHIP OF OLD AGE

There is no more pathetic passage in all the Old Testament than those words of the author who is explaining the decay of the Solomonic kingdom: "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods."

Much has been said about the dangerous days of youth, but the last years of life are beset with temptations of which youth knows nothing.

Old age is the period of the closed mind, of the outcropping prejudices, of the most intolerant criticism. The man who has been vigorous is under the constant necessity of standing guard against the temptation to criticize other men when the weaknesses of the years are upon him. His beliefs having served him well throughout his long life, he is liable to close his mind against new ideas and new achievements of faith. It is so easy for our whims to become our fixations after we have reached the late years of life.

Moreover, we are in great danger of surrendering our activities and idly awaiting the end. But of one thing we may be certain: as long as God gives us life He gives us work!

The old Scotch preacher is said to have prayed, regularly: "Lord, keep me alive as long as I live." In that prayer there is the germ of immortality. Something of the spirit of eternity has crept in between those simple words.

Upon every person growing old there rests a responsibility for demonstrating the fact that a Christian can grow old beautifully. There are areas of loveliness in old age which youth cannot imitate in any way, and there are beauties among the advanced years which cannot be approximated by the early years of life.

Temptations and dangers beset us when we have passed our seventieth birthday of which we were never aware before. Responsibilities rest upon us after fifty which had no place in our lives before that date. Every Christian is under a divine obligation to demonstrate that good religion makes the closing years of life radiant.

The story is told of an old man who was leaning heavily on a cane, and whistling as he hobbled along the way. Someone overtaking him said: "Uncle, you seem to be happy." To this he replied, "I am."

"What makes you so happy?"

"Well, you see, I'm a Christian."

"Can't anyone but a Christian be happy?"

"Well," the old man answered, with a shaking of his head, "not at my age."

He had accepted his stewardship for his declining years.—Roy L. Smith.

Men of modern mind tell us it would be easier to believe in Christ if He had not worked miracles: but it would then be impossible to believe in Him, for only a miracle-working Saviour can meet our need.—Robert C. McQuilkin, D.D.

Editorials

"Into All the World"

When Jesus gave His Great Commission to His disciples He told them to go "into all the world, and preach the gospel to every creature." It took the early church some time to grasp the implications of this command. The people were inclined to settle down in their home communities and to forget the spiritual need of those of other races and other places. However, after persecution scattered many of the disciples, and after Peter had a vision showing that God was no "respector of persons" and wanted all men to be saved the Apostolic Church swung into line with Jesus' great command. Soon there was a great missionary outreach through the efforts of various church leaders of whom Paul was the chief.

In the early days of the Mennonite Church there was considerable missionary activity, but as centuries went on the sense of urgency to fulfill the Great Commission was lost to a large degree. It took a famine in India in 1897 to awaken the Church to the needs of people in other parts of the world. This call of hungry people led to the establishment of the first Mennonite mission in a foreign country when work was begun in India in November, 1899. That was the first response of the American Mennonite Church to the commission of Christ to go "into all the world" as it related to foreign countries.

During the past half century the conviction to heed this call has deepened, and the Mennonite Church through its various organizations had spread out to reach many nations of the world in South America, Central America, Europe, Africa, Asia, and the islands of the seas. Missionaries have been sent out under the auspices of our boards to an ever-widening circle of countries until workers have been placed in Puerto Rico, Honduras, Argentina, Belgium, Luxemburg, Ethiopia, Tanganyika, India, Japan, and China, although the latter place is now closed. Relief and Voluntary Service workers during and since World War II fanned out into such additional countries as Paraguay, Uruguay, Mexico, England, Poland, Germany, France, Holland, Austria, Hungary, Switzerland, Italy, Egypt, Israel, Jordan, Pakistan, Sumatra, Java, Formosa, and the Philippines.

Our mission boards are now entering one new country per year on the average. More and more our church is heeding the call of our Lord to go "into all the world." In this we are also carrying out the command to reach all peoples. This requires adaptation and Christian love of the highest type, for it is not easy for us as Americans to work with and meet the physical and spiritual needs of the people who differ widely from us in race and methods of living. We have progressed far and learned much in carrying out the Great Commission during the past fifty years, but we have yet much to learn and there is yet much land to be possessed for the Lord.

The organization that is most widely used in carrying forth the missionary enterprise of the Mennonite Church is the Mennonite Board of Missions and Charities. The Eastern Mennonite Board of Missions and Charities is also doing an increasingly larger work in both home and foreign fields. The annual meeting of this latter organization was held March 10-12, 1952, at the Weaverland Church, near East Earl, Pa. A comprehensive printed report, "Bearing Witness of the Light," gives an excellent resume of the large amount and scope of work that is being done and how these efforts reach into many parts of the world.

The Mennonite Board of Missions and Charities will hold its annual meeting at the Lower Deer Creek Church, near Kalona, Iowa, June 15-17, 1952. This is one of the high lights of all Mennonite meetings throughout the year. Reports will be heard from the far-flung missionary posts of the Mennonite

Church. Many inspirational addresses will be given by missionaries and mission-minded people. New missionaries will be appointed and others will be assigned to various fields. The theme for this meeting is "Holding Forth the Word of Life." Here those attending will get new insights of the work that is being done and the great task that yet lies ahead in going "into all the world" to preach the Gospel to all nations and people.

Jesus indeed gave a Great Commission to His Church when He met with His disciples at various times during the forty days between His resurrection and ascension. No one can read the accounts without being impressed with the enormity of the task that He has given to His people. It was a great task for the members of the early church, but they caught the vision and forged ahead in it. It is a great continuing task that comes on down to us of the church today. We do well to search our hearts and lives to see how well we are doing our part in this great assignment: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Prayer

Much has been written about prayer, but like all other subjects pertaining to the Christian life, the theme can never be exhausted. In fact, there are so many facets to the prayer life that it would be difficult to write about them all. The article, "Pray Ye," by Othelia Bach, on page 170 of this issue, points out a phase of prayer interest that needs to find a larger place in our consciousness. When you read this article you will see that the author concludes that as we read the articles in our church papers we should pause and pray for the cause which each article espouses.

How about trying this plan for this issue of the CHRISTIAN MONITOR as you read the different articles? Look over the table of contents and see for how many different causes you will be praying. You will touch our homes, our missions, our various church services, our schools, our sewing circles, our radio work, and many other things that you might not remember to pray for if you waited until some other time.

Another thing that has been stressed much is that we should pray for revival and the salvation of souls. This was impressed upon us with great vigor in the recent Brunk Brothers tent campaign at Johnstown, Pa. No one knows what would be the result if every one of us would remember to pray for revival every day—pray for ourselves, our churches, our denomination, our missions, our nation, and our world.

It is easy to neglect to pray, but we need to guard against such lethargy. To fail to do that which we know we should do is sin. The Prophet Samuel said: "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Samuel 12:23). Do we realize that in neglecting to pray we sin against the Lord as well as those whom we fail to pray for?

An item in an exchange points out the need of continuing in prayer: "The family was sitting down to dinner when little Sally turned to her father and asked, 'Why can't we pray once a week? Why do you have to ask for daily bread every day?' Looking up in disgust, her younger brother remarked, 'Do you think we want stale bread?' Keeping up to date in prayer and fresh in spiritual insight is as essential as fresh food for the body. We are bidden to 'pray without ceasing.'"

Prayer is a great privilege and responsibility, but it takes work and diligence and persistence. In view of all this we may well pray as did the disciples, "Lord, teach us to pray."

A New Magazine

At the meeting of the Mennonite Publication Board at Wayland, Iowa, last February action was taken that a new magazine should replace the CHRISTIAN MONITOR and the MENNONITE COMMUNITY "to take care of the whole field of general community and home interests," as plans may work out. The publishers state that this will not be possible before the beginning of 1954. Hence, we trust that readers will continue to support both magazines as heretofore. Fuller announcements will appear later.

CHRISTIAN LIFE

The Significance of Hymns in Our Worship Service

BY MARGARET STEINER

"As we participate in our worship services we must realize what an important place our hymns have in them. If we meditate upon the verses we will appreciate our hymns, and their significance and truthfulness will challenge and inspire us to live purer lives, in closer communion with God."

Suppose all hymns were eliminated from our worship services. Imagine what they would be like. There would be no opening song for prayer or praise, no songs of thankfulness, adoration, and consecration during the service, and no closing songs. There would be no special music such as quartets or choruses. Instead we might have only choral responses from the Bible or no audience participation in any part of the service. The inspiring and uplifting verses of our songs and the deep thoughts of our great hymn writers would be known by only a minority of the congregations.

As we meditate upon these hymns we should realize that they have an important part in our church services by uniting the worshipers in prayer, praise, and adoration. Martin Luther said as he was speaking of hymns, "Music is a gift from God and not from men. It puts the devil to flight and renders men cheerful. It makes him forget anger, immodesty, and every vice. To it I assign the highest place after theology."

Sometimes our hymns are not used to help the worship service. Instead they are used to call in the people when it is time for church to begin, or to fill in the gaps between the different parts of the service. But these should not be the primary purposes for our hymns. The hymns are intended for the worship service. It has been said that worship is a threefold thing. Man praises God by means of song; God speaks to men through the Scriptures, and teaches men through His servant, the preacher.

Second, hymns convey great truths, as in the song "O Love of God":

"O love of God, how strong and true!
Eternal and yet ever new:
Uncomprehended and unbought,
Beyond all knowledge and all thought."

By conveying these truths our hymns also become food for the soul.

Third, hymns give opportunity for simultaneous expressions of thanksgiving, praise, adoration, and consecration. Singing brings a spiritual unity among the members of the congregation although we may not be conscious of it at the time. Often men will help sing spiritual truths when they would be embarrassed to speak or teach the same

truths. This is definitely a good way to witness for those who are unwilling to speak but who can sing.

Songs of praise and thanksgiving have been used throughout the ages. The children of Israel sang after crossing the Red Sea. David wrote and sang many songs to express his thoughts to God. The apostles sang while chained in the prisons and the Roman Christians sang hymns as they were being persecuted and hounded by soldiers. The leaders of the Reformation used hymns to convey their truths. Some have said that Luther did as much for the Reformation by his hymns as by his translation of the Bible into German. Today we are still singing our praises to God.

One of the first collections of hymns was the Psalms, which were compiled for Temple worship. These psalms are used in our worship services today and many of our hymns have been based upon their themes. David wrote these psalms for different times, places, and circumstances. He wrote morning and evening prayers of trust in God, prayers for protection from the wicked, psalms of thanksgiving for God's justice, and psalms of praise for the blessings he received. Today we also have many kinds of hymns, and each has its significance. Our hymns of praise call to our attention God's bounteous gifts which we

COUNT THAT DAY LOST

If you sit down at set of sun
And count the acts that you have done,
And counting, find
One self-denying deed, one word
That eased the heart of him who heard:
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But if, through all the livelong day,
You've cheered no heart, by yea or nay—
If, through it all
You've nothing done that you can trace
That brought the sunshine to one face—
No act most small
That helped some soul and nothing cost—
Then count that day as worse than lost.

—George Elliott.

often take for granted. Songs of adoration remind us of God's greatness and our songs of devotion tell us of God's love for us by sending His Son to save us from our sins.

But as we sing these songs do we realize what we are saying? Do we really mean what we are singing? Of course, it's true that we can help make our singing better in several ways. We should sing heartily and with good courage. We shouldn't sing as though we were half dead or half asleep. All should sing the first few measures as well as the second, third, and fourth scores, and I think the choristers would appreciate our help if we kept in time. The most important thing to remember is that we are to please God more than others and we should continually worship as we sing.

We must also realize what we are expressing as we sing. As one young girl was singing, "Have Thine Own Way," she sang "I am the potter, You are the clay" rather than "Thou art the potter, I am the clay." She probably didn't mean that, but it illustrates what can happen if we don't pay attention and forget what we are singing and why we are singing.

We express many ideals and ideas as we sing, but do we live up to what they say? The hymn, "Ye Are the Light of the World," is one of the many which we could apply to our daily lives.

"Ye are the light of the world,
Driving the darkness away,
Shedding your beams on the lost,
Changing their night into day.
Then let your light ever shine
Showing the right way to go.
Gladly the lost ones we'll see—
God's boundless love they will know."

Are we lights in the world which drive the darkness away by shedding our beams on the lost? Are our lights showing the right way to go, or do we ignore what we sing by our words and actions? We can let our lights shine in every circumstance by being honest, truthful, and obedient followers of Christ.

Another song, "I Love to Tell the Story," presents a challenge to tell others the good news.

"I love to tell the story
Of unseen things above.
Of Jesus and His glory,
Of Jesus and His love;
I love to tell the story
Because I know 'tis true;
It satisfies my longings
As nothing else would do."

As we participate in our worship services we must realize what an important place our hymns have in them. If we meditate upon the verses we will appreciate our hymns, and their significance and truthfulness will challenge and inspire us to live purer lives, in closer communion with God.

Orrville, Ohio.

"When we study the Bible, prayerfully asking the Holy Spirit, every time before we begin to study it, to interpret to us what we are about to read, and to make it a living thing in our hearts, then He indeed will open our eyes to indescribable wondrous things out of the Word of God."—R.A.T.

Pray Ye

BY OTHELIA BACH

This is your reminder to pray for the causes represented as you read the articles in our church papers.

"I wish," began Jack Horton, then paused and stared thoughtfully into space.

"What do you wish?" prompted his wife, after a moment of silence.

"I was just reading about the tremendous need for the Gospel in Europe, and we know that that's true of China, India, and every other country. Practically every missionary article we read has several appeals for prayer. I've been stirred again and again as I've read, and determined to pray more—and to pray **specifically** for the requests—but my memory just isn't what it used to be, and by the time I have my devotions, I find I no longer remember the prayer requests. So instead of praying specifically as I had intended, I've had to pray generally as I've always done; but, somehow, I don't feel satisfied about that way of doing—and I don't think the Lord is satisfied with it either. I remember reading one time that we wouldn't think of going to the store and saying, 'Give me some groceries.' We give the matter some thought and ask specifically for what we want, and that we should do the same when praying. God may answer even general prayers, but I'm thinking we rob ourselves—and we rob Him—when we pray that way."

"I don't think I quite see that," said his wife, laying down her magazine. "Just how do we rob God?"

"Well, you remember how thankful we were when the Lord healed Alice, and again last year when we needed money so much and the Lord sent it in? We had prayed **specifically** for both, and we **knew** when God answered. I know I've often prayed so generally that I wouldn't know when the Lord had answered—or if He had answered—consequently I haven't praised Him as I otherwise would have done. Then, too, I don't have the same burden and urgency when I pray generally as when I pray specifically, and I think both are necessary for the most effective praying. So we rob ourselves—and God—of answers to prayer, and we rob ourselves of joy, and Him of the praise and adoration that would come to Him for answering prayer."

"I never looked at it that way, but I believe you're right," his wife responded thoughtfully. "And I believe we rob **Him** of joy too, as well as ourselves. I think God wants to answer our prayers and enjoys it as much as we enjoy giving Christmas presents to our children. But go on, what else were you thinking?"

"I was thinking there must be a better way than I've been doing—a better way to make use of the stirring articles I read from week to week."

"Well, we could add the requests we read about to our prayer list, but the trouble is that it would soon become too long. Besides

we'd soon forget some of the details and our praying would become mechanical. Yet, even that, I suppose, would be better than forgetting to pray for them altogether."

"Yes, I thought of that. Another thought that came to my mind is that we might check the requests with a red pencil and refer to them when we pray, like a businessman refers to his memoranda. After all, if, as someone has said, praying is doing business with God, then using businesslike methods is in order. But the trouble with that plan is, with all the magazines that we take, we'd soon have too big a stack to go through; however, we could pray about the request in each magazine for a certain length of time, or until we felt we had prayed through on them and then put it aside. That would give more of an incentive to exercise faith, and would be better than the way we have been doing."

"You know a prayer request scrapbook would be a good thing. I wish I had more time, or that I knew a shut-in who would make one for me. I'd like to cut out what is given concerning each request and paste it into a looseleaf book according to countries, leaving room for further word concerning each request, and indicating in some manner whenever a request was answered; however there might be requests on the other side of the clippings, and it would spoil the magazines to cut them up like that."

"But you never look at them after you've read them—and you always throw them away—so what difference would that make? It would help in praying and would do a lot of good."

"Talking about it like this makes me really want to do it, but there's the problem of time. When could we do it?"

"I don't know, Connie, but as a friend of mine used to say, 'Where there's a William, there's a way.' I believe the Lord will enable us to find the time, or show us how it can be done if we pray about it earnestly."

"That's true," responded his wife. "But you still haven't told me what you were wishing. I am waiting to hear about that."

"Well, I was considering about adding these requests to my prayer list or using the magazines in our daily devotions, as I've already mentioned. Then I thought that even if I were to pray faithfully about a thing for—say, a month, that would only be thirty times, and much of that time there wouldn't be the fervency that there was at first. There seems to be a natural tendency for fervency to wear off, after a time, when one is not personally concerned. Then I thought of how much could be accomplished by the tremendous volume of earnest prayer that would ascend for each request, if everyone who read it were to take time out and pray for it **right then, while under the grip of that first read-**

ing. That's usually when it grips you the hardest, and so that's when you can pray the best. If a magazine had a circulation of, say, 20,000, and only half prayed about the request at the time they read about it, that would mean 10,000 **prayers** going up for that particular need! And if each reader realized that there might be 9,999 others praying just as fervently about the same need, think how much more likely he'd pray the prayer of faith! How much stronger his faith would be! As I thought about that, I couldn't help but wish that our Christian papers and magazines would adopt a slogan, or something, and scatter it throughout their pages in such a way to impress constantly upon the hearts and minds of their readers the importance of praying **right then** for the request—while their hearts were stirred by the need and the details were fresh in their minds—instead of waiting until some later time."

"O Jack, what could not be accomplished, if that were done! And—oh, there's the doorbell!"

"Why, if it isn't Frank and Amy Roberts! Come right in! Here, let me take your coats."

"I don't know of anyone we would rather have drop in just now than you two," Jack said, after they had all settled themselves comfortably before the fire. "Connie and I were just discussing a matter I have had on my heart for a long time—one that I know you are interested in, too."

"Then I am doubly glad we came tonight," Frank declared. "Amy and I have been intending to come for a long time, but something always came up to hinder. What was it that you were discussing?"

"We were talking about the great need there is all over the world, and we were not satisfied with the way we have been praying. We both felt that there must be some better way."

"Have you ever noticed that those in need are almost **never** mentioned in prayer? And even on the few occasions when they are, most of the time, I have noticed, they are not really prayed for. Recently after a most stirring message in which the speaker told of some pitiful cases—just two or three, yet there were thousands starving to death—when the blessing was asked at the next meal, those in need were mentioned, but the prayer was only, 'Help us to be more thankful!' Not one word of petition to God to help them! If that were the only instance—but I have noticed it so many times that those words almost make me heartsick!" Amy spoke with unusual warmth. "And when praying for missionary work, so often the prayers are only for the missionaries—the native pastors and workers and the native Christians are almost never mentioned, even in general terms. With so much misery and suffering in the world, it does seem that the least we could do is to pray for them when we are praying, but we do not do it! I wonder if our Lord is not heartsick at times, because of our thoughtlessness. There are so few of even His own who have His compassion and share His burden. I am glad those who are freezing to death or starving without a ray of hope cannot hear how we pray and realize how utterly indifferent we are to their need!"

"Oh, come now! Isn't that putting it a bit strong? Christians are not such a bad lot!" Frank interrupted, surprised at this outburst from his usually so gentle wife.

"I do not mean to be harsh. I know that they are all good people, and that we all love the Lord, but that makes it all the more heartbreaking! Because we do love the Lord and know how to pray, our prayers could accomplish so much, and we are not doing it!"

"I am afraid I am one of those who is guilty," Jack said soberly. "I confess I really never have given them much thought. Never having seen anyone starve to death or die without God, those things are just words to us. They are not real."

"That is true," Connie agreed, "but it would help if we would just take a few moments and put ourselves or our loved ones in their places. I have been guilty along that line, too, and I am glad you have called it to our attention, Amy. I, for one, aim to profit by it. As for neglecting to pray for native Christians, we have not failed so much there, for reading missionary articles has helped us to become interested in the people they are laboring among; but we have not prayed for them as consistently as we might have. I am afraid. If I were a missionary, I am sure I would want those back home to pray as consistently for the people God had sent me to reach, as for me."

"You are right," Frank agreed. "But, Jack, you did not finish telling us what you and Connie had been talking about, did you?"

"Well, we felt we were not making the best use of the stirring missionary articles we read from time to time, because when we had our morning devotions we no longer remembered much of what we had read; so our prayers were usually quite general. But I feel we're more likely to pray the prayer of faith, and **"the fervent, effectual prayer"** that **"availeth much,"** if we pray for specific needs instead of in general terms. I was saying that we ought to take time to pray right after reading of a need or a request, for that is when we are most stirred and when we would pray most earnestly. Then I thought how much could be accomplished if **every** reader did that—and they would be more likely to, if constant reminders to pray right then for the request were strategically placed throughout the magazine. If only a thousand readers did that and prayed just that one time, that would be a thousand prayers going up for each specific request! How much easier it would be for all of us to pray in faith, if we knew that every reader was being urged and reminded to pray as they read about each need!"

"I believe that you have something there," Frank said thoughtfully. "And if our Christian magazines were to adopt that plan generally, it would help along other lines, too. It would help me to form a habit I have been trying to form—and not too successfully—for a long time."

Seeing their inquiring looks, he continued, "Two or three years ago I read an article in a newspaper telling of the important part newspapers had played in the molding and formulating of public opinion. I remember

thinking at the time that I had not realized what an important place they filled in our national life and felt guilty because I had never thought to pray for the editors and writers, even though I always read their columns with great interest. I had not even prayed for our Christian magazines and papers. I determined to do better, and I have, but not to the extent I had in mind."

"Would you tell us just what you had in mind?" Connie inquired. "I am interested."

"I tried to form the habit of praying every time I saw a magazine or paper—Christian as well as secular. I meant to pray for the publishers, the editors, and the writers, that God would direct them, or overrule, in the policy of the paper, in the selection of the material to be published, and in the writing of the articles. I meant to ask Him to use the sermons and the Scripture verses that appear every day in some of the papers and so on; but the habits of a lifetime are hard to break, and I am afraid I have forgotten more often than I have remembered. I also meant to pray for the different ones I read about in the papers, for it came to me that possibly not one person had ever prayed for some of the criminals, for instance, that we read about. The same thing may be true of some that have reached high positions and are respected by all. But again habit worked against me,

PRAYER

**Oh, fill us with Thy zeal, dear Lord,
That takes away the love of self,
The constant search for empty gain,
Unsatisfying greed for wealth.
But may Thy fire burn in our hearts
And set us winning souls for Thee,
That everyone throughout the land
Shall know the gift of Calvary.**

**Give us no rest, O Lord, our God,
Until our very beings flame
To do Thy will and speak Thy Word,
And everywhere proclaim Thy Name.
Use us to help the aching hearts
That now in blindness grope for Thee,
And let us lead them to our God,
Who gives sweet peace and sets us free.**

—Nell Hodgson in *War Cry*.

for when I begin reading I become so absorbed I forget everything else."

"But is there much value in doing that?" Connie asked. "Praying from force of habit would be very mechanical, it seems to me."

"Well, I remember reading one time of godly men who did that. For example, James Gilmour, pioneer missionary to Mongolia, made it a habit to pray while the ink dried instead of using a blotter."

"I read that, too," Amy broke in. "It was in 'Purpose in Prayer,' by Bounds. I was thrilled to read that Stonewall Jackson had formed the habit of never raising a glass of water to his lips, or sealing a letter or reading one, without first breathing a prayer."

"Trust a Southerner to be thrilled when reading about Stonewall Jackson," her husband teased. "But, seriously, I liked that, and

so tried to form a habit along the lines I have just mentioned; but as I have said, I become too absorbed in what I am reading. I need something to break my train of thought and remind me to pray."

"Our talking things over tonight ought to help in forming the habit. I am sure I, for one, will be more likely to remember to pray for those I am reading about."

"I believe we all will," Jack agreed, "but that is only us four. I am still thinking about how much could be accomplished if every Christian reader could be reminded every so often to pray right then for those mentioned in the articles."

"Something ought to be done about that," Frank spoke practically. "I see no way out of it, Jack, but that you'll have to write an article or a letter to some editor and sell him the idea."

"Me? I am no writer! When it comes to letter writing, I leave that to my wife."

"He certainly does!" she agreed, laughingly. "But, seriously, I think Frank is right. The Lord has put this upon your heart and that puts a responsibility upon you. It surely isn't His will that nothing more should come of it."

"It is time for us to be on our way," Frank said, looking at his watch, "but before we leave, let us have a word of prayer. This discussion has meant a lot to me, and I want to thank God for it and ask Him to direct and help you in whatever He wants you to do."

"I will surely appreciate that," Jack said earnestly. "Anything I write will be a blessing only as we pray it down."

"God has promised to answer prayer where only two are agreed," Amy said softly. "I believe if we ask Him, He will lay what you write upon the hearts of those who read it."

"I pray God that He will!" Jack spoke feelingly. "Then let us pray."—Heart and Life.

DELIGHT THYSELF WITH GOD

God expects us to be wholehearted with Him. The slightest reservation is fatal in full consecration. A silken cord may hold the latch upon the door of the heart. Not until we open every portal will He in His fullness come in. The completeness of our surrender qualifies and controls the fullness of our blessing. God searches us with jealous scrutiny and claims complete surrender and a living sacrifice. It is when we are Christ's that all things are ours. It is one thing to say, "Christ is mine;" it is much more to say, "I am Christ's." Let us be wholehearted with God. For God is wholehearted with us. The reason He asks a full surrender is that He may be free to give us infinitely more in return. Like Solomon and the Queen of Sheba, He gives us back all that we gave and His own royal bounty added. He wants us to believe in His perfect love. It is a great thing to take the place of John on the Saviour's breast and count ourselves in the Lord; and if the Lord delights in us, He will bring us into our full inheritance with His whole heart and His whole soul.—Unknown.

OUR HOME CIRCLE

The Place of the Bible in the Home

BY MARY KATHRYN KING

"The Bible is a mirror which reveals to us how our spiritual selves appear before God and others. If we are growing Christians the Bible will have the place of a mirror in our homes."

What is the Bible? How absurd to ask such a question! Everyone in this country knows what the Bible is. Do they? Many know the Bible as a good book, but that's all. Others know it as an outstanding literary work. Still others know it to be the Word of God but do not know its value. It is a sad thought that many professed Christians can be classed in the latter group.

Various ideas are held among those who say the Bible is the Word of God. Our idea of the Bible determines what place we will give it in our homes. Some might say that the Bible was written for people of the centuries past and has little or no value for the present. It is out of date. Oh, yes, it must be seen in some people's homes, but they feel no special need for reading it. Others would give the impression that the Word of God should be read only by certain individuals, while some seem to think it should be read only on certain occasions. A large group is formed by those who read the Bible because they know they ought; but in their reading they make no endeavor to receive help. They only read so that they can say they have read it. Praise God that there is another large group which presents a brighter side. These are the people who read it because they love it. They know it is God speaking to them. They ask God to reveal its deep truths to them. Their lives show that they really read it. In which group do we find ourselves?

What place does the Bible receive in our homes? Do we think food is very important in the home? When we hear of a family that has little or no food, our pity is aroused, and we endeavor to get food into that home. This, in part, shows our idea of the importance of food. The human body needs it for growth and sustenance; just so it is with the spiritual being. If we would grow spiritually we must have plenty of the proper food. The Bible is the source of spiritual food. It supplies spiritual nourishment and strength. Since our spiritual welfare is most important, the Bible then should have first place in the home. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

We all have lamps in our homes and we feel they are quite important; we would not want to be without them. Do we give such an important place to the brightest and best of all lamps, the current of which is never

cut off? "Thy word is a lamp unto my feet, and a light unto my path." Should not the Bible be the most important lamp by the easy chair? Should not the Bible be as accessible, as often used, and as easily seen as the artistically designed electric lamps?

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:23-25). As a rule, people are very much concerned how they look when they appear before others. Mirrors are usually in convenient places in the home so they can be easily used. Neatness and cleanliness should characterize Christians. But so much more important is

WILLOWS BY THE WATER COURSES

**A willow by the water brooks,
My God, I long to be,
That sends its roots to heaven's stream
And drinks eternally;
That takes no thought of sun or drought,
Himself my rich supply;
A life that drinks the Life Divine,
All earthly streams passed by.**

**A willow yielding to my God
In all I hope to be,
That has no thought, or wish, or plan
But that which comes from Thee.
In strong defiance of all sin,
A Bashan oak I'll be;
But in my inner life of love,
A willow, Lord, toward Thee.**

**And drinking thus by simple faith,
My soul is ever blest,
I know no care, I know no fear,
Himself my perfect rest;
The river of my God is full
To all eternity,
Since He ne'er fails and I but trust—
What failure can there be?**

**And as the roots reach deeper down,
May every branch above
Spread out and show Thy matchless grace,
And never-failing love.
Since love Thou art, my soul shall drink
The same love, Lord, from Thee,
And since love ever spends itself,
Lord, pour it out through me.**

—Carrie Judd Montgomery.

our spiritual appearance. The Bible is a mirror which reveals to us how our spiritual selves appear before God and others. Do we look into this mirror and then do those things that will improve our appearance? If we are growing Christians, the Bible will have the place of a mirror in our homes.

No doubt every home that receives the **Christian Monitor** has in it a number of instruction books of various kinds. We use these books to learn how to do things. From them we also gain information for keeping equipment in good condition so that we can get the most out of it. The Bible is also an instruction book and so should have the place of one in our homes. It not only tells us how to become Christians but also tells us how to maintain a constantly growing Christian experience. We learn from it how to please God and how to keep our relationship with Him at its best. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

What is the Bible to us? What place does it have in our homes?

West Liberty, Ohio.

LIVING THE BIBLE

The study of Holy Scripture must be systematic. Aim rather at securing perfect regularity than at covering a large field. Fix your reading at half the amount which your fresh zeal suggests. Few comparatively know what is meant by the accumulated result of the work of half an hour, or of the quiet meditation on three or four verses, every day throughout the year.—Bishop Westcott.

It is to little purpose that we read and circulate and preach the Bible, except all our reading and all our living gain thereby a more Biblical tone. And it is quite futile that our breasts glow with some fugitive feeling in the house of God, unless that feeling dedicates our common dwellings to be all houses of God.—Bishop F. D. Huntington (U.S.A.).

"BE STILL AND KNOW"

How long can God give us visions when life is hurrying at a precipitate rate? I have stood in the national gallery and seen people gallop around the chamber and glance at Turner's picture in the space of five minutes. Surely we might say to such trippers, "Be still and know Turner!" Gaze quietly at one little bit of cloud, at one branch or at one wave of the sea or at one ray of the drifting moon. "Be still, and know Turner." But God has difficulty in getting us still. That is perhaps why He has sometimes employed the ministry of dreams. Men have had "visions in the night." In the daytime I have a divine visitor in the shape of some worthy thought or noble impulse or hallowed suggestion, but I am in such feverish haste that I do not heed it and pass along. I do not "turn aside to see this great thing," and so I lose heavenly vision. If I would know more of God, I must relax the strain and moderate the pace. I must be "still."—J. H. Jowett.

A Zeal for God

BY RUBY P. ZOOK

"Zeal is the fire of love, active for duty—burning as it flies. All true zeal for God is a zeal also for love, mercy, and goodness." "Every Christian youth in his zeal for God must be in touch with Him."

During the past year in an editorial in the Youth's Christian Companion Bro. C. F. Yake told of an evangelist who was addressing a large group of people, from old age to children, with a predominating number of young people. He gave a powerful message on Christian living, and he was particularly talking to young people who had the blessing of growing up in Christian homes, and who had the opportunity of learning the Christian way of life and of securing an intimate knowledge of the Word of God. Speaking directly to these young people he said, "It is a serious business to grow up in a Christian home!"

And then this same evangelist said, "To you comes a knowledge of the Word of God in a way that children of non-Christian homes simply do not and cannot have. To you come privileges and opportunities of the kind that only can come from a Christian home. To you come blessings which God showers upon the Christian home because of godly parents. You are the benefactors of these blessings. To you come the hundred-and-one blessings which the church alone can give. You have a knowledge of what it means to have sins forgiven, to have peace and joy in the Lord. You know what it means to overcome temptation, and you know what is required to overcome. As you grow up you are fortified with knowledge, with training, with blessing the like of which other young people simply do not have. Privileges come to you that other young people never get; joys of life come to you that other young people know nothing about. Among these is the joy of fellowshiping with other godly young people. From among these associates you have the opportunity of finding a life companion and in turn building a Christian home. I tell you, growing up in a Christian home is a most serious business."

"With all these blessings, and with all this training, there rests upon you an obligation to discharge the duty which God has placed upon you. That is the duty of consistent godly living. To you falls the responsibility for being an example in Christian living to the world, and giving a testimony for Christ and the church wherever you go. To you falls the responsibility for utilizing all these blessings and furthering the kingdom of God through your way of life. God has given you a commission, a responsibility, that is most serious. And one of the reasons that makes it serious is because it all can be taken so lightly as merely to live a nominal Christian life and selfishly to enjoy what has come your way. Too many young people growing up in Christian homes take life just that way. They allow the pleasures of the world to attract them to easy, selfish living. I tell you, it is a serious business to grow up in a Christian home."

Think it over young people, who may be reading this. It is impossible to go to heaven

on the religion of your parents or grandparents. You can't get into glory through the church of your father or your grandfather and through their zeal for God. Each one of you must start from scratch. Each one of you **must be born again**—you must know the forgiveness of sins through regeneration. You are the one who must give an account to God for your life and conduct. The Christian reputation established by your parents, all the honor that may come to you because of their accomplishments attained while here on earth, or the inheritance which they may leave you in material goods—not one, or all, of these can provide you the personal relationship which each one needs with the Lord. Neither can you justify yourself for failure because of any wrong or any failure of your parents. This matter of what God expects of you is an individual matter between you and your Saviour.

No doubt you want to make a success of your Christian life. You have the formula for just such a life from the lips of Jesus. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:23, 24).

In your zeal for God, there must be self-denial. To most young people, one must admit, this is a world of getting and acquiring. So, this idea of self-denial seems foreign and repulsive. Not so to the young Christian. One of the most beautiful tributes paid to any self-denying person is Christ's praise of the poor widow who gave her two mites to the treasury of the Temple, when He said that truly this poor widow had put in more than all the others together. They had contributed out of their abundance, but she out of her poverty had put in everything she had—her whole living.

There must also be cross-bearing. Many are willing to carry all kinds of weights and loads—all, save the cross. The burden of a cross means simply the giving of oneself completely for the cause of Jesus Christ, just as He was willing to give Himself for you and for me. This goes beyond the point of self-denial to the place of self-sacrifice, but it never goes to the place of self-destruction. It may mean sacrificing home, loved ones, and all one holds dear. But if God calls, "Follow me," you had better answer, "Here am I; what wilt thou have me to do?"

This brings up the third point of the verse. God expects complete obedience to His will. Just as Christ prayed in the garden to His heavenly Father, "Not my will but thine be done," so must each Christian lay his life before his Maker. This calls for a study on consecration. Suffice it to say that today there are thousands of young men and

women who have had such a zeal for God that they have been willing to follow the principles of Christ, and in doing so have found life again.

There are approximately 22,000 possible vocational choices from which a person may choose his life work. The highest percentage of satisfied persons are found among those who are engaged in Christian service. Ninety-five per cent of such who were questioned, expressed themselves as being satisfied and happy in their work. The probable reason for this is that they, no doubt, have made their vocation a matter of prayer to ascertain what was the Lord's will for their lives. That is the way it should be. Never before in its history have young people had so many opportunities of Christian service through the Mennonite Church. The joy and happiness that comes from devoted Christian service cannot be explained, for it passeth all understanding. In God's program for Christian youth there is work to do that seems utterly impossible. There are oceans to be spanned. There are mountains to be moved. Yet, you will be able to do all things through Christ who strengthens you. God has promised to supply all your needs according to His riches in Christ Jesus. See Phil. 4:13, 19. And He always keeps His promises! Then why do so few take advantage of these opportunities for Christian service? There are many young people who think it more essential to make money than it is to give some time to a service unit. Why? Have we as parents somewhere along the way erred in our teaching? Are we guilty of influencing our children to establish the wrong kind of standards in their Christian lives?

"Zeal is the fire of love, active for duty—burning as it flies. All true zeal for God is a zeal also for love, mercy, and goodness." Every Christian youth in his zeal for God must be in tune with Him. He must know how to pray, for through prayer the soul is prepared to receive instructions and impressions from its Maker. In his zeal for God, the young Christian must be able to take counsel. It may be that the Lord will use parents, friends, or other qualified persons to make plain to you His will, if you do not otherwise know it. Good judgment and common sense are requirements in your zeal for God. Study the various vocations and thus God will make plain to your seeking heart what work it is that He would have you do. Give yourself analysis and aptitude tests which will reveal your characteristics and suitability for certain types of work. If you know what you are especially interested in, it is safe for you to assume that God will lead your interest into that area of work where you can faithfully serve Him. You have asked Him to lead you in your choice of a vocation? Then trust Him. Claim His promises. Watch for open and closed doors. He has admonished you to "Wait on the Lord." Along with all this, you must know the Scriptures. There one finds spiritual food and inspiration. By returning to the Word of God day after day one finds courage, strength, and faith. And, in his zeal for God, the youth must know what the church says, since he is a member of God's church. He should bear

in mind her teachings, interest, and claims upon his life.

Surely, Christian young people find their lives the most complete because in Christ and His way they can achieve the highest and the best. Yes, we heartily agree with the evangelist, it is a serious business to grow up in a Christian home! And since it is such a serious business, I trust each one of you

young people will make it a serious business. Invest your life for the Lord and the church so that your zeal for God and your testimony for Him will bring honor and glory to His name. Then men everywhere may see and know of your good works and will glorify your Father which is in heaven. In this way you will reap the rewards which are rightfully yours.
La Tour, Mo.

Lessons We May Learn from Martha and Mary

BY ARLEAN LEIBERT

"In these troubled times may we take time to be holy and to sit at Jesus' feet. The choice is ours."

When Jesus was on His way to Jerusalem for the last time He paused to visit in the home of beloved friends. "And a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word" (Luke 10:38, 39).

As this story is discussed from time to time, Martha often gets more than her share of criticism. We act as if we never worry about a thing, as if all our burdens were cast upon Jesus, which is what we want to do. Still there are times when we revert back to our old ways and feel that we must at least carry a share.

Our minds picture a devoted Mary sitting at the feet of Jesus, her face lifted to that of the Master, as she drinks in every word He utters.

What was Martha doing in the meantime? The Scripture tells us, "she was cumbered about much serving." So, we vision a distracted lady hurrying about in the preparation of a tasty meal for Jesus and His disciples, in addition to providing for her own family.

Can we share the anxiety and exasperation of our hostess as the only other woman occupant in the house just—sits?

Let us remember that Martha couldn't go to an electric refrigerator for foods already prepared, nor flick the switch on a white-enamelled electric range for instant heat. No, indeed. Her problem was much more complex.

Yes, with true womanly concern, Martha was anxious for the comfort of her guests. And we contrast this attitude with Mary who was spiritually, feasting.

But, back there in Luke 10:39, we have missed the word, "also" (at least I did). Immediately, I have a new conception of Martha's character, for she too sat at the feet of Jesus along with her sister Mary, and heard His word. No doubt, her loving heart was torn as she remembers that the travelers must have nourishment for their bodies.

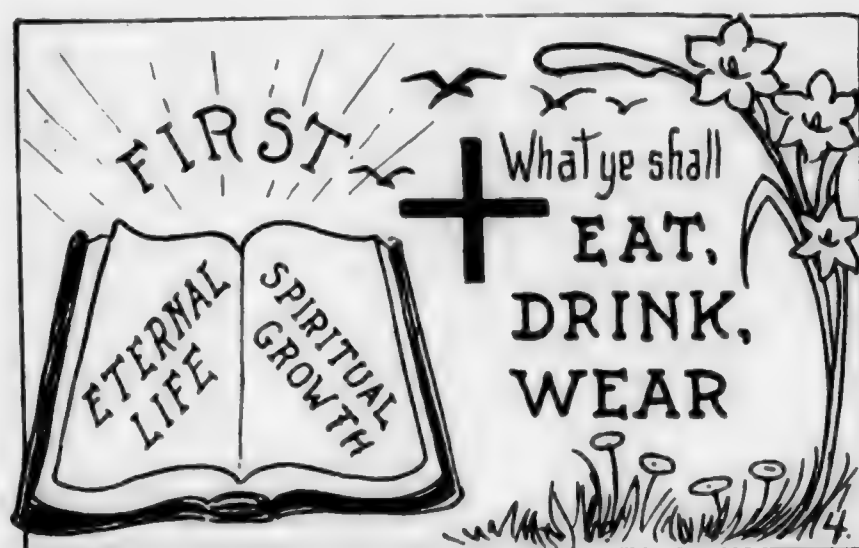
For me, the lesson is not in this touching domestic scene, but rather signifies the rest we may have in Jesus. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you,

and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28, 29).

We might liken the pace of the world to a madly turning windmill. Such was Martha's later state of mind. "For God is not the author of confusion" (I Cor. 14:33a).

We've all seen Christians who seldom walk but trot everywhere, a bundle of nervous energy. Such a condition is never conducive for calm, collected thinking. When we are upset, we defeat the very purpose of our existence, which is helping others, as Jesus did.

When I feel a sense of urgency I've tried repeating slowly the Twenty-third Psalm: "The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures." "Lie down"—resting—how good it seems, to relax! "In green pastures"—so cooling! As this thought registers in my inner conscious-



ONLY CLAY

Luke 10:38-42

By Arlean Leibert

**Sometimes I am a Martha
Like her of long ago;
I'm cumbered with much serving
For things must be just so!**

**Then again I am a Mary,
Sitting at Jesus' feet,
Just listening to His precious Word
That I might be (in Him) complete.**

**I would be more like Mary,
Worshiping the Saviour each day,
Not careful about many things,
For things are only—clay.**

Nampa, Ida.

ness, the peace of God flows o'er me; I am refreshed by His presence. "He leadeth me" (if I will let Him). Where? "Beside the still waters." The waters are apt to be turbulent if I choose my own way. But the Jesus' way is restful, calm and secure.

We understand, of course, that being a Christian never means that all our problems vanish into thin air. Jesus gives us a fortitude on which we can depend. "I can do all things through Christ which strengtheneth me" (Phil. 4:13). And at last we "will dwell in the house of the Lord for ever."

There are other lessons we may learn from these two sisters. "Mary hath chosen that good part," Jesus said. She also anointed the Lord with ointment, and wiped His feet with her hair. John 11:2.

We should see too that God's Word has pre-eminence over material matters. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

In these troubled times may we take time to be holy and to sit at Jesus' feet. The choice is ours, and ours alone.

Nampa, Ida.

WE MUST PRAY MORE

A young man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing, how to prevail with God; and, going one day to a friend, said, "I don't see how God could use me on the field. I have no special talent."

His friend said, "Brother, God wants men on the field who can pray. There are too many preachers and too few pray-ers." He went.

In his own room in the early dawn a voice was heard weeping and pleading for souls. All through the day the shut door and the hush that prevailed made you feel like walking softly, for a soul was wrestling with God.

To his home hungry souls would flock, drawn by some irresistible power. In the morning hours some would call and say: "I have gone by your house so many times and have longed to come in. Will you tell me how I can be saved?" Or from some distant place another would call, saying: "I heard you would tell us here how we might find heart-rest."

Ah, the mystery was unlocked. In the secret chamber lost souls were pled for and claimed. The Holy Ghost knew just where they were and sent them along.

Mark this: If all who read these lines would thus lay hold upon God, with the holy violence and unconquerable perseverance of faith-filled prayer, a good many things would give way, against which we have been beating with our puny human wisdom and power in vain.

The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine grace and power wrought, in place of weakness, failure, and disappointment, let the whole church answer God's challenge: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).—J. Hudson Taylor.

MISSIONS

Eastward to the Sun XI. The Mennonite Church in India

BY SANFORD C. YODER

Bro. Yoder brings in review the fifty years of our mission work in India as he tells of the fiftieth anniversary of the founding of the American Mennonite Mission in India.

November 22, 1949, marked the fiftieth anniversary of the founding of the American Mennonite Mission in India. A half century before that a small party of Americans, consisting of J. A. Ressler, and Dr. and Mrs. Page arrived at Dhamitari in the Central Provinces, now Madhya Pradesh. They made the tedious trip from Raipur by oxcart, stopping for the night in a field at the edge of a mango grove where they pitched their tent and made preparations to camp. They had been led into a hungry land by those who had gone before with food and clothing to relieve the suffering, destitute people. Much as such provisions and medicines were needed, the people of America felt that such was not enough. Had not the Master who concerned Himself greatly with the physical needs of man also ministered to the needs of the soul as well as to those of the body?

The country was in the midst of famine when these strangers arrived. The highways (such as they were) and the streets and market, were filled with hungry, starving, sick, diseased, crippled, and despairing people. There were no spiritual kinsmen, nor friendly faces of acquaintances to greet the strangers and to offer them the hospitality to which they were accustomed in the land from which they came. Only the "shadows" of the emaciated, wide-eyed multitude hovered around these white-skinned folks from a foreign land, who had come into their midst. They wondered, no doubt, who these peculiar people were that seemed so strangely appalled, and who spoke in a tongue that none of them knew. What feelings must have been stirred in the bosom of these newcomers, who for the first time saw the village that was to become their home, and the people dying with hunger who would be their townsmen, neighbors, and brethren in the faith!

What a change time and patient toil had wrought, during the fifty years since that eventful day! Now there are those who are clothed, fed, and housed, and who enjoy the things of the spirit that the Gospel has to offer. Men and women who were then hungry orphans—often on the point of starvation—are now clean, well-fed, keen-minded, and healthy. Some of them are ministers of the Gospel, others are teachers, compounders, nurses, Bible women, evangelists, farmers,

and business men, whose lives, having been transformed by divine grace, would be a credit to any Christian community. There are churches and schools filled with happy, playing children who enjoy the love and affection of parents whose nature has been renewed and whose spirit has been tempered through the power of a loving God.

The morning of the day which marked the anniversary of the arrival of the first mission-

other lands, and are looked forward to with much anticipation.

At the appointed hour, people began to gather on the church grounds. They formed in marching order, the members of each congregation grouping under their own banner containing a verse of Scripture as its motto. With colors afloat the procession marched to the camp site singing the beautiful songs of their native tongue. The road was lined with people who were no doubt impressed when they realized how many Christians lived among them, and when they saw the spirit that marked the decorum of the group. About noon of the first day some twenty Christian women from the leper home at Shantipur five miles away, came on the grounds and sat a short distance apart from the tent. They had walked all the dusty miles, some with diseased feet and leprous sores, in order to be allowed the privilege of listening in on the meetings, though the isolation forced upon them by their physical condition forbade them to mingle with their brothers and sisters in the faith.

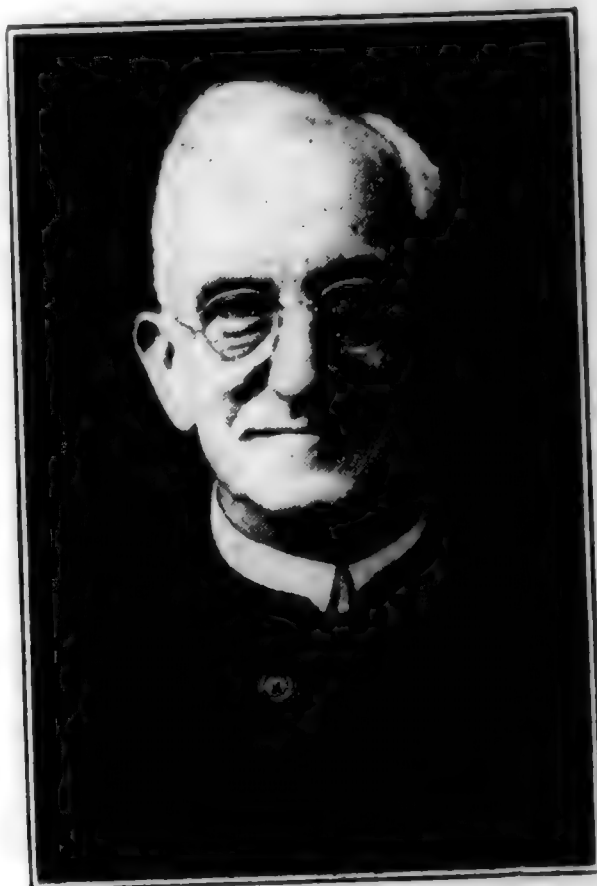
For two days the meeting proceeded according to schedule. Indians and missionaries participated in the service. Indians and Americans sat on the straw-bedded earth in accordance with the custom of the country, maintaining an attitude of interest and quiet-



Christian Workers' Meeting at Hisri, in the Bihar Region of Our India Mission. Bro. S. C. Yoder is in the Back Row. Sister Vogt in the Middle Row, and Sister Becker Seated in the Front Row.

aries broke beautifully as the mornings of the winter season of India do. Near the place the original travelers camped on their arrival, a platform was erected for the speakers of the occasion and a tent was raised to cover the gathering crowds. On the compounds surrounding the homes the visiting workers put up the tents and equipment which were to be their homes during this sojourn. Members from the surrounding congregations were encamped by their oxcarts or were strewn across the field where the meetings were to be held. This was a great day for them and for their children. Meetings like this which are so frequent among us as to become almost commonplace, are new in

ness commendable in a similar service in any community. Delegates from other missions were present, and an excellent program was rendered in which representatives of the Indian Church and missionaries participated. The meeting reached its climax at the closing session held in the evening of the second day. At that time the different types of service rendered by the mission were re-enacted by groups of people present. There were scenes of village evangelistic services, medical consultation and treatment, schoolroom activities, and leper treatments, to acquaint the people with the work that is being carried on by the mission. The outstanding number on the program was put on by the



J. A. Ressler, Pioneer Mennonite Missionary to India

members of the Mangal Tari, folks from the untainted leper colony. Those who witnessed the scene will long remember the enthusiasm of the little boy who brought his candle to the flame of the "great light" and went away singing as he carried it to "all the world."

What a joy it was to see the results of these years of work! Fifty years ago this community was completely shrouded in pagan darkness. The message of the love of God and redemption through Jesus Christ had never been heard. It was a place where sin brooded over the multitude, where ignorance and superstition abounded, where there was no balm for diseased bodies nor sinsick souls. Now, after so short a time—only a half century—there was a multitude present that bore the marks of the grace of God, intelligent, capable, and interested in things divine. What means of philanthropy, what acts of legislation, what science or philosophy, what power save the power of God, could bring about such a transformation!

When people question what motive could prompt men and women to separate themselves from the pleasant associations of their native haunts and endure inconveniences, disappointments, and often seemingly fruitless toil, in order to persuade men to accept a mode of thought and way of life to which they have been alien, there is but one answer—"The love of Christ constraineth us." The great apostle justifies this attitude on the ground of his conviction that "all must appear before the judgment seat of Christ; that every one may receive the things done in his body." "Knowing therefore the terror of the Lord, we persuade men," he says. For whether we be beside ourselves . . . or whether we be sober, it is for your cause." Knowing then these things, that which may seem to many an irrational venture, becomes the most logical thing for the Christian to do.

Ever since the days of the Apostle Paul, men and women have followed in His footsteps going to far lands to live and labor among strange people whose ideologies, faiths, and ways of life are as widely different from their own as is the evening from the morning. They are the bearers of divine love, "stewards of the manifold grace of God," bearing their treasures in earthen vessels as Christ Himself did, that nations

may learn to know Him whom to know is life eternal.

When one looks at the work from the short range of a single lifetime, the results may seem meager, and when set up against the cost in energy and life and other resources, the expenditure may seem unjustifiable. But when measured in terms of what has happened since first these saints of God began to move in the spirit of Him who gave them their commission, more than nineteen centuries ago, we are forced to the conclusion that no group more important than they has ever trodden the earth. In faraway lands and islands of the sea, in cities and countryside, as well as in deserts remote, often among hostile people and unfriendly surroundings they have gone to reclaim the human wreckage of the ages by grace divine. Out of their labors have risen souls created anew, transformed into the image of God, who became a blessing to the world in their day and for all time. You ask them why all this sacrifice, self-denial, and toil, and the answer will again be the same, "The love of Christ constraineth us!"

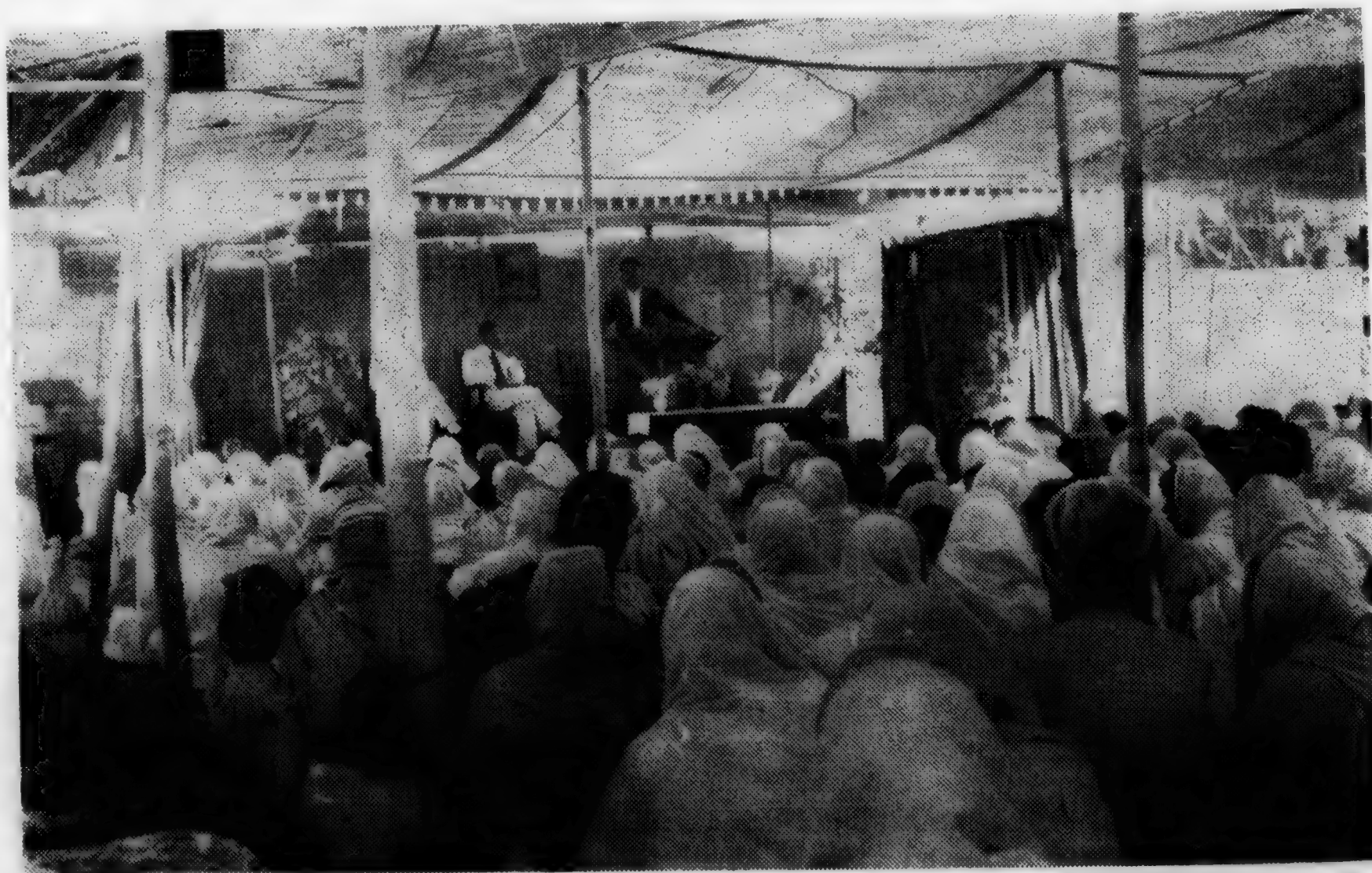
When the missionaries first arrived at Dhamtari the question of what to do next and where to begin was decided for them. The need was pressing. Hungry, starving people had to be fed. Orphans needed to be taken care of, the sick had to be ministered unto—they abounded on every hand. For more than a year after the work in that area began, their time was occupied with feeding the hungry and trying to alleviate the suffering occasioned by the famine. During this period they undertook to supply government rations to approximately 30,000 government employees and famine victims in some thirty-five to forty villages surrounding Dhamtari. As soon as it became possible, their efforts were shifted from the feeding program to that of caring for the homeless children. A plot of ground consisting of some nine acres was secured on which the mission schools, orphanage, church, and mission homes now

stand. It is known as Sunderganj—"Beautiful Treasure"—which it indeed is. Since then it has been the home or the headquarters of the mission and church.

The work grew. The first group of sixteen orphans which came from Raipur increased and at one time numbered more than 600. Out of this number came some of the present leaders of the school—M. Sukhlal, Mukut Bhelwa, and Parsadi. The second one of this number told his congregation at Ghatula on the occasion of my visit, that the Mennonite Board of Missions and Charities was the only father and mother he ever knew. It gave him food, clothing, and shelter, when he was a motherless, starving child. It gave him what learning he has, and above all, it taught him the way of life through its missionaries and teachers. He is now a minister of the Gospel and has a lovely family, all of whom have either a college or nursing education and are engaged in their respective fields as Christians who strive to do their work in the name and spirit of the Lord.

Since that day many things have happened. New missionaries have been added to the original number. They came as doctors, nurses, teachers, and ministers. All of them were evangelists, preaching the unsearchable riches of Christ Jesus. Children were born and grew to maturity among these alien people whom they loved as their own. Some died and lie buried on India's hills and plains. Churches, schools, and hospitals, came into existence and grew into prosperous institutions, thus helping to supply the need of the people whom they are designed to serve.

The primary interest of the Mennonites in India, as in all its missionary endeavor, is spiritual. It has to do with the preaching of the Gospel, the reclaiming of the lost, and with bringing into a united fellowship those who believe. This is the highest duty of the Christian Church. But it is also aware of other human needs which were also the concern of Jesus and His followers. Realizing this, our mission has busied itself with min-



Interior Tent View of One of the Fiftieth Anniversary Meetings at the India Mission

istering to the physical, economic, intellectual, and moral needs of the people for whom it is responsible. Since the work had its beginning in the famine of 1897, food, clothing, and medical needs were pressingly imposed upon the missionaries. Out of this grew the present General Hospital which is located on the outskirts of the city of Dhamtari. Here thousands of people receive good medical and surgical care each year.

At Shantipur, a number of miles from Dhamtari, is located a large Leper Home with a medical staff and hospital facilities for the care and treatment of those who are afflicted with that dreadful disease. From Sankra, miles farther on, roadside clinics are maintained for the benefit of those who cannot participate in the services offered at the Leper Home. By these means, several thousand people receive treatment for leprosy, as well as for other diseases, during the course of the year. Besides these there are clinical facilities offered at practically all the mission stations for giving first aid and for treatment of other ailments that can be administered to by nurses, compounders, or nonprofessional help.

From the earliest beginnings of the missions the church realized that a live and effective church would have to be literate. In the absence of schools operated by the community the missionaries wisely proceeded to provide the facilities themselves. In 1900 two schools were opened at Sunderganj, a suburb of Dhamtari, one for boys and one for girls. In the next year the Anglo-vernacular middle school for boys was established at the same place. The Garjan Memorial School for Girls is a splendid institution now located at Balodgahan. Here, as well as at practically all the stations, schools are operated for the village children. At Dhamtari-Sunderganj—is located the high school with a normal department for the training of teachers. This institution, one of the best in that section of the country, is beautifully situated, well equipped, and ably staffed with well-trained and capable teachers. To this splendid school come young people from other villages and towns. Many of the non-Christians of the immediate community prefer to send their children here because of its wholesome moral influence and other advantages, rather than to the municipal high school of the city.

But this is not all. "The poor have the gospel preached to them." Organized congregations have sprung up in more than a half score of places, practically all staffed with Indian pastors. In addition to this there are many preaching points where the Word is being proclaimed more or less regularly. The missionaries, being relieved from the pastoral responsibilities, are free to engage in village evangelization during the part of the year when weather conditions make it possible.

The work of the Mennonite Church is no longer confined to the Central Provinces. Recently a new district was opened in Bihar Province, a section north and west of Calcutta. A number of families are now established here. Suitable sites have been located

as centers from which the work is to be carried on. The people of this area seem to be responsive to the teachings of the Gospel and the outlook for the future is promising.

What the years hold for India in the next half century, no one but God alone can know. What lands and people will survive the world upheaval, or who that was present at the celebration of the fiftieth anniversary will be present fifty years hence when the centennial mark is reached, no one can predict. But we do know the Saviour's promise: "Lo, I am with you alway, even unto the end of the world." As for the Church, He said, "The gates of hell shall not prevail against it." With such a pledge, we dare not but face the future with hope, even though the way is

not always clear and the difficulties are without number. The manifestations of the grace of God are always impressive and wherever people accept it, the regenerating work of the Spirit follows. The many who have been lifted above their surroundings through their knowledge of the Word and have lived victoriously over corruption and sin, are witness to the fact that the Word has not been preached in vain. With such as they, the church of India will be built. To them we shall look for a testimony that will bring within the gates of righteousness, into the fold of the Lord, the multitudes that are now scattered over the hills and plains and throughout the jungles of that beautiful land.

Goshen, Ind.

Maka

By J. CLYDE SHENK

An account of the triumph of God's grace in Zanaki land.

The exact date is not known, but we can guess that about forty-five years ago a happy mother fondly embraced a newborn son somewhere in Zanaki land in Africa. Just why he was named "Maka" we cannot tell, but it is possible that some men may have been building a house near by during those days, and an argument may have arisen over the spacing of sticks as they were being tied onto the rafters in preparation for thatching. There must at least have been something connected with the spacing of such sticks which made enough of an impression on the parents' minds to call their new son, "Maka."

Being a typical Zanaki baby we can imagine that his new home was a round mud and wattle hut with a thatched roof. It likely had at least two rooms, one of which served as kitchen, storeroom, and bedroom combined, and the other as the room where the goats were kept. The two rooms were separated by a boundary of poles and sticks. We will not describe the home too much in detail, but it may be interesting to say that little Maka entered into life at a place where chances for survival were not too good. Perhaps he had something like a one-to-four chance to live. Sicknesses often took such small children very early in life. Dangers of many sorts also lurked, outstanding among which was the open fire used for cooking. Many little tots, even today, fall into such fires. Some recover, and some do not. But Maka lived! And in a few years, had we been there, we would doubtless have seen him, clad in his birthday clothes, following a herd of goats and sheep throughout the hot, cool, and rainy days of the year. Herding goats in this country is tiresome work, for the goats are usually very mischievous.

There is a very sad chapter connected with this story, but we shall see that there is also a very bright and happy side to it. The sad part is that as Maka became older he became very much bound in sin. Who knows all the impurities and wickedness, boys and young men fall victim to in a land of darkness where

sin and Satan reign? But we find comfort in this, that "where sin abounded, grace did much more abound."

* * *

Mirengeri (meaning a ray of light) became the young, silly, happy, and shy, heathen wife of Maka perhaps seven to ten years ago. Neither of them came regularly to the mission services. All heathen Zanaki men desire children, but Maka and Mirengeri were childless. It was necessary that they have children in order to enter the more advanced rites of the highly honored old men's clans. News had reached this couple that help could sometimes be obtained at a mission hospital. Accordingly Mirengeri was to go to our Shirati hospital at the same time that her brother Elisha (a Zanaki Christian) and several other Christians were going there for treatment. During the days spent at the hospital there was a marked change in environment, and Mirengeri gave particular attention to the Gospel message as it was told by various Christians. Details of what took place at Shirati are lacking, but after the return to Bumangi we suddenly became alert in a fellowship meeting to hear a testimony to God's saving grace coming from the lips of Elisha's sister! What is she saying? She is speaking very rapidly in the Zanaki tongue and, though difficult to follow, one thing is evident—she has come into contact with Jesus and has been cleansed in His precious blood. What a tremendous change from the Mirengeri of several days ago! We all humbly praised the Lord for His amazing grace.

But what will Maka say? The glorious light of the Gospel shining out from a redeemed one in a heathen home is bound to bring forth opposition. So it wasn't long till Mirengeri was having trials. She couldn't fellowship with Maka any more in his drinking and found that her new Lord did not permit her to make beer for her husband. Her heart was full of praise to the Lord, so she went about her house and garden work singing. All of this infuriated Maka. How could

he, Maka, ever have his dream fulfilled of being a great one in the eyes of the Zanaki honorables if his wife embraced this foreign religion? There was only one thing to do and that was to forbid Mirengeri to follow the Lord. All singing must STOP! No more going to the Mission! Maka wants his beer and must have it! But Maka is not the first heathen man who has found that the humble Galilean has a way of doing "exceeding abundantly above all that we ask or think." So it was quite difficult to keep Mirengeri from catechism classes and church services. When the problem of not being allowed to sing was shared with the other Christians, the advice was given that it may be well to refrain from singing out loud if this definitely angered Maka. Mirengeri could think her praises and pray that the Lord would direct her to know when and what to speak, which would help Maka to find the Saviour.

But Mirengeri would not miss church services and would seldom miss catechism classes. She had learned that "we ought to obey God rather than men." After a certain catechism class I had occasion to follow for a distance the path which led to Maka's home. Mirengeri had not yet gone home, and presently I saw Maka that was hiding in cassava garden close to the road, armed with a stick. An attempt to speak to him about the Lord only brought repeated exclamation, "I won't have it. I won't have it." At this point, spiritual weaklings would have concluded that Maka was a hopeless case—a man who would never be saved. However, prayers, the witnessing of Christians, especially of Mirengeri, continued.

At about this time Maka sought help at the native court. His case against his wife was simply that she "believes," and he wanted the court to rule that this be stopped. And then a remarkable thing happened! An old heathen man put the question to Maka, "Does your wife still run around with other men and get drunk and cause you a lot of trouble in your home as she used to do?" Maka was honest enough to admit the truth, "No, she is now true to me!" This was a mighty stroke from an unexpected quarter for Maka.

What could he do? He could divorce her, sell her, but, well, the fact was, where would he ever get another like her? Perhaps it would better to grumble along and maybe there would be a change.

Days, weeks, and months passed, and it was evident that Mirengeri was going through trials. Often she didn't have enough clothes to wear and worked hard buying cassava, preparing it for food, and selling it to make enough money for dresses. An outstanding evidence, during that time, of her conversion, was her unwavering faithfulness to her husband. But after a while it appeared that Maka was becoming a bit less severe to his wife. What was happening? Was he getting accustomed to the changed life of his wife, and for want of a more satisfactory solution, was he simply enduring things as they were? Or could it be that he was beginning to soften?

After these things our hearts bubbled over with joy one day to find Maka—in church! After the services it seemed that the only additional word the Lord gave us to add to the message that he had already heard was, "Greetings, we are **very** glad to see you today; do come again." This was met with the usual hard frown as if to say, "Don't get the idea that I am going to be a Christian—I'm just as angry as ever." But on this and especially in subsequent occasions it became more and more evident that the usual hard frown was simply the proud mask designed to hide a hungry heart. The life of this dear soul has been likened to a big granite stone which is useless in its present shape. But a builder sees the possibility of using it in an important place in the building he is constructing. A heavy hammer is used to hit the stone and onlookers may laughingly say, "Is this man a fool? Will he ever break such a stone?" But with assurance and power the strokes continue until the close observer finally is amazed to see a tiny crack appear. It is in precisely this fashion that salvation reaches many darkened souls. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces" (Jer. 23:29)?

Days passed and Maka's presence in church services almost became the rule rather than the exception. His spirit was becoming more friendly and the time came when he would humbly listen to those who spoke to him concerning the Saviour. Then, too, the constant Christian testimony of his wife, the fact that the Christians were doubtless his best friends, and the silent work of the blessed Holy Spirit were powerful influences on his soul. Those concerned for his salvation began to say, "Surely Maka will be saved." And he himself began to say, "Yes, I will believe." But it is a big step for a heathen man to turn "from darkness to light, and from the power of Satan unto God." And mighty spiritual power is required to break proud hearts to the extent that they humbly bow in subjection to the One with whom they had been at enmity.

* * *

During the Christmas season of 1950 there was a meeting of several days at an outschool which is about fifteen miles from Maka's home. He was interested enough to walk that distance to receive what the Lord would have for him there. The Lord richly blessed this meeting with His presence, and a number of Christians were much helped. There were also several conversions, one of whom was Maka! We know that there is joy in the presence of the angels of God over one sinner who repents, and on receiving news of Maka's conversion the Lord permitted us also to join in this joy of triumph of God's condescending and redeeming grace in this soul.

News comes from time to time that Maka continues to allow Jesus to save him! One brother said that the Lord has become so precious to Maka that in the hours of the early afternoon he wishes for the evening to come rapidly so that he can go to the villages of his brethren in the Lord for fellowship, song and prayer. A wavering faith might ask, "Will this continue? Might he not turn back again into sin?" But on the other hand, may faith not ask, "Is not the Saviour, the Good Shepherd, the Lion of the Tribe of Judah, out of whose hand no man is able to pluck the sheep, able to keep this child of His? And is not He who has begun a good work in the heart of our new brother able to perform it until the day of Jesus Christ?" Doubtless He who has brought Maka thus far will see him through the remainder of the way! But may we continue to trust the Lord for this, just as we trusted Him in what He has already done.

I have not met Maka since his conversion, but I trust the Lord will permit this meeting! May the Lord be praised who has given Maka, like ourselves, power to become a son of God, simply because he has received Jesus and has believed on His name.

Musoma, T.T., East Africa.

A Christian Is

A mind through which Christ thinks,
A heart through which Christ loves,
A voice through which Christ speaks,
A hand through which Christ helps.

—Selected.



Missionaries and African Christians Meet Together in a Fellowship Meal

Our Trip to India

By NANCY HERNLEY CONRAD

It is interesting to learn of the experiences and activities of new missionaries. Here we have the interesting story of how Bro. and Sister Conrad, M.D., and R.N., are beginning work in the India Mission. May we answer their call for prayer.

"We must have turned back sometime in our course because this certainly is Vancouver weather!" Paul remarked to the captain of the MS *Slamat* the day before we were to arrive at Madras, India.

Yes, it was raining at sea but we were nearing South India, not North America. We had left Vancouver, B.C., October 13, on a

the bulletin board, to see just where we were and how many miles we had traveled during the preceding twenty-four hours. Several times we learned that we had turned back for quite a few hours in order to avoid a storm. Our captain was not one who would head for a storm, if he could avoid it, just to see how tough we could be.

It was a welcome change occasionally to go to the bow of the ship or to the railing to watch for signs of sea life. Reports of what was seen included snakes, a sea turtle, hundreds of flying fish, many porpoises, and jelly fish. Most interesting of all were three sharks, which were off the coast of Miri, Borneo, where we stopped to refuel. The sailors tried their best to entice the sharks to bite the large pieces of raw meat dangling in the water on huge hooks, but their efforts were in vain. The captain, who also watched a while, told us they were tiger sharks that would grow to be twelve

feet long, about twice their size when we saw them.

A new experience was that of going to bed on Monday evening, and waking to find that it was **Wednesday** morning instead of Tuesday. We had completely omitted October 23. (Paul asked me whether I had felt the ship suddenly rise upward in the night when we crossed the international date line!)

I wish each of you could learn firsthand of the beauty of a voyage at sea. God is very near as one rides the ocean with its moonlit silver path, its golden sunrises, and its multi-colored sunsets. Especially do I recall one day in an unusually calm sea. It was siesta time, and very hot. Walking out on the deck in search of a cool breeze, I found the sea resembling a large blue mirror. In a few moments it changed to a rippled glass washboard. Just as quickly, there came a gentle wind which transformed the washboard into luxuriant folds of velvet. The motion of the ship could scarcely be detected on the now placid sea which had been, not many days before, an angry mass of water tossing us at will. In this quiet hour came the thought expressed by the poet: "Art thou weary, art thou languid, art thou sore distressed? Come to me; saith One, and coming, be at rest." As God rules the sea so He can still our distresses.

After exactly three weeks at sea we again saw land. Birds had been flying over the ship. Sheets of rain had washed the decks.

Interisland boats, called "coasters," had been passing us like corks bobbing on the rough sea. Then one evening lights appeared, marking the shore. Early the next morning we saw the Philippine Islands, and Manila, an American town in an Oriental setting.

The Filipino children, clad in shirts with no trousers, stared curiously at our boys who were dressed in trousers but no shirts. Here in Manila we enjoyed Sunday worship with American missionaries.

After three welcome stops in the Philippines we were out to sea again.

During our voyage we all profited by various meetings for inspiration and worship. The children enjoyed Sunday school. Several of the ship's men were happy to have the unusual privilege of going to worship services at sea. Ours was the first missionary group they had had on board for several years.

On a rainy Sunday morning, November 18, our ship finally neared port. Very enthusiastically we returned the long distance greeting waved to us by John Friesen from the shore at Madras. Somehow it seemed quite right to find ourselves once more in an Oriental setting. We had looked forward for so long to our "home" in India.

One of the very pleasant features in landing was to find mail awaiting us: letters of welcome from many of our new "family" in India and letters from the folks we had left in America.

As we write this we have been in India for about two and a half months. At present, we are happily settled in the guest room of the Friesen bungalow at Dondi, about fifty miles from Dhamtari. Here in the quietness of the jungle, amidst hills and palms trees, we are studying the Hindi language and attempting to become oriented to life in India.

I said "in the quietness of the jungle." I should add that there are twelve of us here: seven boys, four adults, and one dog. So you know it is a qualitative quietness (or is it quantitative noise?). At any rate, we are having many happy times. We enjoy the Christians here and find the Indian people quite congenial; we are very eager to be able to talk with them.

In April we plan to move 1,000 miles, by train, to Landour, in the Himalaya Mountains, to attend the missionary language school. In October we expect to return to the plains to work which will be assigned to us by the Indian church, of which we are now members. We have many happy memories of kindnesses shown to us by the church in America. We thank God "upon every remembrance of you" and wish to call again to your minds that only as you remain faithful in prayer for the work here will souls be saved. All about us we see urgent need for Christ in human lives. Do pray!

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Phil. 2:3-5).



Paul and Nancy Conrad and Their Children—Glen (Left) and John

rainy day. The Dutch ship which we boarded was a 35-passenger freighter built in 1948 with every comfort one could ask for. But it did not have a closed railing on the ship's decks. This meant constant watching of our two boys, ages twenty months, and three and one-half years.

Of the twenty-four passengers on board, all but five were missionaries. Ten were children, ranging in ages from eight months to nine years. They spent many hours together in play. Since there were about fifteen juvenile records available, they made good use of the record-player in the ship's lounge.

Our first few days at sea were stormy ones. But God was good in allowing one parent in each family to escape the pangs of seasickness. The first noon, after eighteen hours at sea, found only six of the fourteen adult passengers in the dining room. But in two or three days all had become oriented to our moving home.

The boys thoroughly enjoyed ship life. When all the games and toys available on the deck held no further attraction for them, an hour's play in the bathtub full of soapsuds proved most refreshing. And when mothers and fathers could think of nothing new to do, along would come either "Auntie" Rohrer, with candy and a book, or "Auntie" Ruth Book, with her piano accordion, making all well again. How nice it was to have them with us!

Each day we made a trip to the map on

BIBLE STUDY

Christian Ordinances XIII. Communion—Concluded

BY THE BIBLE STUDY EDITOR

Its Proper Observance

The communion symbols have been established by the testimony of the Apostle, and should be maintained as they have been given. "That which also I delivered unto you" (I Cor. 11:23). There are two purposes to be noted in the observance of the communion. The first is the remembrance of Jesus. The second is to show His death, and a third purpose may be deduced from the statement that He will come again.

It seems that Paul's desire, in describing the manner of the communion service, was that he should also stress the spirit of partaking of it. He reviewed the scene of the establishing of this New Testament in the blood of Christ. It was important that the spirit of that night should be lived over again by those who were perpetuating the covenant. It was not like the supper for which he had reproved the Corinthian believers—a meal to satisfy their hunger. It was only the taking of bread and breaking it, and each one sharing in the bread which was broken. In the same manner each one should partake of the cup which was offered with thanksgiving. All this simple sharing of the bread and cup was done "in remembrance" of the Lord.

The third aspect of the memorial which was not overlooked by Paul was the prospect of the Lord's coming again. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (I Cor. 11:26). The Lord did not use these words when He gave this memorial to His disciples, but when He said, "My body, which is broken for you," and, "My blood, which is shed," the words certainly implied His death. And it is this death of Christ which is the foundation of our salvation and our hope of eternal life. There is need of continuing this memorial of His death until He comes again. The coming again of the Lord is as certain as His first coming. The first coming was for the purpose of providing salvation by His atoning death. The second coming is for the purpose of completing this salvation.

In the communion service, then, the three phases of Christ's work in redemption are presented—His coming in the flesh, His death for atonement, and His coming again to receive unto Himself those who are redeemed. But the chief emphasis on the communion is placed upon His death. "Ye do shew the Lord's death." His death was the laying down of His life. It was the separation

of His blood from the flesh. The broken bread is the emblem of His broken body, from which the blood was separated. The cup is the emblem of the blood which was separated from the body. It is not fitting to make the bread to represent the actual body or flesh of Jesus, having the blood in it or connected with it, for then the flesh is not dead. Likewise it is not fitting to represent the cup as the living blood of Jesus, for His blood was poured out and His flesh and blood will not be united again. The memorial of His death is to be one in which the body and blood are separated as in death. Jesus was quickened from the dead by the Holy Spirit.

The observance of the communion does not impart any mystical or spiritual benefit to those who partake of it. The bread and cup have no benefit to impart, save only in what they represent in memorial. It is solely a testimony of the faith of the believer in the death of Jesus Christ. And as an ordinance of testimony it is the same as any other ordinance of the Christian faith. Those who partake of the emblems, do so with the knowledge that they are partaking of bread and wine, and are not in any sense eating of the flesh of the body of Christ and drinking of His blood. The New Testament in the broken bread and the cup, looks back to the body of Christ which was broken on Calvary and to the blood which He shed when He laid down His life on the cross. The bread and the cup cannot be the actual flesh and blood of the Son of God any more than the unleavened bread and the lamb of the Passover needed to be the flesh and blood of Christ the Saviour of men. Both were emblems of the same things.

It Is Not Transubstantiation

In the description of the communion service which Paul received from the Lord, he says nothing which would even suggest the thought of the emblems being the actual body and blood of Christ. This fact would have been very prominent if such had been the case, for he very carefully presents the whole aspect of this service. He does say, "This is my body," and, "This is my blood," but Paul says that there were those who ate of this bread and drank of this cup for hunger's sake, and some were drunken. What these persons ate was bread and what they drank was wine. It was not the flesh and blood of Jesus, yet they were the emblems used to commemorate

the Lord's Supper. They had met for the purpose of observing the Lord's Supper.

Neither did the Apostle suggest that the use of these emblems had the blessing of the forgiveness of sins. The ideas of the presence of the Lord's body and blood in a spiritual sense in these emblems—consubstantiation—suggests that there is present the power to forgive sins to those who partake of them. He does suggest that it is possible for believers to avoid sinning if they partake of these emblems worthily, but he does not suggest that if partaken of worthily, sins may be remitted, or the judgment of sin be canceled. More stress would have been laid upon these facts had that been the purpose of Paul's presenting the facts pertaining to the Lord's Supper, or communion.

The Spirit of Observance

The spirit of the proper observance of the communion service is suggested by Paul, first, in not making it a common meal. This fact is emphasized in his last statement regarding it, "If any man hunger, let him eat at home" (I Cor. 11:34).

In the observance of this ordinance each individual is responsible for the spirit in which he partakes of it. The opportunity of sharing in the service is extended to all the brethren. There is no suggestion that the Apostle, or any other church leader, is obliged to say who shall partake, or who shall not partake of it.

Those who partake of the emblems should do so "worthily." It is a personal responsibility. I Cor. 11:27. The term used in the Scriptures, has the thought of "becomingly." It is used in Rom. 16:2, "as becometh saints." And in Phil. 1:27, "as becometh the gospel." In the negative sense in I Cor. 11:27, 29, it would mean "unbecomingly" or in an irreverent manner. To use these emblems of the body and blood of Christ for any other purpose than that of the memorial of Him, to show His death, would be a dishonor to the Lord, and would make one guilty of offense to Christ, and liable to His punishment. Verse 30. It is not a matter of little importance what one thinks of the emblems of the body and blood of the Lord. One knows that they are bread and wine, but why are they broken and shared in such a special manner in the congregation of the believers in Christ? One must **discern** in them the breaking of His body and the shedding of His blood.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (I Cor. 11:29). In this verse the word "unworthily" is used the second time, and in the same sense in which it was first used in verse 27. The offense of the unbecoming act of the individual is against the Lord, whose body and blood he has failed to recognize in the

emblems. His act invites damnation, or the judgment and condemnation of the Lord. There is a penalty to this dishonoring of the Lord. While the Lord is full of grace and compassion toward all sinners, He is jealous of His name and of His institutions. Partaking of the communion emblems is a duty on the part of the believer, to show the Lord's death, and it is incumbent on every Christian to see in these emblems what the Lord desires to show by them. They are emblems of His body and blood and should be thus honored.

The personal obligation in this matter of partaking of these emblems is apparent. The "whosoever," is quite impersonal. "He that eateth and drinketh unworthily," is descriptive. But he "shall be guilty," and "he that eateth and drinketh . . . damnation," is personal. Only the individual is involved in the wrong act and in the judgment that follows the wrong attitude to the emblems.

The True Observance of the Communion

The heart of the communion service is the object of our faith, Jesus Christ and Him crucified. The use of the bread and cup is an institution of the Lord. The observance of the institution is essential in the testimony of the faith of the Gospel. Hence the observance of the ordinance is such that it should be carried out with the right spirit and those who share in it should respect it in its true significance.

It is because of this that Paul asks that each person who shares in it should examine himself. His thought is suggested by the nature of the word "examine," in the sense that he prove himself, or discern in his own heart the attitude which he takes toward these emblems. If he sees in himself the worthy purpose of honoring the memory of the Lord's death, then, "So let him eat of that bread, and drink of that cup." It is rather unfortunate that so varied a use and interpretation of the term "examine" has been made. Perhaps many have applied the examination to others rather than to themselves.

It is only right that each one should examine himself relative to partaking in the communion service. In I Cor. 11:31, 32 the Apostle uses the term "judge." It is based on the same thought that is used in verse 29, "discern." What shall one see in himself? If one sees the emblems in their truth and partakes of them in the spirit of respect to the Lord's body and blood, he is worthy to share in the service. If he fails to appreciate the truth concerning them, he shall refrain from sharing in them, thus freeing himself from the judgment of God. For God will reprove the unworthy individual and the unworthy service for the purpose of chastening. Verses 29, 30.

Not all weakness, sickness, and death among believers is a result of a careless participation in the Lord's Supper. Paul uses the term, "sleep," and indifference to the things spiritual would be a natural consequence of a spiritual failure. Blessed are those whose degree of spiritual temperature is accepted as a warning to a higher appreciation of the Lord.

Paul's Conclusions

"Wherefore, my brethren, when ye come together to eat, tarry one for the other" (I Cor. 11:33). This instruction is not offered for a happier mode of eating a meal, such as the brethren at Corinth called the Lord's Supper, eaten in a manner for which they were reprimanded. They supposed it was the manner of the Lord's Supper, but Paul said it was not such. If it was to be a common service in which all could partake, it could be shared by all tarrying for one another.

The final instruction to the Corinthian church regarding the distinctive practice of partaking of the Lord's Supper, is stated in verse 34, "If any man hunger, let him eat at home." This statement is not made without reference to the subject under discussion, but with direct reference to the practice of partaking of the communion emblems. This partaking of the Lord's Supper is not to be observed as a common meal, where each partakes as he pleases, and as a matter of satisfying his appetite. Such eating is to be confined to the home. This kind of eating would not require that one should examine himself, or judge himself (unless for inordinate eating). But for the church to celebrate the memory of the Lord's death and to make such an assembly the occasion of a common meal, in which the bread was used as a common article of diet and the cup as a common drink, would be to invoke the judgment of the Lord upon the occasion. It was such assemblies among the Corinthian brethren which the Apostle reprovved and which he desired to correct.

Summarizing the instructions of the Apostle regarding the communion service, we find the following suggestions.

1. It is not to be an occasion of selfishly eating and drinking, when each one brings food, some more and others less, each eating independently, with the result that some are drunken and others hunger to their own shame.

2. It is not to be an assembly with food and drink to satisfy hunger, as one does at home.

3. It is to be an assembly of believers who meet to observe what the Lord had given for His own memorial of His death:

- a. The bread, for which thanks is given, and which is broken and eaten as representing His body and in remembrance of the Lord.

- b. The cup, for which thanks is likewise given, and which is taken as representing His blood, and in remembrance of the Lord.

- c. Both elements are to be partaken of as often as is desirable to show the Lord's death till He comes.

4. These emblems are to be partaken of reverently, and in a becoming manner, respecting them as representing the Lord's body and blood. Otherwise there will be a violation of the meaning of the ordinance which will be liable to the judgment of God.

5. Those who partake of the emblems should examine (judge) themselves, that they

make a distinction between the use of them in this service and their common use as food.

- a. They are not here asked to examine their life as to virtues or failures, but to examine their motive in partaking of this special service.

- b. They are not asked to examine others who partake with them in this fellowship. But they should see that they do not fellowship with others by partaking of the table of idols. I Cor. 10:21.

- c. Those who fail to discriminate in the special purpose of this service, may invoke a penalty from the Lord upon themselves.

6. Every one who partakes of this service should definitely judge, or discriminate, between his action in partaking of these elements and that of using them as he does in a common meal.

7. There should be a common interest in, and a common sharing of, these elements of the communion service, by a Christian demeanor of tarrying and eating together.

The Basis of Close Communion

There are many who have the belief that all Christians should have the privilege of partaking of the emblems which represent the body and blood of Jesus Christ, regardless of the faith, principles, and practices of different Christian bodies. Such claim is based upon the fact that the communion service is called the Lord's Supper, or the Lord's table. It is claimed that it does not belong to any church or denomination, and hence no one has the right to restrict the participation of any believer, or limit its use to any one group of Christians. Such claims might be well supported if the Apostle who called the communion service by both names, had not himself named certain qualifications as essential to participating in the service.

The communion of the body and blood of Christ belongs to those who are "one bread," and are "partakers of that one bread" (I Cor. 10:17). Israel, "after the flesh" partook of the altar by eating the kind of food that was used upon the altar. So are they who partake of the Bread, Christ. The Apostle desired to guard the fellowship of believers, to set them apart from the fellowship of idols and of devils. [The examination by the church of its members would probably apply here. —Ed.]

Is it not true that every Christian denomination expects its adherents and members to confess their faith in, and support of, the doctrines, forms, and practices of their respective churches? That confession in itself, constitutes a group distinct from all others and forms a body for self-expression of Christ as they know Him. They have their own communion and table of the Lord by which they express their unity with each other and with the Lord in a truer sense than can be expressed by communion with other groups.

There are too many people who, after they have been to the table of the Lord, will resort to the fellowship of idols and even devils. There are those who come from such evil fellowships and partake of the emblems of the Lord's body. Paul says that no one can partake of both. These are the reasons why

(Continued on page 184)

EDUCATIONAL

Safeguarding Christian Education Against Secularism

BY MILO KAUFFMAN

An address given at the dedication of the J. D. Charles Hall of Science and Arts, Hesston College and Bible School, Hesston, Kansas, Feb. 1, 1952. Bro. Kauffman retired as president of Hesston College in 1951.

The dedication of the J. D. Charles Hall of Science and Arts to me, to each alumnus, and to every friend of Christian education is a very significant occasion for (1) it marks another forward step of an institution that has vitally influenced our community, our denomination, and has its alumni serving in all parts of the world; (2) it is a monument to the faithfulness and liberality of the friends of Christian education; (3) the completion and dedication of this building speaks for the faculty, the administration, and the Executive Committee of the Mennonite Board of Education a vision and faith that assures further advancement and achievement for our Alma Mater; (4) this Science Hall being named in memory of the beloved first Dean of Hesston College evidences the fact that the College still holds to the evangelical faith, is interested in high standards of scholarship, and believes in the complete harmony of science and Scripture.

I believe that science taught by Bible-loving professors, the training of students in sacred song, the practice of Christian art and the training of Christian farmers and workers will help counteract the growing secularism of today.

In Proverbs 1:7 we read, "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." Paul in Romans speaks of persons who professed to be wise, but became fools. They did not like to retain God in their knowledge. Like secularism of today, they left God out. Secularism is a form of atheism. It is worldliness—leaving God out of the picture. Secularism is a great menace in our land today. Our fathers who founded this nation wisely adopted the principle of separation of church and state. Secularists today want to carry it to the extreme of divorcing religion and government. Statutes that were established to safeguard society from intolerant sectarianism have been prostituted to do away with religion. So far have matters gone in that direction that when an atheist in Illinois ob-

jected to a program of religious instruction in the public schools during school time, and the case was taken to the Supreme Court of the land, the Court voted eight to one against the program of religious instruction, overthrowing decisions of the courts of the state of Illinois.

C. C. Morrison, former editor of the Chris-



J. D. Charles Hall of Science and Arts, Hesston College

tian Century, in an address before 10,000 teachers in Kansas City, Nov. 9, 1940, said in part, "The public school is confessedly and deliberately secular. I am bound, therefore, to lay on the doorstep of our educational system the prime responsibility for the decline of religion and the steady advance of secularism in American society. Protestant children in the public school are under an influence with which the churches cannot compete or counteract. The public school presents the church with a generation of youth whose minds have been cast in a secular mold. You can educate every child in America in the subjects taught in our public schools and yet democracy may go down . . . the last stand of democracy will be in the realm of the people's faith . . . Democracy is Christianity's gift to the world. The only solution is to open the public schools to include teaching of religion."

But not only has public education become secular, worse still, many schools that started

out as church schools have crumbled under the impact of secularism. Denominational school after denominational school has become so devoid of spiritual life and even of religious form that they have robbed many youth of their faith, and even their morality.

In the last half century there have been four significant developments in the field of education: (1) a rapid increase in the number of public high schools, and a dwindling number of church academies; (2) multiplication and expansion of state universities; (3) competitive expansion of denominational institutions of higher learning; and (4) growing secularization of denominational institutions of higher learning. These institutions have followed the trends of the times and have patterned after state schools. In fact, the religious organizations of some state schools make a better showing than do the same organizations in some denominational schools.

Once chapel attendance was compulsory even in some state universities. Now in many church-related colleges the chapel as a religious service is little more than a memory. One who did not know it would never guess that some of these colleges are denominational institutions. First administrators were confronted with the problem of getting faculty members to attend chapel. A few years later they could no longer enforce student attendance. Of course not. If faculty members are not enough interested in the spiritual welfare of the school to attend chapel, it will soon be reflected in the student body. I favor compulsory chapel attendance. But I do not favor making it compulsory for the students and optional for the faculty members. The compulsion of the faculty members should be the compulsion of a Christian conscience.

This secularization of education has cost our nation a tremendous price: (1) it has brought an all time low in personal and national morality and integrity. (2) It has plunged us into two beastly and bloody world conflicts that have left civilization groggy and tottering. (4) It has brought us to the threshold of a third world war in one generation, which many feel cannot be averted, and which may well deal a death blow to modern civilization.

"Professing themselves to be wise, they became fools" (Rom. 1:22). Like ancient Israel, we have succumbed to secularism and idolatry and have forsaken the one and only true God. The only hope for Israel when their unbelief led them to degradation and to the edge of the abyss was a return to truth and a return to God.

The Christian philosopher and theologian, Dr. Carl F. H. Henry has well said, "The awful sickness and disease of modern culture is now apparent. The signs of the death coma of a civilization are everywhere perceptible: smoldering cities; slaughtered populations; unstable governments; naked and job-

less multitudes . . . two world wars mark the collapse of renaissance ideals."

He further states that if another world mind is to be born that can preserve civilization, the era from Descartes to John Dewey must be uncompromisingly acknowledged as an apostate phase in the history of world thought—a progressive experiment that proved most costly in the wayward annals of man.

No educational institution today is immune to the terrible inroads of secularism. Our own beloved Hesston College is not immune to its influence. Only an eternal vigilance, a firm belief in the Word of God, and a great faith in a living God that compels us to live in constant communion with Him can save us from the terrible fate of so many so-called colleges.

How may we safeguard our institutions against secularism? (1) Never lose sight of the great traditions and principles that caused our forefathers to found this institution. (2) Have deeply and indelibly impressed upon us the truth of our College motto—"The truth shall make you free," and remember "Thy word is truth," and that Jesus said, "I am the truth." (3) Have only faculty members who are known for their evangelical faith and evangelistic zeal, and who are worthy examples for youth. (4) Keep the daily chapel services Biblical and evangelistic. Never let secularism get her ugly foot inside the chapel service. The chapel service is a good thermometer of the spiritual life of faculty and students. No school that maintains a spiritual chapel service will ever sell out completely to secularism. On the other hand, when the chapel service goes, secularism takes over. (5) Every class, whether mathematics, science, history, English, or any other subject, should contribute to a greater faith in God, and a firmer belief in His Word. It certainly never should do the opposite. (6) Keep the claim of Christ on the life of every faculty member and every student constantly in the foreground. (7) Finally, let the admonition of Dean J. D. Charles be a reality in your life: "Let nothing shake your confidence in God, in the Bible, and in Jesus your Saviour. Let us await calmly and hopefully the great illumination, when all the vain speculations and conceits of men shall be dissipated in the clear, warm light of the Eternal Day of our Lord." And let the life of Glenn Hershberger, who died as he served in the classroom, who walked humbly with his God and contributed to the life and traditions of Hesston College be a constant inspiration and example.

We rejoice tonight in the dedication of the J. D. Charles Hall of Science and Arts, because we believe it will contribute to the training of Christian youth, that it will further the cause of Christian education, and that it will help in the promotion of the kingdom of our Lord and Saviour.

Let us pray that the ugly tentacles of secularism may never be permitted to fasten themselves on Hesston College and Bible School. Should this building contribute to the menace of secularism it had been better if never a dollar had been contributed for it.

I have the confidence, however, and I believe you have the confidence, that it will not, but that it will help forward the work in line

with the principles and traditions of Hesston College and Bible School.
Hesston, Kans.

A Tribute to J. D. Charles

By D. D. DRIVER

A member of the faculty of Hesston College and Bible School pays tribute to one of Hesston's great teachers of the past.

J. D. Charles was born in Lancaster County, Pennsylvania, on June 29, 1878, and died at Newton, Kansas, on August 30, 1923, at the age of 45 years. He served Hesston College for 14 years, from the founding of the school in the fall of 1909 until his death. At the time of his death he was serving as Dean and Registrar. He was a graduate of the Millersville, Pennsylvania, State Normal School. He received the A. B. degree from Franklin-Marshall College and the A. M. degree from Columbia University. At the time he was called to Hesston he was superintendent of the mission in Kansas City.

At a memorial service held at the College for Bro. Charles, D. H. Bender said among other things, "He was methodic, systematic, exact. He firmly believed in the truth of the Bible. He stood firmly against the modernistic movement that tended to discredit the infallibility of the Bible. He was a true scientist. He was untiring in his research and accurate in his analysis, but all the while recognizing God's hand in the mysteries he sought to unfold."

He wrote a number of booklets and gave a number of scholarly addresses. Among these were: "An Introduction to the Study of the German Language" (which he pre-

pared for a number of years in the faculty quartet. Outstanding in my memory are the times when he and a group of others sang the "Sextet from Lucia." At least once they sang it in Italian.

His teaching experience took him across almost the entire curriculum. He taught in the fields of science, Bible, education, philosophy, foreign languages, and English. I recall him as teacher in the following subjects: Latin, Physiology, Zoology, Chemistry, Geology, History and Philosophy of Education, Sociology, History and Principles of Economics, School Administration, and High School Teaching. We, as his students, marveled at the way he could go from one class to the other and impress us that he was a master in each field.

His students remember him as a scholar, teacher, disciplinarian, and sympathetic counselor. As a scholar, we were impressed with his dignity. As a teacher, he was exacting and thorough. He was a master in his profession. As a disciplinarian, he was strict, but his pupils learned. Some of his pupils were afraid of him, and this bothered Bro. Charles somewhat. But as one came to know him, this fear vanished and he became a sympathetic counselor.



J. D. Charles with His Class in the Laboratory of Hesston College in Former Days

pared for his own German classes), "The Fallacies of Evolution," Premillennialism vs. Postmillennialism," "The Educational and Cultural Values of Discipline and Government," and "College Athletics." This list of subjects shows the versatility of the man.

Bro. Charles enjoyed music. He liked to sing and had a beautiful tenor voice. He sang

We have now dedicated the J. D. Charles Hall of Science and Arts. This building stands as a monument to the work of J. D. Charles at Hesston, and to the influence of the man on the educational work of our Church. On the wall of Charles Hall is to be placed a plaque with the following inscription:

THIS BUILDING IS DEDICATED TO THE MEMORY OF J. D. CHARLES (1878-1923)

who served Hesston College from the time of its founding until his death fourteen years later. He is remembered especially for thorough scholarship and inspired teaching in the natural sciences. He also rendered outstanding service as an instructor in other fields, as dean and registrar of the college, as pastor of the local congregation, and as author of a number of books and pamphlets. Force of intellect and character gave him profound influence among his colleagues and the students, who revered him as a true educator and a devout Christian. The radiance of his spirit is reflected in these, his own words: "Let nothing shake your confidence in God, in the Bible, and in Jesus your Saviour. Let us await calmly and hopefully the great illumination, when all the vain speculations and conceits of men shall be dissipated in the clear, warm light of the Eternal Day of our Lord."

Hesston, Kans.

BIBLE STUDY

(Continued from page 181)

the Apostle exhorts believers to recognize the one bread and the one fellowship.

The fact that any one group of believers guards its faith and fellowship, and expresses it by a communion of the bread and cup as the Lord's body, does not deny that same privilege to any other body to express their faith and fellowship among themselves. Partaking of the memorials of Christ's death will never unify the faith and fellowship of bodies so variant in their beliefs of what constitutes the life and salvation in Jesus Christ the Saviour. The only power of creating unity of the body of Christ, is Christ Himself and the Holy Spirit. "By one Spirit are we all baptized into one body" (I Cor. 12:13). It is not the office of the Lord's table to effect such a unity.

Let the memorial of the broken bread and the cup remain to the church a remembrance of the body that was broken, and the blood that was shed for us. Let it be observed in sincerity and truth, that the blessing of fellowship in it and through it, may preserve the faith of all who are in Christ until the day of His coming.

SUNDAY SCHOOL

(Continued from page 189)

them, and the struggles were with individual tribes or peoples.

Judges 2:6-10. Compare Josh. 24:31, "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel," with 2:10b, "There arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel." The loss of spiritual leadership and the loss of spiritual appreciation for God and His works combined to make this unfortunate situation.

Verses 11-13 indicate the lapse from stability in the ways of their fathers. Void of understanding and allegiance to God, they were 'at once victims of their surroundings and the gods of the people that were round about them. Partially in possession they made unwise provision for the ungodly surroundings that proved to be their downfall.

Verses 14, 15 show us the reaction of the Lord against Israel in their disobedience and the experiences they were allowed to pass through at the hands of the enemies who conquered them. For a time God withheld His hand as He had warned their elders. When God withdraws from men they are greatly distressed.

Verses 16-19 are a dreary picture of instability with this people Israel. Only as the Lord was moved at their groanings and raised up judges to deliver them had they relief temporarily while the judge lived.

Judges 21:25 shows the extent of this period of disorder. It must have been a time of confusion with every man doing "that which was right in his own eyes." The extremity when none is to be trusted among men is surely a time to turn to God and discover His great love.

YOUNG PEOPLE'S BIBLE MEETING

(Continued from page 187)

Prov. 16:22-24. When he speaks at the right time and gives good words it brings joy and blessing. Prov. 15:23. Honeycomb is a delicious food; and pleasant words resemble the same in sweetness to the soul and in health to the whole being. Prov. 16:24.

Valuable jewels and gold are a reality, but they are not to be compared in value to the preciousness of the lips of knowledge. Prov. 20:15. A man who can keep his mouth from saying wrong things keeps his soul from trouble. Prov. 21:23. The words a man speaks recommend him before kings. Prov. 22:11. Patient and gentle words have power to overpower those who otherwise are stubborn and unyielding. Prov. 25:15. The virtuous woman has as one of her qualities wisdom and kindness, which are manifest in her speech. Prov. 31:26. Acceptable words are words that are upright and true. Eccl. 12:10. The words of the wise are described as goads and as nails. Eccl. 12:11, 12. These are worthy of consideration and observance.

II. The Text.—Prov. 10:11-32.—This passage gives something of the power and value of the use of good speech and the right use of the tongue in contrast to the use fools make of it.

Prov. 15:1-10; 25:11-25.—Here are other passages that have pertinent comparisons concerning speech, both proper and improper.

OUTLINE STUDY

I. Your Words Tell on You.

1. Love and hatred revealed (Prov. 10:12).
2. Honesty reveals a righteous man (Prov. 13:5).
3. A wholesome tongue (Prov. 15:4).
4. Do you talk too much? (Prov. 10:19).
5. An evidence of unfaithfulness (Prov. 11:13).
6. What quarrelsomeness tells (Prov. 18:6, 7).
7. What willfulness tells (Prov. 10:31, 32).
8. A hopeless case (Prov. 29:20).

II. Wisdom Speaks Truth.

1. The wise spread knowledge (Prov. 15:7).
2. The tongue of the wise is health (Prov. 12:18).
3. Ceasing from strife (Prov. 20:3; 19:11).

4. The Lord hates lying (Prov. 6:17).
5. Hypocrisy destroys (Prov. 11:9).
6. Punishment for the liar (Prov. 19:5, 9).
7. Truth endures (Prov. 12:19).
8. Safety in the truth (Prov. 14:3).

III. Winning with Words.

1. A soft answer (Prov. 15:1).
2. The law of kindness (Prov. 31:26).
3. Joy to the peacemaker (Prov. 12:20).
4. Mouth of righteous a well of life (Prov. 10:11).
5. Showing forth righteousness (Prov. 12:17).
6. Deliverance (Prov. 14:25).
7. Making glad (Prov. 12:25).
8. Winning souls (Prov. 11:30).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Word** (mouth, lip, tongue).
2. Our Words Show What We Are.
 - a. Honest or a liar.
 - b. Peaceable or quarrelsome.
 - c. Loving or hateful.
3. Speech That Pleases God.
 - a. Making peace.
 - b. Testifying to righteousness.
 - c. Winning to Christ.

For Seniors.

1. Your Words Tell on You!
2. Wisdom Speaks Truth.
3. Winning with Words.

PERSONAL THOUGHT

It is fitting to fill our minds with the knowledge of what proper speech will accomplish and how we may acquire the treasure of power to fitly speak words on proper occasions.

SEED THOUGHTS

"Take my lips and let them be
Filled with messages for Thee;
Take my intellect, and use
Ev'ry power as Thou shalt choose."

A word spoken in season, at the right moment, is mother of the ages.—T. Carlyle.

A kind word spoken for Christ may create a wider vibration in eternity than the grandest sermon by the greatest preacher.

—C. Goward.

Just a Word

Now just a word for Jesus;
Your dearest Friend so true,
Come cheer our hearts and tell us
What He has done for you.

Now just a word for Jesus;
You feel your sins forgiven,
And by His grace are striving
To reach a home in heaven.

Now just a word for Jesus;
A cross it cannot be
To say, "I love my Saviour
Who gave His life for me."

Now just a word for Jesus;
Let not the time be lost;
The heart's neglected duty
Brings sorrow to its cost.

Now just a word for Jesus;
And if your faith be dim,
Arise in all your weakness,
And leave the rest to Him.

—Fanny J. Crosby.

We must get back to the apostolic practice of putting praying before preaching, and the power of God before the wisdom of men. The apostolic churches did not talk much about prayer, because they were kept so fully occupied praying.—Sel.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By THE Y.P.B.M. EDITOR

During the month of June we will be studying from the epistles of I and II Timothy. We have taken a different plan from the usual study. We have five themes found in the two books which we shall use on five different Sundays, gleaning from the entire scope of the two books what is given on the theme for that particular meeting.

1. For June 1 the topic is **Maintaining Sound Doctrine**. We want a clear idea of what sound doctrine (teaching) is, and then seek to find throughout the two epistles what is said about holding the doctrines, both in the heart of the preacher and in the hearts of those who hear him.

2. For June 8 the topic, **Preparing for Perilous Times**, is to be considered in much the same manner as the preceding topic. Read through the two books again with your mind on what is told of **perilous times** and what suggestions are found to fit one's character and mind to meet the perilous circumstances. In this way you may discover for yourself how to be prepared to meet times as they are described in these two epistles.

3. For June 15 the topic **Appreciating Our Church Officials** has been chosen. Notice what is said of church officials and of the responsibilities they are to have, and how the brotherhood will be affected by them if they are faithful, and how if they are unfaithful. Think of the way a true child of God feels toward a faithful servant of God who uses his gifts to help the congregation, and how that respect is intensified when we meet with the unfaithful ones who would lead us astray for the sake of selfish ends. What a sad day that is when people run after the "teachers, having itching ears," who turn their ears from the truth unto fables!

4. For June 22 the topic is **Meeting the Issues of Church Life**. Here we are to think through the entire two epistles again and take note of the various issues which were mentioned by the Apostle Paul to Timothy. Consider the counsel given to meet the various issues. Think of similar issues in our day and what these instructions to Timothy give in principles and practical applications to meet the issues in church life in our day.

For June 29. We have here a practical topic, **Getting Along with Our Fellow Men**. This again is to be gathered from the entire scope of both epistles. It is essential that the believer himself has the peace of God in his heart through the work of the Holy Spirit and that he meets all persons with that grace within himself. But in meeting evils we are never to compromise by yielding to the evil itself, yet we are never to lose sight of the possibility of winning the erring ones and bringing them to the Great Physician. This will clarify the issues so that we may keep our loyalty to God and the truth while we do our duty toward all kinds of persons, plainly showing the evil by **meekly** instructing them and seeking heavenly grace and power to secure their salvation.

For July 6. We are now beginning **Unit V**, entitled **SOLOMON SPEAKS TO TODAY'S WORLD**. The first topic under this unit is **A Word Fitly Spoken**. This topic may be traced through the writings of Solomon in Proverbs and in Ecclesiastes. Much is written about what people **speak** and of the effects of their good and evil speech. Let us center especially on the "fitly spoken" things and what is said of the results from them. We can scarcely study this without contrasting the other side. It is important to get hold of the secret of grace by which our lives may bear fruit to God's glory by the words we speak.

May the Lord give all the wisdom and insight that He gladly gives to sincere souls who hunger and thirst after righteousness.

PREPARING FOR PERILOUS TIMES

II Timothy 2, 3

Topic for June 8

MOTTO

"Endure all things"

MEDITATIONS ON THE TOPIC

I. **Preparing for Future Perils.**—Some might say, "If I only had known that such a time would come!" Oh how differently people would spend their time and how earnestly they would prepare, if they only realized what is coming! But people could know, if they would take pains to learn and think. The prophecy has been written, and we have free access to the Word. We have heard faithful preachers preach. **Why do we not awake to the situation?**

But now that we have the subject before us, what may we best do to meet the fact that perilous times are coming? We certainly

do not need to think it is too far away that we need not be concerned. Here are a few things we have gleaned from I and II Timothy that give us the needed preparation for any time whether it be far or near. Some of the perils were already present and some will be increased, to our day and to the end of time. Consider these suggestions from First and Second Timothy:

How Prepare?

1. Know the fact.—I Tim. 4:1-3; II Tim. 3:1-7.
2. Watch the drift in all things.—II Tim. 4:5.
3. Flee the temptations and snares.—I Tim. 6:9-11; II Tim. 2:22a.
4. Fight the good fight of faith.—I Tim. 6:12; II Tim. 2:3-10.
5. Follow Christian virtue.—I Tim. 6:12; II Tim. 2:22b.
6. Withdraw from apostates and false teachers.—I Tim. 6:3-5; II Tim. 3:5.
7. Refuse false teachings.—I Tim. 4:7; I Tim. 1:4; II Tim. 3:5.

8. Keep your trust.—I Tim. 6:13, 20; II Tim. 4:1, 2.
9. Purify your life for His service.—II Tim. 2:20-21.
10. Continue in the things learned and assured of.—II Tim. 3:14, 15.
11. Endure hardness in Christ.—II Tim. 2:3.
12. Pray, lifting up holy hands.—I Tim. 2:1-8.

Perhaps there will still be other suggestions vital to the preparation you need in meeting the issues, and to help those who are under your influence to meet the issues of the times in which we now live and which will become yet more perilous. But most important of all,—will we truly prepare our lives by meeting all conditions for God's blessing and help in every time of need?

II. **The Text.**—II Tim. 2, 3.—These two chapters are very helpful to enable us to see the importance of possessing such a character and such equipment as is needed by every Christian to face the duties, trials, temptations, opportunities, and responsibilities of life which the Lord has placed before us. Give your earnest, prayerful thought in reading these as well as the entire First and Second Epistles to Timothy.

OUTLINE STUDY

- I. **Warning of Apostasy** (I Tim. 4:1-5; II Tim. 3:1-4; 4:3, 4).
 1. A coming departure from the faith.
 2. Seared Consciences.
 3. Perilous times.
 4. Selfish, proud men.
 5. Disobedient.
 6. Traitors.
 7. Pleasure-mad.
 8. Unsound teachers.
- II. **Building a Christian Character** (I Tim. 1:9; 4:6-8, 12-16; 6:6-8, 12-14; II Tim. 1:8, 12; 2:1, 3, 4, 20-26; 3:14-17).
 1. Holding faith and a good conscience.
 2. Testifying to sound doctrine.
 3. Striving for godliness.
 4. Being an example.
 5. Diligence in study.
 6. Learning contentment.
 7. Obedience to the doctrine.
 8. A good soldier of Christ.
 9. Unashamed of the Gospel.
 10. Strong in grace.
 11. Singleness of heart.
 12. Steadfastness.
- III. **Suffering for Christ**. (I Tim. 4:10; II Tim. 1:8, 12; 2:1, 3, 4, 9-12; 3:10-13; 4:5-10, 16-18).
 1. Suffering reproach.
 2. Partaking in afflictions.
 3. Suffering persecution.
 4. Enduring hardness.
 5. Faithful to death.
 6. Strengthened by the Lord.
 7. Full consecration.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Suffer**.
2. Being Good Soldiers for Christ.
 - a. Suffering hardship.
 - b. Serving Him alone.
3. Growing into Strong Christians.
 - a. Obedience to the Bible.
 - b. Keeping Christ first.
 - c. Keeping a good conscience.

For Seniors.

1. Warnings of Apostasy.
2. Building a Christian Character.
3. Suffering for Christ.

PERSONAL THOUGHT

Have we been doing our part in using the means God has provided to enable us to meet the perils that are coming upon us and all the world?

SEED THOUGHTS

Pray, Brethren, Pray!

Pray, brethren, pray!
The sands are falling;
Pray, brethren, pray!
God's voice is calling.
Yon turret strikes the dying chime;
We kneel upon the verge of time:
Eternity is drawing nigh!

Watch, brethren, watch!
The years are dying;
Watch, brethren, watch!
Old time is flying!
Watch as men watch the parting breath,
Watch as men watch for life or death:
Eternity is drawing nigh!

H. Bonar.

APPRECIATING OUR CHURCH OFFICIALS

I Tim. 3; 4

Topic for June 15

MOTTO

"The servant of the Lord."

MEDITATIONS ON THE TOPIC

I. Appreciation of Church Officials.—To appreciate the Lord fully is to appreciate the ones who are the Lord's servants. "Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me" (Jno. 13:20). We need to remember that those who have been set apart in the order of the church for some special service are not their own masters, but are servants of the Lord to do the work which has been designed for them to do in His church. Every true and faithful member of the church is seeking to regard the Lord's representative in a way that gives honor to the Lord who has sent him for the service he is rendering. God revealed His displeasure against Miriam and Aaron for speaking against His chosen servant Moses, and rebuked them severely. Num. 12. It is now God's plan in the church that those who have been given the responsibility of shepherding should be regarded with proper esteem and love and should be followed and obeyed. I Thes. 5:12, 13; Heb. 13:7, 17.

As each individual heeds the teaching of God's shepherds, he or she has an influence over others and may encourage them to do the same. In loving esteem for their service toward us, we should do all in our power to lighten the burdens. This is done by words of encouragement and by earnest prayer for them before God. Helping hands with the material burdens of life is a real asset to the cause and enables our shepherds to do more and better service in the field to which they are called. Whether our officials be bishops, ministers, or deacons, we should show our appreciation for their offices by hearty co-operation with their leadership.

We are living in a day foretold by the Apostle Paul. There are many different denominations of churches and many types of preachers. It is easy to choose to be under teachers, "having itching ears," and to turn one's ears from truth to fables. We show our lack of appreciation for the Lord when we turn away from faithful teachers, and either call or go to the ones who teach to suit the fancy of our hearts. May the Lord fill us with such a love for the truth that we will gladly receive sound doctrine and guide our lives by the same under the leadership of those who "reprove, rebuke and exhort, with

all longsuffering and doctrine" (II Tim. 4:1-5).

II. The Text.—I Tim. 3, 4.—This passage gives the qualifications of the bishop who is the ensample of all the flock. We should appreciate the qualities that make him an efficient servant of the Lord. Also the qualities of the deacon which makes him a helpful servant of the Lord and His church. Chapter 4 reveals some of the problems that need to be faced by a faithful shepherd and how he is expected to warn and teach and live an exemplary life without neglect of duty.

OUTLINE STUDY

I. Standards and Work of Church Officers

(I Tim. 3:1-13; 4:11-16; 5:1-22; 6:13-21; II Tim. 4:1-5).

1. Blameless.
2. Temperate and self-controlled.
3. Hospitable.
4. Apt to teach.
5. Patient and gentle.
6. Able to govern.
7. Experienced, not novices.
8. Examples.
9. Diligent.
10. Directing worship.
11. Study.
12. Discipline.
13. Overseeing church care.

II. Honoring Church Leaders (I Tim. 3:7; 5:17-19; II Tim. 2:6, 21).

1. As vessels for the Master's use.
2. Speaking well of leaders.
3. Worthy of double honor.
4. Material support.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, Bishop, Deacon.
2. How My Minister Helps Me.
 - a. By preaching God's Word.
 - b. By his example.
 - c. By teaching me.
3. How I Can Honor My Minister.
 - a. By speaking well of him.
 - b. By obeying his teachings.
 - c. By contributing to his support.

For Seniors.

1. Qualifications and Work of Our Church Leaders.
2. Honoring Our Church Leaders.

PERSONAL THOUGHT

Have we loved, obeyed, prayed, and labored, to help all the servants of the church who have some particular service to render?

SEED THOUGHTS

The minister is to be a live man, a real man, a simple man, great in love, great in his life, great in his work, great in his simplicity, great in his gentleness.—John Hall.

What is ministerial success? Crowded churches, full aisles, attentive congregations, the approval of the religious world, much impression produced? Elijah thought so; and when he discovered his mistake, and found that the Carmel applause subsided into hideous stillness, his heart well nigh broke with disappointment. Ministerial success lies in altered lives, and obedient, humble hearts, unseen worth recognized in the judgment day.—F. W. Robertson.

A Prayer

Pour out Thy Spirit from on high;
Lord, Thine ordained servants bless;
Graces and gifts to each supply,
And clothe them with Thy righteousness.

Within Thy temple when they stand
To teach the truth as taught by Thee,
Saviour, like stars in Thy right hand
The angel of the churches be.

Wisdom and zeal and faith impart,
Firmness with meekness from above,

To bear Thy people on their heart,
And love the souls whom Thou dost love;

To watch and pray, and never faint;
By day and night strict guard to keep;
To warn the sinner, cheer the saint,
Nourish Thy lambs, and feed Thy sheep;

Then, when their work is finished here,
In humble hope their charge resign,
When the Chief Shepherd shall appear,
O God, may they and we be Thine.

—James Montgomery.

* * *

MEETING THE ISSUES OF CHURCH LIFE

I Tim. 5, 6

Topic for June 22

* * *

MOTTO

"Be strong in the grace that is in Christ Jesus."

MEDITATIONS ON THE TOPIC

I. The Topic.—The directions concerning the church are that the leaders are given charge to "set in order the things that are wanting" (Tit. 1:5). Provisions are made to ordain officials who can lead in forwarding certain necessary work for which the Church is responsible (I Tim. 3; II Tim. 2:2) such as reading and expounding the Word of God, exhorting and teaching the people, and carrying forward the work of evangelism. II Tim. 4:2-5; I Tim. 4:3-16. The prayer service of the church is to include interest in the salvation of all men and concern for a peaceable, godly, and honest life among believers. A qualified prayer life means holiness of life in men and women. This implies a self-controlled manhood, and a modest, quiet womanhood, expressed in an even temper, and simple and modest dress. I Tim. 2:8-10.

The church needs to exercise discipline to keep order and righteousness in its constituency (I Tim. 5:19-21) and to be a light to the world about her. Whether the social order of the world includes the service of slaves or the service of hired servants, the Christian spirit is to prevail in both the server and the served. I Tim. 6:1-5. The church also had plans for the care of the needy within her ranks as well as the poor wherever they met them. Those who have kindred should feel it their Christian duty to provide for their own (I Tim. 5:4, 8, 16), while the brotherhood should provide for those who are truly dependent without relatives to care for them. Those who have wealth should realize their opportunity and duty to be ready to be rich in good works through the use of their means. I Tim. 6:17-19.

Women occupied a fitting place in the service of the Church, but not in a position of authority over the man. I Tim. 2:11-15.

The need of maintaining the true doctrines of the Word within the church was to be met by committing the teaching to faithful men who are able to teach others. The Holy Scriptures are to be the basis of study and instruction in setting forth the standards of life, in correcting that which is wrong, and in opening the way of salvation by faith. II Tim. 3:14-17; I Tim. 4:13-16.

Persecution was to be expected and to be met with endurance and patience. II Tim. 1:8-12; 2:3-12; 3:10-12. Opposition is to be met with meekness and not with strife and contention. II Tim. 2:23-26. Evils and false teachings are to be distinctly met by separation and a clear witness of what is right and true. I Tim. 6:5; II Tim. 3:5; II Tim. 2:5; 4:2.

II. The Text.—I Tim. 5, 6.—These chapters deal with special problems in the church concerning the support of the needy, how to deal with those who are not supporting their own, and with those who are unfitted to receive the support of the church. It points

out duties toward the church elder, and the way of dealing with elders in years and those who are younger, both men and women. He points out the danger of seeking earthly gain above a concern for godliness.

OUTLINE STUDY

- I. **The Church and the Social Order** (I Tim. 2:3-7; 6:1, 2, 6-11, 17-19).
 1. A witness to the world.
 2. Slaves.
 3. Riches.
- II. **Women in the Church** (I Tim. 2:9-15; 3:11; 5:9-14).
 1. Respecting God's order.
 2. Modest apparel.
 3. Rejecting worldly fashions.
 4. Doing good works.
- III. **Books and Study** (I Tim. 4:13-16; II Tim. 2:15; 3:14-17; 4:13).
 1. Paul's request.
 2. Public reading.
 3. Private study.
 4. Profiting by diligence.
- IV. **Prayer.**
 1. Prayer.
 2. Intercession and supplication.
 3. Thanksgiving.
 4. Prayer for rulers.
 5. Pleasing God.
 6. Through one Mediator.
 7. Holy praying.
- V. **Caring for the Needy** (I Tim. 5:3-15; 6:18).
 1. Children for parents.
 2. Each for his own family.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Charity**.
2. Some Problems the Church Faces.
 - a. Separation from the World.
 - b. Caring for those in need.
 - c. Promoting good reading.
3. Solving Our Problems.
 - a. By Scriptural principles.
 - b. In a spirit of love and submission.

For Seniors.

1. The Church and the Social Order.
2. Women in the Church.
3. Books and Study.
4. Prayer.
5. Caring for the Needy.

PERSONAL THOUGHT

Have we learned the spiritual and inner meaning of Christian life principles so well that can we find how to solve the problems of our day in relation to the church and the world?

SEED THOUGHTS

Jesus, with Thy church abide,
Be her Saviour, Lord and Guide,
While on earth her faith is tried:
We beseech Thee, hear us.

May she guide the poor and blind,
Seek the lost until she find,
And the broken-hearted bind:
We beseech Thee, hear us.

May the lamp of truth be bright,
Bid her bear aloft its light,
Bring all nations clearer sight:
We beseech Thee, hear us.

May she soon all glorious be,
Spotless and from wrinkle free,
Pure and bright and worthy Thee:
We beseech Thee, hear us.—Pollock.

GETTING ALONG WITH OUR FELLOW MEN (Peace Day)

I Tim. 2; II Tim. 1

Topic for June 29

MOTTO

"Be gentle unto all men."

MEDITATIONS ON THE TOPIC

I. **Living Peaceably with All Men.**—There are always two sides to the contact of one person with another. If one is disagreeable with another it can mean a conflict in which there is trouble when the other becomes angry and resists. But if the Christian has "holy hands without wrath and doubting" (I Tim. 2:8) it will have some effect in his getting along with the one who is not in such a state of inward peace. There are often in persons such elements of character that do not harmonize with the best wishes of others. If the grace of the spirit has right of way, it enables the man or woman of God to have patience and love toward those who may not altogether be pleasing to his tastes. I Tim. 3:3; 4:12; 6:11. Although such an one may be mistreated and defamed, the grace of endurance in suffering with love toward those who are doing wrong will be a power in the way of gaining a victory of peace. II Tim. 2:8-13; 3:10-12; 4:5, 18.

The fact that God's faithful ones "shun profane and vain babblings," will save them from the unprofitable strife that results from words to no profit. II Tim. 2:14-19. And when men set themselves in opposition to the truth by unreasonable arguments and hot and hasty words, "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" (II Tim. 2:24, 25). The results, through the prayer of God's servant will often be the salvation of the one who is in the subtil snares of the devil.

The secret of the believer's success in getting along with others is that pride and selfishness and hatred have been replaced by the fruit of the Spirit in which love prevails toward all men. Compassion for the souls that are lost and taken captive by the devil is stronger than a sense of our own rights and pleasures. Self is crucified and Christ is enthroned and given right of way to direct all our conduct and conversation. I Tim. 6:11, 12; I Tim. 4:12; II Tim. 2:15. And while there is an evident separation from all evil and a positive stand for the truth and the right, there is still a prevailing love that compassionates the worst slaves of sin and evil. I Tim. 6:3-5, 11; II Tim. 1:7-12; II Tim. 4:14-18.

I. **The Text**—I Tim. 2.—This passage deals with the nature of the believer's prayer life. His intercessions, prayers, supplications, and thanks are concerning "ALL MEN." It also sets forth the godly and pure life that is the nature of the one who prays.

II. **Tim. 1.**—This passage sets forth the concern and love of the Apostle Paul for Timothy. He would have him to stir up the gift of God in him, to understand the nature of his calling to the ministry, and to be faithful to his calling.

OUTLINE STUDY

- I. **Roots of Disagreements** (I Tim. 1:6, 7; 2:8; 3:3, 6; 4:2; 5:21; 6:10; II Tim. 3:2-9, 23).
 1. Vain jangling.
 2. Lack of understanding.
 3. Wrath and doubting.
 4. Wine.
 5. Greed.
 6. Pride.
 7. Lies and hypocrisy.
 8. Partiality.
 9. Foolish and unlearned questions.
- II. **Christian Courtesy** (I Tim. 1:3; 4:10; 5:1, 2, 10; 6:18; II Tim. 2:24, 25; 3:10; 4:2).
 1. Request instead of command.
 2. Suffering reproach.
 3. Courtesy to fellow Christians.
 4. Hospitality.
 5. Doing good.
 6. Gentleness.
 7. Meekness.
 8. Patience.

III. The Cement of Love (I Tim. 1:2, 5; 4:12; II Tim. 1:2, 7, 16-18).

1. As a son.
2. Love out of a pure heart.
3. Be an example.
4. The spirit of love.
5. Willing service.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Patience**.
2. Some Causes of Quarrels.
 - a. Drinking.
 - b. Selfishness.
 - c. Pride.
3. Getting Along with Others.
 - a. Courtesy.
 - b. Patience.
 - c. Love.

For Seniors.

1. Roots of Disagreements.
2. Christian Courtesy.
3. The Cement of Love.

PERSONAL THOUGHT

If we take heed to our personal relation to God and keep ourselves in the walk of a true Christian, it will solve our problem of getting along with others whether they be believers or unbelievers.

SEED THOUGHTS

What produced this divine serenity, subject to no moods, clouded by no depression, this perpetual Sunday of the heart? It was not merely good nature, not the accident of a happy organization. It was deeper than that. It was the perfect poise resulting from Christian experience. It was the habit of looking to God in love and to man in love.—J. F. Clarke.

Do all the good you can, in all the ways you can, to all the souls you can, in every place you can, at all the times you can, with all the zeal you can, as long as ever you can.—John Wesley.

Kind hearts are more than coronets.—Tennyson.

"A WORD FITLY SPOKEN"

Prov. 10:11-32;—15:1-10; 25:11-25

Topic for July 6

MOTTO

"The tongue of the wise is health."

MEDITATIONS ON THE TOPIC

I. **Fitly Spoken Words.**—There is a beauty and a richness suggested in "apples of gold in pictures of silver." This beauty and wealth is in likeness to the "fitly spoken" word. Prov. 25:11. Searching through the Book of Proverbs and Ecclesiastes we find much is said about the use of speech that brings trouble and sorrow and shame and all manner of evil. But we also find the commendation of right speech which comes forth from the wise and the good and the true.

Good speech is called "a well of life" (Prov. 10:11) and as "a flowing brook" (Prov. 18:4). It means that which brings refreshment to the heart of fellow men. Its values are compared to "choice silver" (Prov. 10:20) and to food that feeds many. Prov. 10:21. Wisdom is an ingredient of the words of an understanding person (Prov. 10:13); and a righteous man knows what is acceptable speech. Prov. 10:32.

Truth is also the ingredient accompanying righteousness. Prov. 12:17. Such words will have an eternal establishment. Prov. 12:19. God delights in the one who deals truly. Prov. 12:22. A good word gladdens those who are heavy in heart. Prov. 12:25. The wise man has the source of his wisdom in his heart which teaches him what to speak.

(Continued on page 184)

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. FRETZ

PERSONS AND PROPERTY

Exodus 20:15; Luke 16:1-12; 19:1-10, 45-46

Lesson for June 8, 1952

Since creation persons have had to do with property. It is a divine trust from God and the responsibility of dominion and husbandry "over all the earth" has continued from the beginning.

Ex. 20:15. This negative commandment against stealing depicts the perverse nature in man because of a wrong attitude toward possessions. We are stewards of God's great store. "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). The goals for possessing can become selfish, as in self-gratification, or for mere mastery of things, whereas property should enable man to discharge his moral obligations, to develop his individuality, and to extend his God-given gifts for service. Protection of property rights costs the world among the greater expenditures. Prevention of theft involves detectives, policing, safety devices, inspections, insurance, and much other provision, none of which changes the heart of man. How Christians transgress and trespass in this commandment should be of grave concern to each of us. The Prophet Amos speaks of leaving off righteousness, afflicting the just, taking a bribe, and turning aside the poor from their right. Leviticus 19 admonishes in just dealing that we shall have just meter, just weight, just measure.

Luke 16:1-12. This parable teaches against unfaithfulness with the possessions of others. This vain steward sensing the predicament he was in with his lord, quickly arranged special deductions for the debtors so as to gain favor with them against the evil day when he would be dismissed from his stewardship. While the lord commended the unjust steward, who as a child of this world did a smart thing, this is used in contrast with the deeds of children of light who are faithful in that which is least and therefore also in that which is much. The thinking and the character of a person are revealed by the use that is made of money and means. Wealth used to gather friends can react by the loss of both. True friends are not bribed.

Luke 19:1-10. In this passage we meet a rich man whose character is transformed. The love of money can be a snare. But not all rich persons are destined to evil. To whatever extent Zacchaeus was bent on riches there was a change. At this point in his life he becomes a seeker of Christ. He receives

Him as a guest. Being responsive and genuine in heart he found the basis for fellowship with Christ. He is without reserve in laying his life open before his Saviour. Repentance and restitution are to follow. His determination is to be honest, regardless of the cost. The reward of his quest is forgiveness. Zacchaeus is converted. Jesus declares him a saved man. Service and liberality have a strong place in his purpose of life now. So the key as to how believers with means may become Christ-honoring saints of God is found in this experience of Zacchaeus. Christ needs men of means, with staunch hearts, who primarily purpose to glorify their Maker and to extend His kingdom.

Luke 19:45, 46. This provision for money changing at the entrance of the Temple evidently failed to serve the purpose of directing the minds of the people to worship, sacrifice, fellowship, spiritual cleansing, and consecration of life. Christ's keenness to discern this brought speedy reprimand for the course of procedure. Where pollution and corruption in dealings existed Christ was authoritative in His actions for maintaining purity of service in the worship at the Temple. Spiritually the temple of our heart is as jealously guarded by our Lord, the Saviour and Mediator between God and man.

THE OBLIGATION TO BE TRUTHFUL

Exodus 20:16; John 18:15-27

Lesson for June 15, 1952

Ex. 20:16. Another principle of wisdom from God is conveyed in this commandment given to Moses. It is very important that men maintain a standard of life that honors and respects the character and the reputation of others. It is strange that persons with an aversion to theft can be careless and assail another's good name. This negative on bearing false witness includes also implied falsehood. Lev. 19:18 says that men should not avenge nor bear any grudge, but love their neighbors. Prov. 15:26 states that "the words of the pure are pleasant words." Prov. 6:16-19, in speaking of abominations in God's sight, include "a lying tongue," "a false witness," and "wicked imaginations." Dealing in untruth is a snare and a vice used of the devil for ages against the godly.

In the New Testament analysis of this statute the heart is shown to be the source of this evil. As men see the blackness of the source of evilspeaking we may hope for recovery by inward cleansing. According to

Matt. 15:18 what proceeds out of the mouth comes from the heart and defiles the one who speaks rather than he against whom anything is spoken. "Blessed are ye when men . . . shall say all manner of evil against you falsely" (Matt. 5:11). Yet Paul never taught that this sin should continue that grace might abound. Jesus says, "Woe to that man by whom the offence cometh" (Matt. 18:7). Luke 6:45 comments, "A good man out of the good treasure of his heart bringeth forth that which is good." Rom. 10:10 suggests that "with the heart man believeth" and "with the mouth confession is made." Jeremiah (4:14) questions, "How long shall thy vain thoughts lodge within thee?" and admonishes, "Wash thine heart . . . that thou mayest be saved." David observed, "They that seek my hurt speak mischievous things, and imagine deceits all the day long" (Psa. 38:12). The Scriptures against implied false witness are most searching. Study also James 3 concerning the tongue as "a world of iniquity" setting "on fire the course of nature."

John 18:15-27. Peter was standing outside, where were evil associates and sympathizers with those who apprehended Jesus. He who had been foremost in declaring fidelity to Christ now had to be brought in by John, the more courageous fellow disciple. Christ had done His utmost to prepare the disciples to be with Him in this hour also. Peter was ashamed to give his identity even to the maid at the door. It was not without warning from his Lord that Peter fell in this disappointing way. Satan desired to have Peter that he might sift him as wheat. Luke 22:31. These three denials by Peter show conclusively that here was more than mere misstatement. What could cause him to emit such utterances? Doubtless Satan was attending the trial of Jesus also and was a busy agent. His kingdom was jeopardized. Christ in this cross-examination manifested again that He was truthful, and that He was the Truth, as He said. Not all questioning was answered as expected. Someone has commented that not every snoop is to be extended confidences. In answer to their questions concerning His doctrine Jesus refers them to those who heard Him. His teaching was so clear and definite that they knew what He said. Christ's answer, "If I have spoken evil, bear witness of the evil," made no provision for assailing the truth. The words of Shakespeare may serve to sum up our obligation toward others concerning circulation of reports. "Who steals my purse steals trash; . . . But he that filches from me my good name Robs me of that which not enriches him, And makes me poor indeed."

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

THE SIN OF GREED

Exodus 20:17; Luke 12:13-21, 29-34

Lesson for June 22, 1952

Ex. 20:17. Covetousness, greed, and idolatry are companion evils. The Tenth Commandment gives clear evidence that the statutes given to Moses at Mount Sinai were of a spiritual nature, intended for more than the letter of the law. The evils indicated here arise from the heart and must be corrected at the heart. Inordinate desires cannot be permitted freedom of exercise. The positive deduction in this commandment for unselfish participation in benevolence directs to the higher and the spiritual expression of mankind toward fellow men. Greed stands out as so definite a sin that none would question it. The covetous person can carry the marks visibly to the betrayal of his character. Ezekiel's (33:31) observation is that "with their mouth they shew much love, but their heart goeth after their covetousness." The wisdom of Proverbs 28:16, declares "he that hateth covetousness shall prolong his days." In this study we may observe in the Old Testament how far the sin of covetousness led men to break the other of the Ten Commandments.

Luke 12:13-21. "Beware of covetousness" are Christ's own words occasioned by the interruption of one of the company who called for help on an inheritance problem. Christ was commissioned to fulfill all righteousness, specifically the liberation of the captive from sin. The spiritual life cannot be fed with abundance of things. The person who has no contact with God is living on a low level. True, the care of God's blessings is quite in order. The growth to abundance of things in our possession calls for plans for distribution. Otherwise, selfish hoarding sets in. Our stewardship needs interrelation in the will of God. Taking God into vital account acknowledges for the present His wondrous bounties and for the future that our ultimate destiny is in His hands. As designed in His divine plan our provision for this brief life needs the lesser attention while richness toward God occupies the greater.

Luke 12:29-34. The priority of God's claims upon His creatures is here shown. In our anxieties about material needs He assures us that He has our needs in mind. His are the cattle upon a thousand hills. His followers are expected to have superior motives. He has entrusted us as seekers of the kingdom of God to fulfill its needs. The promise of necessities supplied accompanies in the greater trust. God's flock (Acts 20:29) under the shadow of the Almighty need not fear. Plenty is promised. Our Father calls us into a spiritual kingdom, that of His Son Jesus Christ. In it we share as we seek the welfare of others and by His grace lay up treasures in heaven that do not fail. A long period of security upon earth can be deceptive as a guarantee ahead. True security is in Christ. Men may fail but Jesus never. The great incentive from Jesus is to occupy until He comes. That occupancy is motivated by the life made possible in Him. Divine supplies are those that abide. Elijah learned it: "He did eat and drink, and went in the strength

of that meat forty days and forty nights" (I Kings 19:8). Concerning spiritual food Christ entreats us, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (Jno. 6:27). Compare also II Cor. 4:18.

CHRIST'S NEW COMMANDMENT
(PEACE DAY)

Mark 12:28-34; John 13:34, 35; 15:10-14

Lesson for June 29, 1952

The great commandment as given in Deut. 6:5 is to love the Lord God with all the heart, with all the soul, and with all the might. The reason is that God is the all-time supreme in love, and His wonderful grace is the all-time supreme in manifesting His love to men. The fellowship and response of His saints shall be the all-time supreme expression of that love shed abroad from cleansed hearts to God, the Creator, and to fellow men. Let us follow the daily readings for gleanings in this fine study. Matt. 22:34-40 parallels Lev. 19:18 and Deut. 6:5 in summing up the greatness and foremost in law and prophecy as accepted under grace. John 14:15, 21 ff. shows that keeping the commandments must be out of love in the heart for Christ and for God. The assurance then is that Father and Son take up abode within that heart. I John 4:7 ff. encourages brotherly love and witness outward from hearts indwelt by the Holy Spirit. In this born-of-God state the person knows of God's presence within and of his own dwelling (continuance) in God.

Prov. 25:21, 22 shows love in practice. Even the enemy who hungers will be fed, and if he thirsts drink will be supplied. Here we are reminded that rewards are with God. This peace principle is verified by Christ in Matt. 5:44. In Gal. 5:13 ff. the order is by love to serve one another. The liberty under this order does not provide occasion for selfishness. In Ex. 23:4-8 neighborliness is seen to consist of going the second mile for the benefit to the other person with mindfulness for the poor, the innocent, and the righteous. There is warning against the gift since it blinds even the wise and perverts his words.

Rom. 5 would have us see the great provisions in grace to the child of God. Justified by faith, thus having access to the grace wherein we stand, we have peace with God. The love of God in our hearts is possible by the Holy Ghost who is given to us. In this state growth is normal and possible. By testings and experiences, rejoicing, patience, and hope are perfected. Christ is the perfect pattern. The supreme sacrifice of His life was not for friends, but "while we were yet sinners, Christ died for us." Surely this commends His love for us. If God so loved us we ought, first, to love Him with all might and power; and second, have love one to another. In Christ man's greatest need was met. Man was unable to provide for himself in that need.

John 13:34, 35. This new commandment was the desire of Christ who had a right to ask it of us who rightfully ought to fulfil it. The love of God and neighbor referred to in

the Old Testament was given a new meaning in Christ. In Him love was faultless and perfect and with design for the salvation of the eternally lost. He could say, "A new commandment I give unto you, That ye love . . . as I have loved you." The mark of discipleship recognized by all men is this new love for one another.

John 15:10-14. The consequence of obeying this new love commandment is real joy in the heart. This fullness of joy can be observed but not understood by the carnal mind. Throughout the centuries this peculiarity of the Christian society has been a testimony that has spoken silently and convincingly.

The peace testimony of Christ and for His followers has made no provision for hate or ill will toward fellow men. The superabundance of love, infilled, indwelt, and outpoured, with origin in God and Christ and power in the Holy Ghost, can never act in reverse under any circumstance to do men wrong or harm. We who have been accepted in the Beloved are called to save men's lives, not to destroy them.

IN THE TIME OF THE JUDGES

Chapters 1:1-3:6; 21:25

Lesson for July 6, 1952

In the lesson cycle of 1951-56 Old Testament History is studied for five quarters. In the fourth quarter of 1951 we studied "The Beginnings of the Hebrew Nation." We noted the origin of the universe, of the human race, and of the Chosen Family, Israel. Through bondage, deliverances, and the beginnings for Israel on the way to Canaan, under the leadership of Moses, we saw history made. We were shown the access of the people to God, through sacrifices, and their guidance, through laws and leaders, during their wanderings and as they entered Canaan. Under Joshua the conquest was effected and the land divided among the twelve tribes. Through many years of servitude in Egypt Israel learned to be a group of followers moving with the Tabernacle from place to place through the wilderness. After the death of Joshua they failed to discover within their ranks a capacity for conquest by which to complete the possession of their assigned territories.

During the period of fifteen judges in some three centuries of time Israel passed through six terms of servitude and when they cried to the Lord the various deliverances for their land followed. By experience they learned that as they lapsed from the purity of the faith loss and punishment followed. Their conflicts were within and without. Within were the Canaanites who had not all been driven out. Israel failed to recognize the hand of God upon them in their national history and succumbed to the gods of the people before them. Under this disobedience their enemies were able to subdue them. Only as they called upon the Lord in trouble did He deliver them. Of enemies from without they were in conflict with the Midianites, the Moabites, and the Philistines. Fortunately their foes did not form any alliance against

(Continued on page 184)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Mennonites on the Air

I am made all things to all men, that I might by all means SAVE SOME. I Cor. 9:22.

There are three attitudes, which can be taken by Christians towards radio. First, have nothing to do with it whatsoever. Second, exercise no control over its use in the home. Third, allow programs to come into the home, and select the best.

Those who belong to the third group, quite often are impressed with the great opportunity which radio affords in getting the Word of God into homes, shops, factories, offices, cars—into the lives of millions. Such feel that radio is one of the "all means" suggested by the counsel of Paul, when writing to the Church of Corinth. All this takes time, means consecrated effort, and costs considerable money. This they feel is properly invested.

Lately, the Federal Communications Commission, Washington, D.C., which authorizes stations to broadcast, has taken a better attitude, which should make for some better programs. This commission also has charge of renewing the licenses for TV. They are to be commended for the following action. In the TV Department, some twenty-six stations out of seventy-eight were given only temporary licenses. No formal reasons were given for the temporary renewals, but FCC Chairman Wayne Coy (before resigning his chairmanship of the Commission) declared: "The bulk of those receiving limited authorization failed to show any educational or religious programming whatsoever in their application for renewal." He added: "It is incomprehensible that a station could serve the public interest without providing some religious or educational programming."

May we again suggest, if you are not satisfied with what is being presented educationally and religiously on either radio or TV, in your locality, register your disapproval and send a copy to the Federal Communications Commission, Washington, D.C.

However, the chief objective of this editorial is to present to our readers some of the programs which the Mennonite Church has on the air at the present time. Our good friend, the former pastor of Sterling Avenue Mennonite Church, Kitchener, Ont., Andrew R. Shelly, now the field secretary of Mennonite Biblical Seminary, Chicago, Ill., produced such a thorough article in *Mennonite Life* magazine, that we feel it should be given a still wider reading. It is entitled, "Mennonites on the Air." Here it is with some additions to bring it more nearly up to date.

MENNONITES ON THE AIR

By Andrew R. Shelly

Highway Route US 81 between Newton and McPherson, Kansas, is rather quiet at 7:30 in the morning. At least it was on October 28 of last year! It was a beautiful morning—air crisp, the sun rising to a new fall day. After dialing on my radio for a short time, I was greeted by beautiful choral music. A little later someone read inspirational poetry. The announcer indicated the station was KSAL, Salina, Kansas, and the program "The Devotional

BY CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Hour," which is sponsored by the Eden Mennonite Church, Moundridge, of which Peter Dyck is the pastor. The program appears at 7:30 each Sunday morning.

But that was not the only radio program Mennonites were sponsoring that Sunday. On at least forty-five radio stations across the United States and Canada Mennonite-sponsored radio programs were sending forth the message of Christ across the air waves.

The growth of Mennonite radio broadcasting has been phenomenal during the past several years. During the weeks spent in preparing this article new broadcasts have been added to the estimated sixty stations now used in some thirty-six programs. In addition to these programs now heard, dozens of others have been sponsored for shorter or longer periods of time.

The coverage of these programs is vast. It is safe to say that most of the radio sets in America could tune in on a Mennonite-sponsored program in the course of a week. Whether people live in Florida or Montana, in Pennsylvania or California, in Iowa or Oregon, Mennonite broadcasts can be heard. (This article limits itself to presenting Mennonite radio programs originating in USA and eastern Canada. An article on western Canada will follow.)

The largest single program operated by Mennonites is the Calvary Hour, originating in Orrville, Ohio, and sponsored by William Detweiler, pastor of the Pleasant Hill Mennonite Church. It is heard from coast to coast on twenty-one stations, and by short wave over HCJB, Quito, Ecuador, it is heard throughout the world.

The program consists of music by the Amstutz Sisters Trio, who have been singing for many years, and the message by William Detweiler. That the listening audience is large is attested by the fact that an average of 1,200 printed copies of each sermon are sent out.

However, most of the Mennonite programs are those broadcast over one station and sponsored by a local minister or congregation. The cost of such a weekly program runs from \$8.50 to \$50, while in one case time is given by the radio station as a public service feature. Programs using several stations, of course, cost much more. In traveling across Canada and the United States during the past years, I have been amazed at the number of radio broadcasts our people sponsor.

"Christ for Today," is the name of the program appearing Sunday mornings at 8 o'clock; sponsored by the pastor of the Mennonite Mission Church, Hannibal, Mo., Nelson E. Kauffman. Kauffman attempts to minister to the great cross-section audience listening to his program. He groups his messages into series: on discipleship; the home; sometimes a book of the Bible, such as I Peter. He points out that he is able to stress Mennonite doctrine quite freely in allowing the Bible to speak. One evidence of a wide hearing is correspondence from a Catholic priest who took exception to some of his comments on Anabaptists.

"Hymns at Eventide," is a release which is rapidly gaining in repute in the Kitchener, Ontario, area. Sponsored by the local Mennonite Brethren church over CKCR every Wednesday evening, it features a very well trained chorus. C. J. Rempel, former MCC Manager for Canada, is announcer. Frank Peters preaches for seven or eight minutes. While the program is almost entirely in English, a unique feature is the use of German songs which attract the large German element in the area—especially the many new Canadians. Musical and religious leaders have hailed the program as one of high merit.

Kitchener, Ontario, has been the focal point of much Mennonite broadcasting. For eight

years the Ontario Mennonite Conference has sponsored the "Mennonite Hour." Various choral groups are used week after week. For some time a special radio chorus functioned. Various ministers present evangelistic messages a month or more at a time. As far as this writer knows, this is the only Mennonite program sponsored by a Mennonite Conference. A committee of five is chosen annually at the Ontario Conference. These men are responsible for the broadcasts.

A unique program is "The Heart to Heart Program," sponsored by Ruth B. (Mrs. Grant) Stoltzfus of Scottdale, Pennsylvania. It can now be heard over three stations: WMBS (590 Kc) Uniontown, Pa., at 9:45 each Friday morning; WAVL (910 Kc) Apollo, Pa., at 10:45 each Tuesday morning; and WGCN (1440 Kc) Red Lion, Pa., at 10:00 each Saturday morning. It is a homey, inspirational program designed for mothers in the home. With a unique balance of humor, practical wisdom, Scripture, poetry, and prayers this program has had an unusual audience appeal.

On January 1, 1952, Ruth Stoltzfus opened the program thus: "Dear Friends: First this morning I am going to give you a recipe and I think it is the kind that every mother will understand: 'To make a cake, light oven; get out utensils and ingredients. Remove blocks and toy autos from table. Grease pan, crack nuts. Measure 2 cups of flour; remove Johnny's pair of hands from flour; wash flour off Johnny. Remeasure flour. Put flour, baking powder and salt in sifter. Get dustpan and brush up pieces of bowl Johnny knocked on floor. Wash kitchen floor, table, walls, dishes. Call baker. Lie down.'" Then after reading some mail, she gave an inspirational New Year's message.

"World Missions Broadcast" has been heard since March, 1946, every Saturday in the year over station CFCO, Chatham, Ontario. Although only a 5,000 watt station, its geographical location gives it the advantage of a large listening area. The purpose of this program, sponsored by Arnold Gingerich, Mennonite pastor at Bothwell, Ontario, is to promote worldwide missions. Many projects of a general mission nature are continually sponsored. While Gingerich is in charge of all broadcasts, at least 75 per cent of the time a guest missionary speaks. These are from many Mennonite fields as well as other missions.

The southernmost broadcast is Sarasota, Florida, where T. H. Brenneman, pastor of the Bay Shore Mennonite Church, conducts a Sunday morning service over WSPB, the local station. In the United States the northernmost outlet is Glendive, Montana. L. W. Harder, pastor of the local Mennonite church, has been conducting the "Gospel Light Broadcast" over KXGN of that place. This is perhaps the only locally sponsored program that regularly features participants from two Mennonite groups. The music is furnished by an Old Mennonite quartet and the speaking by a General Conference minister. The program is of a Bible study nature and strongly evangelistic. The Sunday the writer was there the book of Ruth was being used. Howard J. Zehr, Peoria, Illinois, sponsors "The Gospel for Today" over WIRL each Sunday at 9:30 A.M. The program is made up largely of quartet music with a twelve-minute message.

One of the older established broadcasts is "Voice of Victory Broadcast," sponsored by the Mennonite Brethren Church, Buhler, Kansas, over stations KWHK (1260 Kc) Hutchinson, Kansas, and WAVL (910 Kc) Apollo, Pennsylvania. This program has built up a large following. The program, as most Mennonite-sponsored releases, has a twofold aim—to reach the unsaved and to build up the saints. The broadcast began almost seven years ago.

One of the most startling recent developments has been the beginning of three broadcasts sponsored by Mennonite schools. These began almost simultaneously in three different states. The Bethel College "Chapel Meditations" program is a fifteen-minute program heard over station KFJH, Wichita, Kansas, every Saturday at 4:30 P.M. The program largely features the college a cappella choir, under the direction of W. H. Hohmann. Brief Bible messages are presented

by Erland Waltner of the Bible department. The programs are recorded in the Bethel College Studio.

The Freeman Junior College broadcast is heard over WNAX, Yankton, South Dakota. A choir consisting of "students, teachers, farmers, bankers, housewives, etc." directed by Elvera Voth is featured. The program is tape recorded and heard every Sunday at 3:45 P.M. Although still in its early stages the program has already received wide acclaim. The most recent school to begin regular broadcasts is Grace Bible Institute, Omaha, Nebraska, with "Grace Notes," featuring music and brief messages over KOIL, Sundays at 10:30 P.M. The first program was sent forth on February 3.

"The Mennonite Hour," a radio broadcast of which B. Charles Hostetter is pastor and Lewis Strite president, broadcasts from the following stations: WSVA, Harrisonburg, Va., 3 to 3:30 P.M.; WBUX, Doylestown, Pa., 1:30 to 2 P.M.; WRVA, Richmond, Va., 12:30 to 1 P.M. All broadcasts are on Sunday.

Another area of Mennonite broadcasting, which needs mention, is that of co-operative ventures in various communities. In Beatrice, Nebraska, the two Mennonite churches have been giving full co-operation in the broadcasting efforts over KWBE. For example, the Beatrice Mennonite Church, Elmer Friesen, pastor, is responsible for every fourth Sunday. In addition, Friesen takes his turn in the daily devotions broadcasts. Each church pays for the Sunday morning service when it originates in its edifice; however, the daily devotional period is a station feature.

In Paso Robles, California, the Mennonite churches co-operate in the "Men's Inter-Church Brotherhood Chorus" program. Broadcast over KPRL, (12:30) the men of eight churches sponsor a weekly fifteen-minute broadcast. This venture is one of co-operation in that many men come as far as fifteen and twenty miles to help. In addition, there are programs sponsored by the ministerial association.

The largest of these co-operative ventures is in Allentown, Pennsylvania. Maynard Shelly, pastor of First Mennonite Church, has been serving as chairman of the Ministerial Radio Committee. Seven different programs are presented covering all days of the week. "Morning Devotions," is heard every weekday morning at 7:05 over WHOL. "The Minister Calls," appears each Sunday morning at 10:30 over WAEB. These programs are conducted by city ministers. Each Sunday morning a service is broadcast direct from a church over station WHOL. A church broadcasts its service four consecutive weeks.

"The Last Hour," is an evangelistic program over WSN appearing each Sunday at 11:30 P.M. Thursdays at 7:30 P.M., "Let There Be Light," a National Council transcription is sponsored over WHOL. "The Bible For Little

People," is a broadcast especially for children, heard every Saturday morning at 11:30 over WKAP. "Sunday Sermon Review," is the name of a unique broadcast originated by Maynard Shelly, and appearing every Tuesday evening over WKAP at 8. A different minister is interviewed each week. A layman from his church and another minister interview him about the sermon he preached the previous Sunday. In this way the message is given to a wider audience and points can be clarified.

Maynard Shelly feels that one area of witness open to us is co-operative broadcasting. "I believe we need to proclaim the Gospel of Christ through every medium," he says. "We need to proclaim it over the radio." He points out that while all individual churches could not purchase time on a station, many stations are "willing to give free of charge to groups which are representative of Christian communities." All the programs in Allentown are station presentations.

By far the largest enterprise, although not a specifically Mennonite organization, is "Back To The Bible Broadcast," produced by the Good News Broadcasting Association, Incorporated, of which Theodore H. Epp is director. This broadcasting effort, originating in Lincoln, Nebraska, by the tape recording, is sent forth over 450 outlets in the U. S. and about 100 in foreign countries each week.

The English language is used. Epp says: "There are at least twice as many English-speaking people outside of the United States as there are in the United States. Then, also, English is becoming the international language, therefore, a great majority of the educational institutions of the world are now requiring English as one of the subjects..." The vastness of the outreach of the program is indicated by the fact that in 1951, 478,000 letters were received. The listening audience in the U. S. is estimated at 12,000,000 to 15,000,000. While the broadcast is conducted on an undenominational basis, the director, Theodore Epp, is a General Conference Mennonite minister.

The large amount of correspondence and personal investigation which has gone into the preparation of this article, has led to several conclusions:

1. **Mennonites are on the air!** It appears doubtful whether there is a group in America today with a wider outreach per capita. The groups mentioned in this article number about 130,000. These form at least the sponsoring background for world-wide radio efforts. The rapidity of the mounting Mennonite interest in radio is illustrated by the fact that a recent issue of *Mennonite Weekly Review* devotes sixty column inches to announcements and stories of Mennonite radio programs.

2. **Seeking to reach the unsaved by radio.** A group which stresses its heritage strongly must beware lest the urgency of the spread of

the Gospel be lost. Most Mennonite-sponsored programs have evangelism as the prime motive for broadcasting. Mennonites, as other Christians, do have a responsibility toward the vast unchurched, unsaved masses of America and the world.

3. **Need to study ways to release the full Gospel by radio.** It is also legitimate to use radio to bring the full teachings of Jesus to people. It appears to this writer that more consecrated study needs to be made to find ways in which radio can be used to spread the "all things" of Jesus.

If we believe that to which we hold through our Mennonite heritage is part of the inspired Word of God, we need to discover ways to proclaim it.

4. **Mennonites need to study radio techniques.** Zeal, sincerity, and conviction are not enough. As far as this writer knows, only one Mennonite conference has undertaken a methodical study of radio broadcasting. It would appear that as committees and boards are elected to cover missions, education, publication, relief, etc., the time has come to study the implications of radio on a conference-wide basis.

5. **Mennonites should consider a national program.** Perhaps this is an ideal so lofty that it is only possible as a dream; however, one wonders whether we should not take that which we preach so seriously that we could present a united front radio program, stressing those great cardinal fundamentals of the Gospel which we hold in common. Perhaps we now spend at least \$150,000 a year on radio (not including "Back To The Bible Broadcast"). Should we pioneer into the possibility of a great mutual network, a "Mennonite Hour"?

6. **Mennonites will be forced to consider television.** It appears that television, with all its evil, is being accepted more quickly than even radio was. In the early years of radio, many preachers and religious groups stood solidly against it, quoting such verses as "the prince of the power of the air," "bitter and sweet," etc. Later the radio was tolerated. Now it is used to an unprecedented degree in the spread of the Gospel. Television will develop with incredible speed. Ten years ago there were no sets—now 24 per cent of homes in America own them. Today there are very few religious television programs. "The Hour of Decision," "Youth on the March" and "Word of Life Broadcast" are perhaps the major ones.

The refrain of "O Zion, Haste," forms an appropriate closing challenge:

Publish glad tidings,
Tidings of peace,
Tidings of Jesus,
Redemption and release.

Radio is one means we have discovered to "publish glad tidings." May the Lord bless and use every moment spent in proclaiming the "unsearchable riches of Christ."

LIST OF MENNONITE RADIO BROADCASTS In U.S.A. and Eastern Canada

SPONSOR	NAME	CALL LETTERS	PLACE	TIME
Bayshore Menn. Church	"Sunday School Hour"	WSPB (1450)	Sarasota, Fla.	Sun. 8:15-8:30 AM
Bethel College	"Chapel Meditations"	KFH (1340)	Wichita, Ks.	Sat. 4:30-4:45 PM
Ezra Brubacher	"Gems of Truth"	CKCR	Kitchener, Ont.	Tues. 8:00-8:30 PM
Buhler M. B. Church	"Voice of Victory"	KWHK (1260)	Hutchinson, Ks.	Sun. 12:30-1:00 PM
Buhler M. B. Church	"Voice of Victory"	WAVL (910)	Apollo, Pa.	Sun. 9:30-10:00 PM
Delft M. B. Church	"Carson Male Choir"			Sunday afternoon
Wm. G. Detweiler	"The Calvary Hour"			
Theodore H. Epp	"Back to the Bible"			
Freeman Junior College	"Freeman Jr. College Choir"	WNAX (570)	Yankton, S. D.	Sun. 3:45-4 PM
Eden Mennonite Church	"The Devotional Hour"	KSAL (1200)	Salina, Ks.	Sun. 7:30-8:30 AM
Arnold Gingerich	"World Missions Broadcast"	CFCO (630)	Chatham, Ont.	Sat. 5:15-5:30 PM
Grace Bible Institute	"Grace Notes"	KOIL	Omaha, Neb.	Sun. 10:30-11 PM
L. W. Harder	"Gospel Light Broadcast"	KXGN (1400)	Glendive, Mont.	Sun. 4:00-4:30 PM
Nelson Kanagy	"Mennonite Gospel Hour"	WRDF (880)	Worthington, Ohio	Sun. 8:30-9 AM
Nelson Kanagy	"Mennonite Gospel Hour"	WOHP	Bellefontaine, Ohio	Sun. 1-1:30 PM
Nelson E. Kauffman	"Christ For To-day"	KHMO (1070)	Hannibal, Mo.	Sun. 8:00-9 AM
Kitchener M. B. Church	"Hymns at Eventide"	CKCR (1490)	Kitchener, Ontario	Wed. 8:30-9:00 PM
Mt. Lake Home	"Mountain Lake Hour"			Sunday evening
M. B. Church, Virgil, Ont.	"Moments of Blessing"			1:00-1:30 PM
Ont. Mennonite Bible Institute	"Mennonite Hour"	CHVC (1600)	Niagara Falls, Ontario	Mon.
Ontario Mennonite Conference	"Heart To Heart Program"	CKCR (1490)	Kitchener, Ontario	Sun. 4:30-5:00 PM
Ruth B. Stoltzfus	"Heart To Heart Program"	CKCR (1490)	Kitchener, Ontario	Fri. 9:45-10 AM
Ruth B. Stoltzfus	"Gospel Fellowship Broadcast"	WMBS (590)	Uniontown, Pa.	Tues. 10:45-11 AM
Harold E. Thomas	"The Gospel For To-Day"	WAVL (910)	Apollo, Pa.	Sun. 8:30-9 AM
L. S. Weber	"The Mennonite Hour"	WJAC	Johnstown, Pa.	Sun. 8:00-8:15
Howard Zehr		WVEC	Hampton, Va.	Sun. 8:00-9 AM
B. Charles Hostetter		WIRL (1290)	Peoria, Ill.	Sun. 3:00-3:30 PM
		WSVA	Harrisonburg, Va.	

Note: There are possibly fifteen to twenty broadcasts which are not listed. Further there are at least, twenty-five broadcasts which are not now functioning. Also, there are six or more communities in which Mennonites participate in co-operative broadcasting.

Laurelville Mennonite Camp Invites You



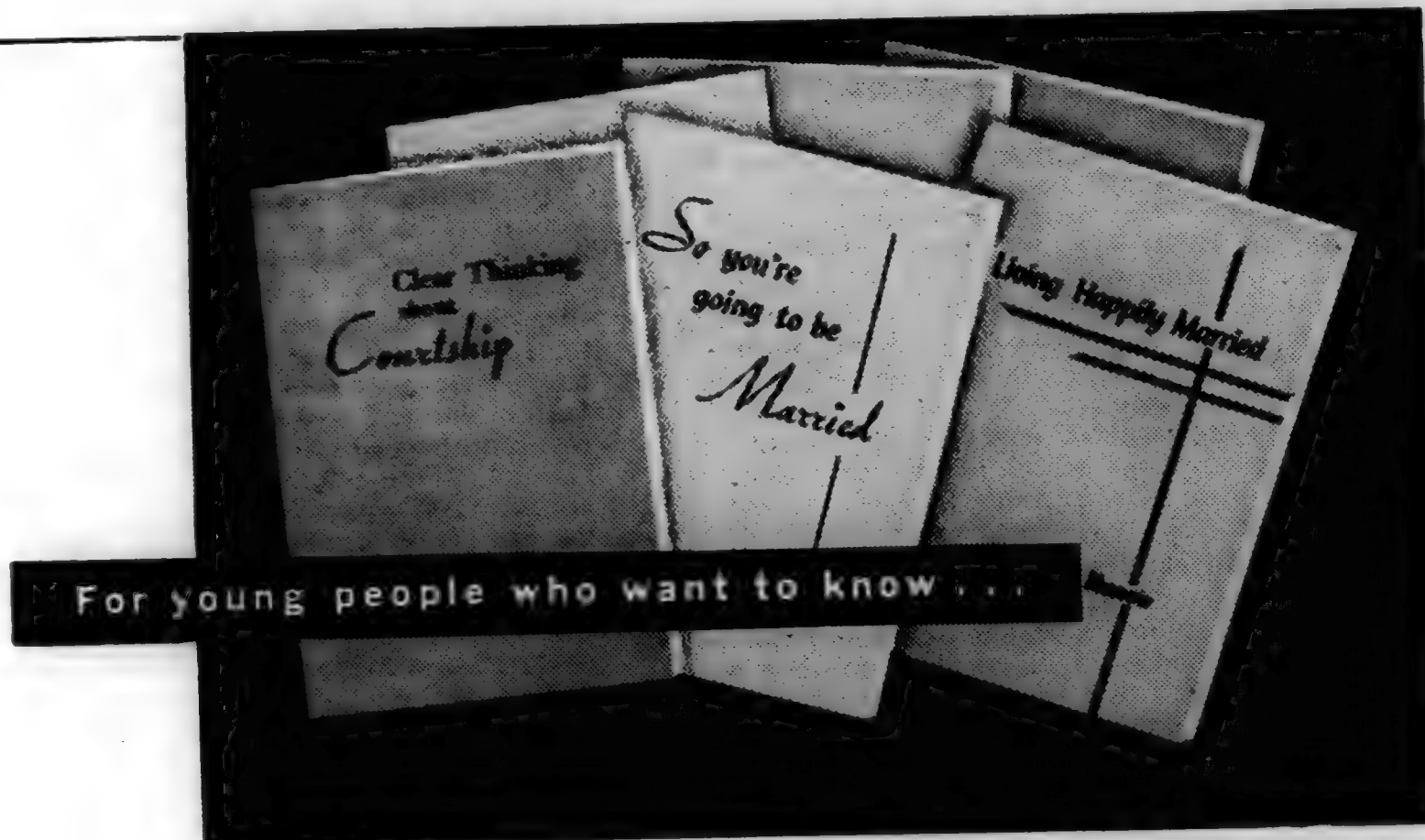
Laurelville is your camp. Plans have been made to make your vacation everything that a vacation at a Christian camp can be. Among all the scheduled programs there is one, if not many, that will be of special interest to you. Why don't you arrange your vacation so that you can spend it at Laurelville.

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 Boys and Girls (ages 13-15)
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 First Family Week July 26-Aug. 1
 First Young People's Inst. Aug. 2-8
 Second Young People's Inst. Aug. 9-15
 Second Family Week Aug. 16-22
 Victorious Life Conference Aug. 23-24
 Music Week Aug. 25-29

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Laurelville Mennonite Camp, Scottdale, Pennsylvania



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MENNONITE PUBLISHING HOUSE
 SCOTTDALE, PA.

PRE JAN-54

FAITH AND LOVE

As all the love we have flows from His love to us, we may, by the very joining of them together in one connected chain, seek to strengthen both our faith and our love. Let us lay hold firmly on what God has taught us of redemption in Christ alone, and cling fast to that link of love; and by that very exercise of faith, our faith will be strengthened and increased.

Let us dwell much in thought on the love of God in redemption—the love of the Father in sending, the love of the Son in coming—and thus will our love be kindled in return. To realize His love will further our growth, and make us love Him more.

—F. Bourdillon.

CHRISTIAN MONITOR

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July 1952

CHRISTIAN MONITOR



A Group of Worshipers at the Chandwa Station, Bihar Mennonite Mission in India. You May Recognize Some of the American Workers. See Article on Page 208.

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Memory's Echoes

BY MRS. LLOYD H. DOUTRICH

May this true story help us all to live and labor so that the echoes of our memory may be pleasant and precious.



PERHAPS I'd better begin by telling you I was Jimmy's Sunday school teacher. I teach the junior class and had Jimmy lived he would have gone out of my class into the intermediate class the past October. I had been Jimmy's teacher for several years.

It was on August 26, 1951, that I taught thirteen-year-old Jimmy his last Sunday school lesson. He called back to me after class that he was going to see some of his friends and talk to them about coming to Sunday school more regularly. He loved these friends and he was concerned about them. "I see them every day, Sister Doutrich," Jimmy's words were, "I'll tell them (or did he say get them?) to come." That was about 11 a.m. It so happened that Jimmy saw those friends near the church and they took him on the back of their truck and headed for his home. About a half mile from his home Jimmy slipped from the truck, by accident, and was knocked unconscious by his fall to the highway. He was rushed to the hospital and by about 12:20 he died.

At Jimmy's funeral I sat with his junior classmates. The service was beautiful and impressive. Some of the verses were found in Lamentations 3, verses 21 through 27: "This I recall to my mind, therefore I have hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore I will hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth." Also Psalm 147:10, "The Lord taketh pleasure in them that fear him, in those that hope in mercy."

The minister spoke of how he had received word from Jimmy's Sunday school class that several weeks before his death, he had testified of how he had prayed and how the Lord helped him. When Jimmy spoke of the Lord he spoke clearly and trustingly and lovingly, for to him the Lord was important. Jimmy was not ashamed of Christ. He loved Jesus and carried his hurts and joys to the Lord in prayer. Early Jimmy had learned to cast his burden upon the Lord. Jimmy's favorite song was, "Everybody Ought to Know Who Jesus Is." That song and "Saviour, Like a Shepherd Lead Us," were sung at his funeral. As I led the junior class for their last view of Jimmy, my eyes and heart were full. I paused to brush my cheek across his soft hair, and I looked longingly on the little face that had so often looked up into mine for spiritual direction. I felt as if I were unable to bear my grief, but lo, amid the hurt there was the

healing balm of knowing that Jimmy loved the Lord and that I had tried to do my best as a teacher. Our best is what God expects, but somehow I felt that now I would do better because of the echoes of memory I held dear. These were things like the way Jimmy prayed, "Please, God help Sister Doutrich as she brings us the lesson," and the way he loved the stories of the Bible I illustrated. If it was a sad story Jimmy would look sad; if it was a glad happy story his face would look happy, and his eyes had a way of twinkling when he was happy.

At Jimmy's grave I watched his casket being lowered, and I said, "I'm glad, with all my heart that I am a Sunday school teacher, and that I will see Jimmy again up there." The distance to the waiting car was hard to cover, though it was not far away.

When I came home I went to the bedroom and lay down, and prayed, "O God, I thank you for Jimmy. Take my best and make it better, for there are other boys and girls to reach and souls to teach for Thee. Let me never fail them, for there are some lives who touch our own and for the remembering of them our lives become richer and fuller."

NOT MUCH I NEED

Mrs. Frank A. Breck

**It is not much I need—a kindly smile—
A friendly handclasp as I onward go,
A word of hope and cheer once in a while;
The small, small things that any might
bestow.**

**It is not much I need—I have enough
Of food and clothing, shelter, fire and
bed;**

**But weary, on a pathway lonely, rough,
I could be glad for friends that com-
forted.**

**It is not much I need—but they forget—
So busy in their quest for wealth and
power;
Forget to bless a pilgrim they have met,
Forget that they could watch with him
one hour.**

**It is not much I need—oh, no, not much—
A cup of water in my wilderness;
A place of rest—a cooling, soothing touch,
A taste of sweetness in my bitterness.**

**Yet these are much—for they would bless
me so;
And those who gave would serve their
blessed Lord;
For He would count it done to Him, you
know,
And they should have—sometime—His
great reward.**

—Home Herald.

Thank you most of all for Christ and the blessings that come from serving."

* * *

Now, when I think back I have to smile a little as I remember this incident that took place right after I took the class. It seems that Jimmy was testing me to see if he would like me for a teacher. I had been calling him "Jimmy" the same as everyone seemed to do. Suddenly he looked me in the eye and said, "Sister Doutrich, that isn't my right name." I said, "It isn't? Well, what is it then?" "My name," he informed me, "is Joseph James Padgett." "But," I said, "everyone calls you Jimmy. What should I call you?" Well, for a while he thought he'd like to be called Joseph, then for a while he thought he'd like to be called James. I forget now which name he settled for me to call him. I couldn't seem to remember from James to Joseph which he wanted me to call him, and I'd get mixed up and call him Jimmy like the others did. He would grin at me when I'd forget, and when he really made sure he liked me for a teacher he let me call him Jimmy without correcting me.

Then I remember the time in Sunday school that Jimmy gave his heart to the Lord. Some of his classmates did too. It was a joyful day indeed. If asked a question concerning what we could do for Jesus, Jimmy would often say, "Give him our hearts." I still have the picture that Jimmy drew for me in 1949. He gave it to me when it was finished and I put it on the classroom wall for a while. It was a picture of a little African boy kneeling by his bed, a happy big smile on his dark face. At either side of the bed was a chair, and on the floor lay a toy truck that the child had left from play. Back of the praying African was framed on the wall the picture of the head of Jesus. Jimmy had printed the letters "Jesus" on it. At the bottom of the picture he had written "Africa." "This little boy," Jimmy explained the picture he had drawn to the class, "is so happy looking because he has been sorry for his sins and has just asked the Lord to come into his heart and save him. The Lord has heard and answered the prayer and that's why he has such a big smile on his face. He's happy now." (I showed this drawing to the class the other week and some of them remembered when Jimmy did it.)

Then there was the day the Sunday school presented each teacher with a little present of appreciation. Jimmy gave me mine. He said a little poem something about a little gift from us to you because you show the way to Christ so plainly. My eyes filled with tears and I thanked God for my class and for Jimmy.

Then there was the memory of Jimmy one year at the closing program for Bible school and the piece he had to say. He said it very well; it was about people who think they have no need of the Lord and how God's Bible is a letter He has sent to us. We cannot say that we did not know the way, for the Word of God gives it to us, and if we will not heed the Word it still stands, "Thus saith the Lord." If we don't serve Him here we can't be with Him over there.

(Continued on page 212)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLIV

SCOTTDALE, PA., JULY, 1952

No. 7

Labor of Love

BY ALMETA HILTY GOOD

How blessed it would be if all of life for all of us would be built in love—to God and man.

I



EIGHTEEN-YEAR-OLD Kathleen scowled at the untidy little cabin with its smoky walls, and tossed back a stray lock of light, brown hair. Should she begin to clean the place up, or wait to see if she could persuade Sam to quit this job and move away from here? It was such a dismal, dingy place! How could she ever get it to look homey and cheerful? Why, here it was midafternoon, and she had only gotten the cupboards cleaned and unpacked the things to arrange in them.

Suppose some of their friends were to drop in and see what a squalid hole they'd got for housing with this ranch job. They wouldn't think much of Sam's new job then. Maybe they'd help her persuade him.

But, then, who of their fashionable friends would bother to come away out to the backside of nowhere?

"Oh, what's the use?" she exploded aloud to the disorderly, empty room. Shoving a box of things under the table with her foot, she slipped into her coat and stepped out-of-doors. She felt as if she'd needed fresh air. Somehow the whole place smelled stale.

Maybe if she gave up and left most of their things packed, and didn't try to paper or anything (only mop the filthy floor—she'd have to do that much!), just maybe, Sam would get tired of the whole deal that much sooner. They couldn't move back among the old childhood friends and surroundings too soon to suit her.

The longing to see just one familiar face was like an ache deep inside her, as she walked aimlessly down the narrow, rutted road away from it all, away from the buildings, the neat farmhouse of Sam's employers, the rattling self-feeders in the hog lots, the cackling hens, and most of all, away from the little old cabin across the road from the main house.

The road ahead was bordered with tall spires of poplars, so that she could see nothing beyond the corner a half mile away.

She swung along briskly, taking deep gulps of the April air. Presently, around a bend of road, she came unexpectedly upon a break in the trees and saw before her another farm-

house. A big, fierce-looking dog rushed out across a sweep of lawn, barking.

Kathleen was about to take to her heels when she heard a girl's voice calling the dog back. The slight girl arose from a kneeling posture in a flower bed at one side of the lawn, just as Kathleen glanced back.

"Don't be afraid," the dark-haired girl called, waving a trowel and smiling. "I'm Margaret Hornley, but my husband calls me Margy, so everybody else does, too. You're the new folks Leo Carters have in their tenant house, aren't you?"

Attracted, Kathleen surprised herself by turning back and entering the little brown gate.

"Yes," she answered warmly, grateful to see that this other girl was someone near her own age, though she didn't look old enough to be married, and she was very small. "We just moved in yesterday, and everything's such a mess I don't know where to start!" After a moment's silence she added, "Confidentially, I don't like it here, anyway, and maybe we'll move out before long—I hope!" She realized that the vehemence of her discontent was embarrassing after she had expressed it, but before she had time to wonder if this Margy would take the remark as a personal affront, the girl chuckled.

"Oh, maybe you'll like it when you get acquainted. I hope so. I've wished for a long time that someone my age would move into the neighborhood. Most of the women are either older or younger."

"How do you stand it then? I can't imagine what you do all the time—besides raising flowers," Kathleen added, glancing at the large flower bed where the perennials were already budding. "There's no place to go except to town, is there? And that's

miles away!" A little apologetically she added, "I like to live in the country, but not this far out. Why, at home we had a community hall and the schoolhouse had a dandy tennis court that we could use any time, and we girls were always getting together for something."

"Well, we haven't any of those things, but we're kind of 'visitin' bunch,' as someone said lately. We have a little Sunday school, and—"

"You do? Where? We didn't see a church or even a schoolhouse."

"We have it in Grandpa Hassen's big living room. And then every Wednesday evening 'It's Prayer Meetin' Time in the Hollow,'" Margy hummed the tune and then broke off with her infectious chuckle. "Besides, when we aren't too rushed, and even sometimes when it's the busy season, we like to talk—just go visitin', you know." She ended on a quizzical note, as if wondering if she should be apologetic, but not finding it in her heart to be.

"But isn't it all kind of dull for you? Why, you're young! You must be—"

"Twenty. You're eighteen, aren't you?"

"Yes—how did you know?" Kathleen gasped.

"Oh, news travels fast in this country." She grinned again, mischief dancing in her dark eyes. "Told you we like to talk!"

They laughed together.

"Look—" Margy reached up and stuck the trowel she had been holding, into the top of a wooden fencepost near by. "Look, I can do this some other time. Why don't we go in and have a glass of cold milk?" She gathered up a couple packets of flower seed lying on the ground near by, and stuck them in her pocket.

"It is getting hot for the middle of April, isn't it?" Kathleen murmured.

Soon, inside the cool, shady kitchen, Margy was pouring cold milk into tall glasses.

Kathleen accepted hers gratefully, sinking into a chair by the table. After a long pull, she glanced around at the neat, cheerful kitchen.

"You'd call this a rustic effect, wouldn't you?" she asked, noticing the unvarnished pine paneling walls, mellowed to a golden hue by years of seasoning sunlight, and the pine tables and chairs. A teakettle sang pensively to itself on the old-fashioned black stove, shiny with polishing.

"Why, I suppose so," Margy laughed. "We never bothered to call it anything. The red-and-white gingham curtains just seemed to go with it. We just rent here, you know."



"Oh, you do? I supposed you owned this place, the way you keep everything up. I'm afraid I'd get disinterested, just renting someone else's place all the time. Dad always said that's the way it was for him, until he owned his own place."

"Well, maybe it's more that way for men than for women—I hadn't thought. Oh, of course, we're working toward our own farm eventually, and that gives us more incentive than if we just lived from hand to mouth." She frowned down at the cookie in her hand, then seemed to recall herself. "Have another cookie?" she smiled cheerfully.

"They are such good ones," Kathleen laughed, accepting another.

"Del likes 'em," Margy answered. "Now that just goes to show how we womenfolks are, doesn't it? 'Del likes this, Del thinks that.' Women just naturally build their lives on love, and working for someone they love—don't you think so?"

"Maybe—more than men, I guess." Then a picture of all the work at the cabin, the work she had run out on in disgust of her lot—almost in disgust of the man who was responsible for her being here, rose up in her mind to mock her, and she added hesitantly, "Some women, anyway. I never did care much for housework for the sake of housework, but I did get a thrill out of fixing up our little place where we lived the first three months after we were married."

"There's something about being newly married, isn't there?" Margy's eyes twinkled at her over the red-and-white oilcloth.

Kathleen rose. "I really must scam." She smiled, adding gratefully: "It has been like a shot in the arm to meet you today. I hope you'll come over and help me plan how to fix up that little run-down shack. I'm fresh out of ideas, and that's no joke. Maybe—maybe we could like it here if everybody's as—oh, as friendly—as you!"

"Oh dear, yes, of course they are. I think so, anyway." Margy laughed. She stood in the doorway framed in the green of a honeysuckle vine, and waved to Kathleen as she left the yard.

The next afternoon Kathleen was just wondering if she would be disappointed after all, when she saw Margy swinging briskly down the tree-lined road toward the little cabin.

"Hi, Kathie!" she called, and soon she stepped into the room, glancing about her with a frank appraisal.

"Sure is a mess, isn't it?" she remarked cheerfully. "Let's see," and she paused to notice the neatness of the cupboard, with its fresh, cheerful curtain.

"I've got that much of a start," Kathleen commented, adding, "I don't see how it can be made livable, though, with no more money than we can afford to spend on it."

"Have you ever worked with old-fashioned kalsomine?" asked Margy.

"Why, no. I've always heard it flakes off so, and—"

"Well, it's the least expensive of the casein paints, and if you prepare the walls beforehand it doesn't flake too bad. And anyway, it will be fresh, even temporarily. Shall I come over and help you with the job when

you're ready, and show you what I mean?" "Oh, would you? I'll appreciate it very much."

"Well, just let me know when you get the things and are ready. Now let's see," and they went on to discussing the floors and windows and screens. Margy was full of practical suggestions and ideas, without being bossy. Between the two they laid plans involving an inexpensive amount of paint and kalsomine, with perhaps some paper drapes for the odd-sized windows. "You can cut them to fit, you know," Margy said. Later there would be a cheap linoleum for the kitchen.

"A braided throw-rug would help out in the lean-to sleeping porch, don't you think?" suggested Margy.

"Yes, but they cost, you know."

"But Kathie, you can make one. I do. But maybe you don't find time hanging heavy on your hands every now and then, the way I do. I see you have quite a lot of books—maybe you like to read better than I do."

Kathie's face lit up with enthusiasm.

"I like to read. I've always spent a lot of my spare time reading. But I've read all these, you know. That's another thing I miss here—a public library."

"Well, we all loan our books around, even if we only have a few."

Kathie studied the lean-to. "A rug would certainly help there. Are they very hard to make?"

"Oh, no, not very. My ten-year-old sister Alice helps me with mine, and now she's

LIFE'S SECRET

By Meta E. B. Thorne

**"The secret of life is giving"—
Not paltry silver and gold,
Though "the poor ye have always with
you,"**

**And their needs are manifold;
Not only bread to the hungry—
For "not by bread alone"
Doth the fainting heart grow stronger.
And the soul regain its tone.**

**'Tis the life itself must be given;
Not as the martyr dies,
But often, what is for harder,
The living sacrifice;
The giving of loving service,
Of the very self indeed;
The cherished plan or pleasure
Given up for another's need;**

**Or the humble cup of water
In the Master's name bestowed,
To comfort some wayworn pilgrim,
To lighten his weary load,
By one whose hands are empty
Of aught that the world may see.
Thank God, 'tis the loving Spirit
He looks for in you and me.**

**Aye, life that is worth living
Is like His, the Prince of life,
Who laid aside heavenly glory,
For sorrow and toil and strife;
Who still in Divine compassion
Is asking us tenderly:
"Hast found the secret of living?
'Tis in love and ministry." —Onward.**

talking about making one for her own room next winter."

"I have a notion to try it."

"Come over some time, and we'll talk some more about it," Margy said as she was leaving. "And be sure to let me know when to help with the painting and things," she called back over her shoulder.

Kathleen caught herself humming snatches of a tune as she gathered some stalks of rhubarb that she had noticed growing in her back yard. Now if she could get a pie made before Sam came home for supper, what fun it would be to surprise him as she used to do!

At suppertime, after extravagant exclamations, Sam tried the first piece of the pie.

Watching him, Kathleen thought something about his expression was a bit odd. But he only ate gravely, murmuring something that sounded like:

"M-mm. Good pie."

Then she tasted her own, and burst out laughing.

"You needn't be so solemn," she gasped, as his face screwed up involuntarily with the sourness. Then he laughed too.

"I'm sure I put some sugar in this thing," she declared.

"Maybe it takes an extra lot for this stuff," he surmised. "Better luck next time," and he pinched her cheek as if she were his favorite small girl.

Kathleen lifted her nose into the air with a great show of dignity and then collapsed into laughter.

"Honey," he confided suddenly, "this Margy gal you've been talking about the last couple of days must be good medicine for you. You're more fun than you've been for a whole week—since we moved, in fact."

"Was I really so gloomy?" she asked softly, but his only answer was a nod and a shy smile.

"Happy though married?" he murmured against her hair.

"Of course. Did you think I wasn't?" She hid her blush against his shoulder, remembering her recent inner rebellion. "Maybe I just needed to remember that a woman builds her life on love," she whispered.

II

On his next day off, Sam took her into town, and together they bought the few things she needed to fix up the house. They had a lot of fun, talking of their future prospects, and of the little Sunday school they had attended on the previous Sunday afternoon.

"At first it seemed so—so comic," Kathie mused, as they rode home from the shopping trip. "There we all were in the living room, and Fishers' little boys kept watching the goldfish in the fishbowl on the library table with such fascination that their mother was embarrassed. Did you notice them?"

"Yes, I know. But somehow, I liked it, for a change. It certainly was informal, but everybody was quiet and orderly. I wouldn't have liked it if they had gotten too uproarious. After all, a religious meeting is still that, wherever it is."

"Well, it was certainly different from the big church back home, all right." Kathleen fell silent, as the miles slipped behind.

"You know, they teach the same fundamentals, though," Sam remarked. "And somehow I have the feeling that they get down to essentials quicker, don't you? Remember Old Grandpa Hassen asking, 'How do you know you're saved?' and everybody gaping at him while the clock ticked. I thought it was going to get painful, and then he said, 'I know I'm saved because God says so,' and it was so startlingly simple I nearly laughed out loud."

"Me, too. I wonder—" her voice trailed off.

"I wonder why he sees things so clearly. Back home I thought that religious things were so deep and sort of complicated. I wonder if the atmosphere of friendliness and informality, as you call it, can be responsible."

The next morning after the breakfast dishes were put away, Kathleen walked over to Margy's, eager to start work on the painting.

"Margy," she called. She saw no one about the yard, but heard a strange metallic singing sound in a steady rhythm.

It stopped for an instant, and she called again.

"Yoo-hoo! I'm over here," Margy's voice called from somewhere in the back.

Kathleen followed the sound of her voice and walked around a corner of the building. There she suddenly came upon Margy in the middle of a woodyard. She was standing behind a big cottonwood log, and started again to draw the huge saw steadily back and forth through the log, with an easy swing.

"What in the world are you doing now?" Kathleen gasped.

Margy started laughing and broke the rhythm, then stopped altogether to slump down on the log, weak with laughter.

"Oh, if you could only have seen your face just then!" she squealed.

"Well! You really must love that husband of yours, if you saw up the wood for him, too!"

"Oh my! I don't all the time! I was just curious to see if I could still handle a cross-cut saw like my Dad taught me when I was a kid growing up in the logging camps."

Kathleen stared.

"Really, Kathie, it's not very hard, if you get the knack of it. See?" and she pulled the saw lightly. "You have to get into the swing of it; that's the main thing." Margy tried to look serious as she explained, but she could scarcely keep from laughing at Kathie's dubious expression.

"Wait a minute till I put the other handle back on and I'll show you something." Quickly she attached the other wooden handle that had been lying on a stump near at hand.

"Now, grab hold and I'll show you how easy it is," Margy invited the other girl.

Kathleen took a gingerly grip of the handle, sure that she couldn't do it.

"Just don't press down at all," Margy said, "The weight of the saw is enough. You pull it through, and then let it slide while I pull it back. There, see?"

Kathleen found, to her surprise, that she was learning to keep up the rhythm, and

soon the fascination of it began to grow on her. She hadn't dreamed anything so simple could be so stimulating. The singing of the saw started singing away inside her, and she didn't want to stop, even when she was out of breath from the unaccustomed exertion.

"Whoa!" Margy said at last, and sat down on the log, chuckling. "Wasn't it fun?"

"I'll say it was!" Kathleen panted, all out of breath. "I'm just beginning to find out how many things are fun that I had never dreamed of doing before!"

"Surprising, huh?" Margy murmured. The two sat contentedly in the warm sunlight, letting their gaze drift out toward the hills.

"You know," Kathie began hesitantly, "what you said the other day about women building their lives around love—I've been thinking—" her voice drifted off slowly, then added, "Marge, I don't think I love my husband in that way—not clear through the way you do yours. Why is it, do you suppose?" Then as Margy was silent, thinking, she sighed, "I've always seemed to build my life on being loved by others, or something like that."

"I think sometimes I have the same failing, Kathie, and maybe you have to kind of put the whole thing in a nutshell. Reminds me of what Jesus said, 'For even the Son of man came not to be ministered unto, but to minister.' We are our own worst enemy, aren't we? There's a cure for that, though."

"Well, I wish I knew what it is!" Kathleen declared fervently. I get so discontented, and then I get ashamed of being hard to live with and complaining. Doesn't everyone want to have his own way?"

"Well, you see," Margy answered thoughtfully, "the answer to the problem lies in our personal relationship to Christ." Margy's face was solemn now.

"I guess I don't really know Him very well," Kathleen admitted simply. "My religion's been mostly superficial, so far, I suppose. What's your relationship to Him?"

"Well, it's like this," Margy explained, picking up a twig at her feet, and breaking it idly into small lengths as she talked, "To me, to be in Christ is to be entirely a new and different creature from the old Margy. Oh, I didn't realize all that when I accepted Him as Saviour, but gradually I learned what all happened at that transaction. Why, I was under condemnation—everyone is—until I chose Him as the only way of Life. And now I am redeemed—bought and paid for by the life of Another. Did you ever know that in the eyes of God, if One died for all, then all are dead?"

"Why—no—"

"Makes a difference, doesn't it? If we all, as believers, are as good as dead to sin and selfishness and so on, think how free we are to love another, and disregard this business of whether we are ministered to or not!"

"It sounds so good and right—and yet so foreign to me, somehow," Kathie sighed. "And that's all there is to your secret?"

"It's no secret, Kathie. It's right there in the Bible—the old, old story of the new creation," as somebody said. It's for everybody that Jesus died, and that's everyone, isn't it?"

"I'm going to think about it some more. I think maybe it's for me, too." Kathie was lost in thought for a moment. "Poor Sam," she murmured. "I'm afraid I never came to him with anything else in mind but to be ministered to, so far. But if you'll help me, I'd like to be that kind of a Christian, too. Which reminds me, I came over to ask your help with something else. We bought the kalsomine and stuff yesterday. That ought to be a start."

"Good! I'll be over and help tomorrow or the next day, whichever suits Del best!"

Hammett, Ida.

"De-squeak" Oil

Chester E. Shuler

My father was a merchant and a busy one. Few things kept him from attending strictly to business. But his attention was quickly distracted by almost anything that squeaked. He would stop in the middle of an important job, seize a small oilcan which he always kept handy, and put a drop of oil on a squeaking door hinge, showcase door, or scale. That small oilcan was quite a part of Father's stock in trade.

He also kept a sharp knife and a plane and a bit of sandpaper near the oilcan. He did not like "sticking" doors, nor rough edges on counters, chairs, or boxes. "It's easier to smooth off a splinter," he would observe, "than to pick it out of some child's finger once it's in."

If Father had driven an automobile, I am certain he would have been just as careful to keep it well lubricated. There would have been no squeaking springs or joints in his car.

Mother had another kind of "oilcan" which she carried always with her. Hers was the oil of kindness and charity for all. And she used her "can" quite as frequently and effectively as did Father. Mother disliked the "squeaks" of gossip, unkind criticism, scandal, selfishness which sometimes—though not often!—came into her kitchen. But by the time she had finished "oiling" these evil reports they seldom passed on—and certainly she did not send them forth.

Of course, 'most everyone has some sort of irritating "squeak mannerisms" which need oiling. Unfortunately, it is harder to hear them ourselves than for others to notice their annoying sounds. Maybe we seldom think of them, and how they must sound to others.

It is a mighty fine thing to carry some "anti-squeak" oil around with us. We can apply it, first, to our own squeaks, groans, and whines. Then perhaps we shall be able to abate the noises which we detect in others.

The Bible tells of many uses for oil. One of the most important was for the healing of wounds. The Good Samaritan used oil in giving first aid to the injured man whom he found along the Jerusalem-Jericho trail. This oil of kindness and charity is equally effective in alleviating spiritual suffering. Perhaps its rarity makes it all the more costly—and effective.

And 'most anyone who truly desires to do so can use this "de-squeaking" oil. Its use may avoid a bad break later.—Selected,

Dudley Criticizes a Sunday Family Gathering

People are wondering on what subject Dudley will write next. Read what our caustic critic has to say about Lord's Day observance.

"It is my opinion that Mennonites are getting pretty worldly, and especially have we lost our conscientious sense as to how to act on the Lord's Day," said Dudley as he had seated about him some better than one hundred brethren and sisters of his home church. They had a Sunday after-service gathering, including all the relatives in the church, which was fully half the membership of the congregation.

The noon meal was done, and the shady lawn afforded pleasant rest for those who were past the scampering stage of life. There Dudley continued his admonitions as follows:

"Would the good Lord approve such a get-together as this on Sunday if He were here? What is the real purpose back of all this anyway? In Israel's day they were to keep the Sabbath Day holy. Surely in the church age we are to do no less. I see nothing holy about this, do you? We did return thanks for the meal, at the same time possibly remembering that we worked hard for it and thinking that we were entitled to a good Sunday dinner, and some of you fellows wouldn't even have said grace if you had been here alone. We had five times more food than necessary." Dudley liked to eat but he was in his usual corrective mood just then.

"The kids," he continued, "I noticed, wasted fully as much as they ate, proving that we have little heart for the hungry, and proving also that the youngsters aren't brought up right in the eating question. Now our cooks and waitresses have to wash and dry dishes and rid up all afternoon, or work harder than they will tomorrow even if it is Monday and washday. And while the bunch of women are together they'll talk about every subject under the sun except Bible subjects. How holy do you consider that on the Lord's Day? No bunch of relatives can make anything holy that isn't holy. And here we men have been sitting talking about business, farming, chickens, automobiles, tractors, fishing, and our families. I don't see anything holy about that, do you? I haven't heard a word from any of you about religion, and if one of us would start on that subject and talk ten minutes or more a lot of you would excuse yourselves by saying you have to go get a drink, and a large part of the rest would soon be sleeping. Does that show holiness in us? Can't we stand a spiritual conversation, even on a Sunday afternoon? What's the matter with our home and church bringin' up? Men, I call that sub-surface worldliness, treacherously bad. Remember this is the Lord's Day, and is to be kept HOLY. And yet it seems to be against our religion to talk about holiness. I am just wondering whether this is a typical Sunday-relation meeting; if it is we'd better remain disbanded or inject some nonrelatives into our company that have at least a little religion in their system. It's serious, fellows—

holiness left out of our Sunday-relative gatherings discussions."

As usual, Dudley's lecture encountered some reaction. Some of the men arose and moved elsewhere. Next came a suggestion to have a ball game, which was sometimes done at such occasions. Dudley's crowd dwindled down to less than a dozen.

As Dudley sat quietly and seriously watched, he observed the players line up in their arrangement to play ball (young and adult men). He watched and listened to the children playing, running, and yelling, unrestrained. He heard the men talk (and crack jokes) about nearly everything but religion. He listened to the women intensely discussing everyday affairs—all this on the Lord's Day which is to be kept HOLY. Seemingly no one was interested in the spiritual welfare of that group of relatives. Dudley thinks: "Is this keeping the Lord's Day holy? If so, I've lost my sense of holiness. I'm afraid if Jesus were here He'd say, 'Woe unto you—I hate your Sunday gatherings.'" Dudley the critic, for once, was right. —Dunn.

The Home of an Ant Colony

Being very much annoyed by the frequent visits of our neighbors—the ants—to my flour bin and sugar jar, one day I determined to sweep away their home and see if they would not find a new location which would be far enough away from my premises to dispense with their visits.

I had never thought that the mounds of loose dirt, which we see on the surface of the ground and call anthills, were anything extraordinary. When I swept off the loose dirt a small gully or path attracted my attention and I proceeded to examine the anthill. I found that this little hall or path led to four or five different rooms or holes dug deeper into the earth. As the ants came and went they seemed to know exactly into which room they wished to go.

I dug into one of the rooms, or holes, and found that it was stored full of bread crumbs and small bits of food, which they carried bit by bit and deposited there. I at once decided that this must be the ants' kitchen.

I dug into another room and found that it was full of little white eggs and baby ants. The other rooms into which I dug were vacant and I suppose that the ants that were away working and carrying food occupied these rooms when they were not working.

When I saw that the anthill was built so nearly like our own houses (though in a very crude and imaginary way), I felt very much ashamed that I had torn it up and decided that the ants should never be molested by me again but that I would visit them and learn some of their habits.

In tearing down their house several of the ants were killed. I watched and the ants formed in line, two by two. The first two picked up a dead ant and the next two did not, the third two picked up another dead ant and the fourth two did not, and so on until all the dead ants had been picked up. When the first two were tired they laid the dead ant down and the next two picked it up, and in this manner they carried the dead ants to an anthill some distance away. This hill had evidently been deserted, for there were no ants living there at this place. When all the dead ants had been placed in this hill the other ants returned to their home.

They began carrying little grains of dirt and as I did not have the time to watch them longer and knew that the rebuilding would be a slow process I went back to my work. In a day or two I went again to visit my neighbor ants and they had heaped the loose dirt high above their house again and from all appearances had rebuilt it in the same manner as I had found it in the morning I swept it away.

They work continually, carrying bread crumbs and small bits of food, and as I watch them I often think that if our housekeepers of today had half the thrift of that ant family, their houses would have a neater appearance and their families would be better satisfied with their homes.

The ants are still my neighbors and I have never molested their home again but have found that they visit me less frequently since I have scattered black pepper about the kitchen and use oil rollers on my kitchen cabinet.

Even the smallest creatures may teach us lessons that great professors fail to instill in our minds. My neighbors—the ants—have taught me a lesson of thrift that I could not have learned from a text book.—A writer in Dumb Animals.

ALONE WITH THE LORD

Solitude is of the deepest importance, because it is then that the soul renews its acquaintance with Him who only has entrance into our most solitary retreats. When we are thoroughly alone for Himself He delights to be our Visitor. A sleepless night may be a priceless blessing because of this. It is a good thing to habituate oneself to sit before the Lord. It may appear to be wasted time to some, yet it is only as we do this that we are prepared for service to Him, such service at least as will meet with His special approval. —Scripture Truth.

It is useless for any child of God to think he can live in any known sin, and yet have fellowship with God in prayer. Sin stops the connection with the ear of our God. It does not take some great sin to sever this connection. Anything which spoils our fellowship with Him, hinders our prayer life. We do not have to continue in agony of soul with prayers unanswered. We can confess, and renew our fellowship, and have contact with God through the Lord Jesus.—A.B.N.

Editorials

"Holding Forth the Word of Life"

This caption is a familiar admonition of Paul to the Philippian Church and can best be understood if seen in its context, especially the words that go before: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; *holding forth the word of life*" (Phil. 2:14-16a). I like to think of this as a description of how the Christian as a light to the world holds forth the Gospel message as a flaming torch. The Apostle shows what is necessary in a Christian life to make it effective as a light bearer and a messenger of the Gospel which alone can bring spiritual life to people who are "dead in trespasses and sins."

The above quotation from Philippians 2:16 was the theme of the annual meeting of the Mennonite Board of Missions and Charities, held at the Lower Deer Creek Church, near Kalona, Iowa, June 12 to 17. This theme pointed out that in all the aspects of the work of the Board—foreign missions, home missions, relief work, voluntary service, hospitals, children's homes, old people's homes, and sewing circles—the object is to hold forth the life-giving Word to needy people. Every aspect of its far-flung work should be both evangelical and evangelistic. The program as carried out touched all the above phases in some way or other and stressed this great theme, with our home and foreign mission work receiving the greater emphasis.

The reports from the foreign mission fields are always of considerable interest. Especially so was the report from India which included the constitution of the Mennonite Church in India, which now combines the India Mennonite Conference and the American Mennonite Mission of the Central Provinces of India. While there will still be an organization for the missionaries to care for interests that concern them particularly, the Mission and the Church in the Central Provinces are now merged into one organization. Missionaries will continue to be sent, and the Board will continue to send finances according to a planned budget, but only as stated in an action passed by the Board, "in congruity with the development of a self-governing, self-propagating, and self-supporting church in India." It should be stated that the Bihar Mennonite Mission in another province of India continues in its present status as a mission.

Other foreign fields that came up for consideration were the two missions in Argentina—one in the central part, west of Buenos Aires, and the other in the northern section among the Chaco Indians. Then came the encouraging report of the rapid growth of the comparatively new Mission in Puerto Rico, which has a membership of 190 after seven years of effort. The Japan Mission is among the youngest, having been founded in 1949, while that in Belgium is the most recent of all, dating from 1950. The China Mission, founded in 1948, also reported, although it was forced to close last year because of the Communist invasion.

Home missions and institutions comprised another interesting phase of the reports to the meeting. Nine city missions are under the direct supervision of the Board, plus four working among special racial groups. The Board administers three hospitals in this country and one each in India and Puerto Rico. Two old people's homes and two children's homes also come under its supervision. Among the significant developments reported at the meeting was the offer of two farms, one in Michigan and the other in Illinois, for use as an Old People's Home and a retreat for furloughed and retired missionaries and retired church workers generally.

The Relief and Voluntary Service arm of the Mission Board continues to be quite active. As the present draft law concerning conscientious objectors becomes operative the long-term Voluntary Service will probably become still more significant as some of its phases of service are approved by the government, as it is confidently hoped that they will be.

The financial aspect of the work of the Board naturally is very important and has assumed large proportions. During the past year the contributions amounted to \$604,616.99, and the income from endowment and other sources reached \$126,117.79, thus making the total receipts \$730,734.78. The resources of the Board now total \$1,616,667.59. All of this is significant only as it contributes to "holding forth the word of life."

This is a brief resume of the recent Mission Board meeting and of the work of the Board as the instrument of the Mennonite Church in spreading the Gospel through the various phases of Christian work under the supervision of the Board. There are many other ways of "holding forth the word of life." Many of them come under the work of our district conferences and mission boards and our local congregations. To these we need to give our hearty support also. And then we need to remember that each one of us as individual Christians has responsibilities for "holding forth the word of life" in our own personal life and witness.

"Holding forth the word of life" is a good motto for a mission board meeting. It is also an excellent motto for every Christian as an incentive for effective life and service for the Master.

How God Strengthens Us

At different places in the Bible we find the command to be strong in the Lord. The Lord had need of strong people in Old Testament times, and He needs strong people now. There is no doubt such a thing as a weak Christian, but such a person needs to grow so that he can become strong and make a success of the Christian life and be useful in the service of the Lord. It is essential that we notice that the exhortations are to be "strong in the Lord, and in the power of his might" rather than to be strong in our own might.

The Bible also gives abundant promises that the Lord will strengthen His people who come to Him for strength and who meet the conditions. Let us notice a few of these promises. "The Lord will give strength to his people" (Ps. 29:11). "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31). "But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

It is important to remember too that the Lord uses His people as instruments to strengthen each other. When Paul traveled on his missionary journeys one of his tasks was to strengthen "all the disciples" (Acts 18:23). Paul himself "took courage" that is, was strengthened, when he saw the disciples from Rome come to meet him. Acts 28:15.

Let us thank God for the brethren who encourage and strengthen us in various ways from time to time. Recently we rode with a brother for a short distance, during which time he gave his testimony how the Lord helped him to overcome evil habits and wrong attitudes and gave him power to witness. He was a layman of no official position, but the Lord used him to strengthen us in the faith. We could recount many instances when individuals were the means of strengthening us spiritually. Then often in the public ministry of the church we have received new courage and strength. Messages in the recent Mission Board meeting were used of the Lord in this way.

Let us remember then to be open to receive help and strength from the humblest of God's people, as well as from His ministers who have been ordained to strengthen the disciples. Let us remember too that the Lord has work for us to do in strengthening our brethren and then allow Him to use us in this way.

CHRISTIAN LIFE

Is It Real to You?

BY CHESTER SHULER

"If heaven is to us a strange country about which we know little or nothing—we had better start learning now."

Although Jennie was only a girl, she had spent many weary, painful months in bed. Her little room had several windows, and on bright days, was filled with sunshine nearly all the time, making it cheerful.

Jennie's bed was so placed that she could look out both windows from where she lay. At a certain hour each day when the sun's rays came into the room at just the right angle, Jennie loved to look through one of her windows and see the reflection of the other window clearly outlined, as if against the blue sky.

"Oh," she would sometimes exclaim, "I can see a window in heaven!"

Each day she would eagerly await the time when this "window" appeared. Then she would lie very still, gazing through her window "into heaven," as she loved to express it.

This little game of "looking into heaven" became helpful, too. She grew more and more interested in heaven and heavenly things.

Sometimes when her minister called, Jennie spoke to him about her "window to heaven." He noticed a difference in her, too. She had been somewhat afraid to die. But gradually her fear vanished. Her spirit became brighter, and she was more patient in her suffering. In some measure, at least, she began to think of the two worlds as one, earth and heaven, because some of heaven's glory seemed to shine through her "window."

Now we may not have a window of the kind our little friend enjoyed. Yet there are many other "windows" through which we can gaze and see for ourselves the heavenly things which should be so dear to a Christian. The more **real** heaven and its things become to us, the more surely we shall walk in that direction day by day.

One difficulty with modern living is that we think too infrequently of heaven and the things of God. Multitudes of influences in our world tend to draw our thoughts earthward. Newspapers, radio, television, secular magazines—all stress the things of earth, and often the sinful things against which a Christian must guard.

Yet it is possible to keep the heavenly channels open, if we try. Prayer and Bible reading, regularly each day, will do much to make this possible. It was Farrar, the great Christian, who wrote of his mother:

"My mother's habit was every day, im-

mediately after breakfast, to go alone for an hour in her room, for Bible reading, meditation, and prayer. From that hour, she drew her remarkable sweetness and strength. When she came forth the work went better and there was no time lost. . . . I never saw her temper disturbed. I never heard her speak one word of anger or idle gossip. I never observed in her any sign of a single sentiment which was unbecoming to a soul which had drunk of the river of the water of life, and which had fed upon manna in the barren wilderness."

Some years ago, it was my privilege to live in the home of a Christian minister whose life closely resembled that of the lady described. I do not know that he observed special hours for prayer, but his entire life seemed to be one of prayer. I can truthfully say that I never saw his temper disturbed, and never heard him speak one word in anger or gossip or criticism. I do not recall hearing him complain, though he had plenty of reason to do so. He always seemed in good spirits. He had a zeal for God's Book, always carrying it with him wherever he went. When he read and explained a portion it seemed to **live**. It sounded different than when others read it aloud. When he spoke about Christ, He, too, seemed more real, loving, more truly the One to be sought and received in this life.

This saint of God brought heaven nearer for others. He gave them reason to think about it, and prepare to go to it. When he died, some years ago, his daughter said, "Dad is in heaven now. But heaven was always very close and real to him in this life."

Is heaven real to us now? It may be. Yes, it will be, if we live in nearness of spirit to it. The spirit of the world is very strong. It pulls hard, particularly on the minds and hearts of young folks. We cannot successfully resist this evil "pull" unless we have Jesus' help. We **must** think on heavenly things regularly.

Nearly everyone seems to believe he will go to heaven when he dies. But if this were so, many would not be happy there—it would be a very strange place indeed. Their thoughts, aims, desires, are all worldly, and for the things of this world. This is a great danger. If heaven is to us a strange country, about which we know little or nothing—we had better start learning now. God's Word tells of heaven. Let us read it faithfully.

The journey heavenward is never easy. The strait-and-narrow highway is neither popular nor well traveled. We may have to go much alone. Others will smile when we mention heaven and preparation to go there. But the difficulty can be overcome. The hardships are of little consequence when we consider the prize to be won.

It is related that Wendell Phillips, the great orator of another generation, once had a speaking engagement in a small town some distance from home. When it was over his friends urged him to remain with them over night. It was a sleety November night, cold and blustery. But he insisted that he must return home. To their further urging he added simply that at the end of the cold trip he would "find Anne Phillips waiting."

Some of God's people have a hard time in this world. Temptations assail them at every turn. They find their trip toward heaven like the cold ride of the great preacher. But the journey will be made much easier for all if we center our attention and affection on the One who waits at the end of the way.

"I will . . . receive you unto myself; that where I am, there ye may be also," Jesus promised. And that promise should be more than sufficient to comfort us in our darkest hour and inspire us to try now to make heaven more real.

Huntingdon, Pa.

THE CHEERFUL MAN

What a boon he is in everybody's life! Like a bright sunrise and a gentle south wind, coming together on a winter morning, he is to all who cross his path. He brushes cheerily along, knocking grief and disappointment out of his path, and leaving it fringed with flowers. Such a man is worth a great deal to the world; more than all his money, his wisdom or his ambitious schemes. People feel a sort of pleasure just seeing him coming down the street, and when they meet him, there is not a cloud in sight.

Such men are a blessing to a town. They make one feel that the town is growing, is getting more beautiful, more than a place just to eat and sleep and make a living in. Sometimes one does not meet such men, and then he feels that the town is degenerating, that things are going wrong, and that the evil spirit is trying to put a little malice in his heart, and he goes home and meets his wife's smile with a feeling of suspicion.

A cheerful man does not realize the amount of good he is doing in the world. But it is his nature and he cannot help it. Heaven has picked him out as one of its angels, and he is faithful to his mission. Every day some fellow has been made happy by his pleasant smile and his genial "good morning"; and if one has a bit of business with him, it passes by very much like an exchange of compliments.

To be cheerful may not be so great a duty as to be honest or unselfish, but it certainly widens the radiance of these virtues.—Ohio State Journal.

There is a kind of rest in Christ that is so established that it is "perfect rest."—Sel.

Examples of Intercessory Prayer

BY RUBY P. ZOOK

Why not join the army of prayer warriors who engage in "supplications, prayers, intercessions, . . . for all men"?

Intercessory prayer is for those who love the Lord and for those who know what it means to have their prayers answered. Christians have every reason to believe that the Lord has laid on them the service of intercession. This is necessary so that missionaries, ministers, teachers, and all those actively engaged in His work and who need His blessings may receive them. It is an opportunity, which becomes a responsibility, to present everything to the Lord in definite "supplications, prayers, intercessions, and giving of thanks" in behalf of all men. I Tim. 2:1.

Heb. 4:16 says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." That is just what God wants us to do. His message of salvation is for every man and every woman in any walk of life. The more one becomes interested in God's work and His workers, the more individuals one prays for, the more one expects from God, the more one will grow in his own spiritual life. It pleases God to have His children to intercede in behalf of workers and the souls of men.

Many have accepted this great opportunity and are spending much thought and service in prayer. Especially is this true of those who are old, those who are invalids or cripples, or those who are in some way deprived of the blessings of spiritual worship with other believers. They become great warriors of prayer for individuals in God's service and for the unsaved.

Paul expected special help and blessing from God in his work because of the prayers of the brethren at Rome. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints" (Rom. 15:30, 31). Also read Phil. 1:18, 19. Paul prayed for the brethren that they would receive wisdom and knowledge of God. "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him" (Eph. 1:15-17). In Ephesians 3:14-19 Paul gives another prayer in behalf of the Ephesian brethren. He prays that the inner man may be strengthened through the Spirit of God. He also prays that their comprehension may be enlarged in order that they could receive the fullness of God.

In Genesis 18 there is a report of the intercession of Abraham with God to save Lot and his family from the destruction of Sodom

and Gomorrah. There are many intercessory prayers of Moses recorded in the Bible. At one time he prayed so mightily for the Children of Israel that he asked God even to blot him out of the book of life if that would bring about the answer to his plea. He was willing to lose his own soul that the Children of Israel might again find favor in God's sight. There are intercessory prayers of Jacob, of Joseph, of Gideon, of Elijah and Elisha, of Daniel, and of many other Old Testament characters. Then there are the great intercessory prayers of Jesus for His disciples, in which we are included. There are the prayers of intercession by the Early Church leaders—Peter, James, John, Stephen, Philip, and Paul, who has already been mentioned.

Then there are the records of the great prayers of intercession by men who have lived in the recent past or who are alive today. The great evangelists—Finney, Moody, Torrey, Sunday, and others—were blessed because of prayers. Anyone who knows of the history of the Mennonite Church knows of the prayers of its leaders. John S. Coffman was a great man of prayer in the early

IF I HAD PRAYED

By M. Joyce Rader

"My voice shalt thou hear in the morning" (Ps. 5:3).

Perhaps the day would not have seemed so long,

The skies would not have seemed so gray,

If on my knees in humble prayer I had begun the day.

Perhaps the fight would not have seemed so hard—

Prepared, I might have faced the fray, If I had been alone with Him Upon my knees, to pray.

Perhaps I might have cheered a broken heart

Or helped a wand'rer on the way. If I had asked to be a light To some dark soul today.

I would remember just the pleasant things, The harsh words that I meant to say I would forget, if I had prayed When I began the day.

I think I could have met life's harder trials With hopeful heart and cheerful smile, If I had spoken with my Lord Just for a little while.

And, if I pray, I find that all goes well: All care at His dear feet is laid, My heart is glad, the load is light, Because I first have prayed.

—The Brethren Missionary Herald.

evangelistic movement of the Mennonite Church. God marvelously answered his intercession. Many recent revivals, with hundreds of souls coming to Christ, are due to the prayers of God's people. Today all leading evangelists request and plead for intercessory prayers in their behalf and in the behalf of the lost.

No believer should ever be heard to say that there is nothing he or she can do in furthering God's kingdom here on earth. Surely they can pray. They can pray every day. The more they pray the more they will learn about prayer. God still works miracles in answer to intercession.

La Tour, Mo.

A TEASER OF CURIOSITY

A teaser of curiosity as well as an incentive to Bible reading was a seventy-year-old tract—faded, timeyellowed, and broken at the edges—which came to our desk the other day. Here it is. Read it and see if you can resist the impulse to look up the references:

"Dear Reader: I once resided with II Timothy 3:4 and walked in Ephesians 2:2, and my continued conversation at that time is still recorded in Ephesians 2:3.

"I heard one day that an inheritance had been purchased for me, and a description of it reached me; you will find it at I Peter 1:4. One who resides in Hebrews 4:14 had purchased it, and paid an extraordinary price for it; but, to say the truth, I did not believe this report, as I was entirely unacquainted with the Man, and long experience had convinced me that strangers never gave favors through love alone, and friends seldom gave any favors that cost much.

"However, I called at I Timothy 3:16, as my own prospects at Ephesians 2:12, were as bad as they could be. I found the house I sought for at II Corinthians 5:1, and the invitations to it, which you will see put up at Isaiah 55:1, 2, and by John at 7:37, are wonderfully inviting to the poor and needy. The house has only one door, and it was some time before I saw the Door at John 10:9.

"My permanent address will be Galatians 5:1, but call any day at Hebrews 4:16. You will meet me and many others; we are daily in the habit of meeting there. If you call attend to what the servant says at Luke 14:22, and you may depend upon what that servant says."—War Cry.

SEEKING THE KINGDOM

The great business which the disciple of the Lord Jesus has to be concerned about is, to seek the kingdom of God; i. e., to seek, as I view it, after the external and internal prosperity of the Church of Christ. If we seek to win souls for the Lord Jesus, that appears to me to be seeking the **external prosperity** of the kingdom of God; and if we seek to benefit our fellow members in the Body, helping them on in grace and truth, that would be seeking the **internal prosperity** of the kingdom of God.

But in connection with this we have also to seek "his righteousness," which means to seek to be more and more like God.—George Muller.

Obedience

By MONT HURST

"We cannot be Christlike without living in full obedience to God's will. If He was sent to do the will of the Father, how much more important it is that we, as His followers who want to be like Him, must do His will."

It is a certainty that the gist of our relationship to God is found in complete obedience. It completely covers all commands, admonitions, and practices. It is the first principle of loyalty. The simplest definition of obedience is that it means compliance with the demands or requests of someone in **authority**. Jesus spake as one having authority! There can be no submission to God's will without complete surrender and compliance with His every law and rule. That is why it is vitally important that we strive to know His will and then do it. Someone has said that the end and aim of all God's work is to each of us to "prove what is that good, and acceptable, and perfect will of God." That is why we must constantly examine our hearts and find out if we are willing to hear what He may speak and do what He says. Our attitude must be that of the Psalmist who said: "I will hear what God the Lord shall speak."

In the one word, obedience, we find the entire answer and full application of what we shall do, how we shall live and what our program of Christian living shall be. Obedience means dying out to self and striving to know nothing but the will of our Lord. "For I came down from heaven, not to do mine own will, but the will of him that sent me," says Jesus in John 6:38. And we find the greatest promise in the Bible as a reward to those who do His will in full obedience. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2:17). The first and greatest lesson in this life of preparation and schooling we find ourselves in is that of obedience.

It is an easy thing for us to unconsciously become too much concerned with doing our own wills and neglect obedience to God's will. We often shrink from making some sacrifice or performing some obligation which the Lord has called us to do. We see nothing but difficulties and impenetrable walls of defeat. This is proof that we have forgotten the lesson of obedience. We forget that we must step out on the water of the unknown and trust Him to carry us safely through and over. God made a promise along this line which has held good all through the ages and is still as good as it was when He uttered it. He said: "I will make darkness light before them, and crooked things straight" (Isa. 42:16). We must never forget that He goes on before those who are obedient, making the crooked pathway straight and removing the barriers and boulders and difficulties. We must walk not after the flesh but after His will in complete submission and obedience.

We must not only strive to know His will, but we must also love to do His will. He

does not regard nor reward mere lip service or a service that is done in a cold, ritualistic manner. We must love to do His will. We cannot be molded and fashioned in His likeness if we do not have a love in being obedient to Him. Our service must not be grudging nor halfhearted. There is no love in this kind of service. We must honor Him with our love before He can honor us with His love! We must know that out of hard tasks and seemingly unfruitful tasks for Him will come our greatest blessings.

We cannot be Christlike without living in full obedience to God's will. If He was sent to do the will of the Father, how much more important it is that we, as His followers who want to be like Him, must do His will! We must actually take His place in the flesh on

earth in order that the will of God may be carried out by obedience. Hidden joys fill every cloud of deepest darkness and bitterest disappointment when we know we are in the center of God's will. Beecher said that to be a Christian is to obey Christ no matter how you feel! Martin Luther said, "I would rather obey than work miracles." Montaigne said that the first law God ever gave to man was a law of pure obedience; it was a commandment naked and simple, wherein man had nothing to inquire after, or to dispute, forasmuch as to obey is the proper office of a rational soul, acknowledging a heavenly superior and benefactor. From obedience and submission spring all other virtues, as all sin does from self-opinion. We must keep our spiritual ears and hearts open to hear His words and know His will. Our Christian faith can have no virtue without obedience. Rebellion is one of the blackest of sins. Obedience is the power upon which we must build our lives and our service. Even as parents are happy with children who are obedient, so much more is our heavenly Father pleased with His children who strive to do His will through obedience to Him. Dallas, Tex.

Christian vs. Worldling

By E. E. KUBLIC

It is still true, as the Apostle James said, "Whosoever therefore will be the friend of the world is the enemy of God."

Yes, these two are, side by side, traveling together to another world, and there they will give an account of themselves. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

What is a Christian? and how does any one become such? In Galatians 2:20 we read the following words: "I live; yet not I, but Christ liveth in me." These words indicate real, true Christianity, the kind that God desires and can approve of, the kind that will stand the test of the last days, and this is the kind of Christian you become when you have complied with Acts 3:19 which states, "Repent ye therefore, and be converted, that your sins may be blotted out."

If you have not repented, you are not converted; if you are not converted, your sins are not blotted out, and if your sins are not blotted out, you are a sinner and as such you stand in danger of the judgment of God.

You are taking your place, not with the Christian, but with the worldling, and God's Word tells us that "He hath appointed a day, in the which he will judge the world." So we see here that a man or woman becomes a Christian only when they have repented of their sins, and to be sorry enough for them to give them up. You can go on living the Christian life when, according to Gal. 2:20 Christ lives in you; otherwise it just can't be done.

Furthermore, it is necessary for you to put your full trust in the Saviour, the Lord Jesus Christ who forgave you, cleansed your

heart, and saved your soul. Now you can very plainly see that repentance and faith in Christ make you a true and faithful Christian.

When you thus become a child of God you will walk in newness of life and you will love the new kind of life, because you will be a new creature in Christ Jesus. "He that saith he abideth in him ought himself also so to walk, even as he walked. You see, not only does the Lord expect us to be different after we make a profession, but the world, the unbelieving and wicked world, expects us to be different.

We then are to let our lights so shine that men may see our good works and glorify our Father which is in heaven. The world looks on and watches, and we hear much criticism, because many are not living as they should, and it is only too true that in many cases you cannot tell a Christian from a worldling.

However, in many cases it does make a real difference. Their lives being completely changed, the old things have passed away and, behold all things are become new. The old habits are done away with and the former way of living loses its power to attract and satisfy, because the Lord becomes our satisfying portion.

How careful ought we to be, because there always are some people who are ready to magnify the smallest faults! No matter who you are, or what your battles or temptations may be, there is a glorious life possible for you. Meet the simple conditions of God's Word, rejoice in Christ Jesus, and receive the victory. All is yours.—Gospel Banner.

OUR HOME CIRCLE

Teaching Children the Facts of Life

BY DR. PAUL G. LENHERT

You will be helped by reading this illuminating article on a timely, though difficult, subject.

Most authorities recognize the importance of the sex instinct in motivating the lives of normal human beings in the early adult age group. The Scriptures in both the Old and the New Testament recognize this fact and indeed bear witness of the inclusion of the mating instinct in the divine plan from the creation. It would seem then that the Creator had a definite purpose in giving to man his masculine traits—physical strength, energy, and aggressiveness; and to woman her beauty, gentleness, loyalty, and deep emotional life. Over and above the primary purpose of the perpetuation of the race it appears obvious that a great deal that is fine and beautiful and lovely has been added to our lives by this same means. The mating or sex instinct is therefore very important to us. It is the very foundation of the home—our most basic institution. The proper control and expression of this urge often means the difference between a happy home and an unhappy one.

Realizing this we should use all the diligence to properly instruct and prepare our children to meet the problems that will confront them as they grow up. We spare nothing to prepare our children for life in other fields, but too often we expect them to know instinctively the right things to do to become well adjusted in their sexual and married life.

The proper place for teaching children the facts associated with the home and life's beginnings is in the home. No one can teach a child and mould its life like its mother. It is to her that the main responsibility for the early teaching of the child comes. Her relationship to the young child is closer, and her opportunity is therefore greater. The father is also responsible, but his opportunity is greater as the child grows older. The influence of each should be deeply felt by the child. The schoolteacher or pastor can only be a poor substitute for either in the field of sex education.

The question as to when to start this instruction is an important one. The old bro-mide about beginning a child's instruction with its grandparents has its point. But we cannot start two generations ago—we must begin where we are. When the child is old enough to ask questions he is certainly old enough to have them answered. To deceive him by misstatement or a half-truth is certainly the wrong thing to do. Stories about the doctor bringing babies in his bag and

about mother going to the hospital to get the baby are misleading. To mislead or deceive a child is to destroy his confidence in us. It is all-important to preserve his confidence so that he will return with future questions. If the child is slow to ask questions it is well to remember that living in a society as we do where sex matters are often peddled from the street in a vulgar way by the child's associates, we should be sure that our children are properly instructed and told the story of life in its true light so that they may be able to see the ugliness of the vulgar version and not so apt to accept it and have their minds poisoned. Some parents agree that sex education is important but are inclined to become embarrassed when the child asks a question regarding sex and procreation and hardly know what to say. It may be possible that we have received too much of our sex education from vulgar lips in the terminology of the street. It is hard for us to speak about sex without embarrassment, because we are so deeply imbued with the feeling that any reference to sexual matters is smutty and bad. This is a false concept and is not modesty but false modesty.

So to properly teach children about sex it is absolutely essential that we lift our own ideas of sex out of the unspeakable sphere. We ourselves must learn to realize—and feel—that sex is not a synonym for smut, and in its proper setting is one of the finest

RECIPE FOR A HOME

Half a cup of friendship
And a cup of thoughtfulness,
Creamed together with a pinch
Of powdered tenderness.

Very lightly beaten
In a bowl of loyalty
With a cup of faith, and one of hope
And one of charity.

Be sure to add a spoonful each
Of gaiety that sings,
And also the ability—
To laugh at little things.

Moisten with sudden tears
Of heartfelt sympathy;
Stir it with a happy smile
And serve repeatedly.

—Evangelical Visitor.

things of life. What indeed could be more beautiful and wonderful than for two people who admire and love each other very much, to join themselves together and therewith to bring into being a new life—one that resembles each one in part! That is the beginning of parenthood and is truly one of God's finest gifts.

Realizing this ourselves we should be better prepared to guide the thinking of our children away from the idea that all allusion to sex is naughty. We should try to teach them that sex is the foundation of parenthood and one of God's finest gifts, and as such should be regarded by each one as a sacred trust to be guarded and used only according to His plan and will for us. This implies the teaching of self-control and self-denial. True happiness here, as elsewhere, is attained, not by the selfish—but by those who are motivated by an unselfish love for another.

But to return to the problem at hand. There may still be those of us who feel that we cannot talk to our children about sex matters without some embarrassment. In this case it is perhaps best to get some well-written book or booklet intended for a child of the proper age and first read it one's self and later read it aloud to the child. A number of these books have been written and many of them are very good. Some are written in vague terms and leave too much to the imagination. Others are inclined to review the facts without correlating them to the proper emotional setting which is so necessary in sex education. But almost any of them if supplemented by explanations by the Christian parent would be satisfactory. In this way a proper contact can be established with the child and a great deal of the correct kind of instruction be given.

The problem of what to tell the child and how to progress in unfolding the truths of procreation is partly answered by the child's spontaneous questions. The common inquiry as to the origin of the child's baby brother or sister should be promptly and truly answered in terms the child can understand. It may be sufficient to merely reply that the baby grows inside of its mother. Further explanation may be necessary only as the child grows older and should be added according to the child's ability to understand. If the questions seem difficult for the parent to answer it should not be left unsatisfactorily answered but recourse may be had to literature on the subject and the proper answer read or explained to the child.

For the child who asks no questions and gives no opening for teaching along this line the parent may seek the opening by asking questions of the child. This should be done gently and with discretion. Garden seeds, flowers, and hens' eggs all offer approaches to the subject for children. Farm children also have the parallels of reproduction in domestic animals from which to learn. It is important in this connection for the parent to impress the child with the difference as well as the similarity between human beings and farm animals. Their similarity lies only in the bare facts of physical reproduction. The difference is really the

important phase of sex education. With human beings family life is a necessity because of the dependence of the child upon its parents for physical support and sustenance, as well as for mental development and guidance. Family life is made possible by a firm, lasting and understanding love between father and mother in the home. And oddly enough this same love only attains its full beauty in the home. This mutual regard between the sexes does not exist among domestic animals and this fact should be explained if the comparison is made.

Another knotty problem which confronts the parent is that of teaching the child a proper sense of modesty. Too often we build a fence of don'ts around the child in respect to their sex behavior. The reason for these don'ts usually given is that it is not the acceptable thing to do. The don'ts themselves may be proper enough but their foundation may be false. Later on the child as she grows older may say, "Why can't I wear shorts; the other girls do." It is the acceptable thing to do, in other words. A positive virtue such as modesty deserves a foundation more solid and stable than mere custom. Perhaps we can develop modesty by teaching the child the importance of his sex organs both to himself and to his future family; that they are a gift from God and as such should be regarded as a sacred trust, as his very own to protect, to keep clean and to care for. Therefore to expose one's body to idle gaze or to clothe one's self insufficiently is to let that which is a sacred trust become common and degraded. This is, I believe, a good foundation for the teaching of modesty.

When the child reaches the age of adolescence the sex problem naturally attains greater proportions. This is caused by the awakening to activity of the gonads or sex glands. It is not essential that he learn all about the workings of these glands. As a matter of fact all is not known by those who know most. But it will help him to know that these glands at adolescence increase in size and become active—secreting a substance called a hormone, which gives rise to certain changes in one's personality as well as in one's physical body.

The male hormone causes the boy's shoulders to grow broader, his muscles get larger and are more active, his voice changes and becomes lower in pitch. But what is more important for the boy to understand is that his personality also undergoes a change. He becomes more aggressive and wants to undertake to do things. There may even be a tendency for him to become dissatisfied with things as they are in his childhood home. It is not natural for a boy to settle down in his parents' home and be contented the rest of his life to stay there. The parents and the boy should both realize this and not let this natural urge which would normally lead the boy to establish a home of his own be the means of a personality clash between the boy and his parents and lead to unhappiness in the home.

The boy should also realize that girls will become attractive to him. He will seek and enjoy their company more as he grows into

manhood. He should recognize that physical attraction between the sexes is natural and that it must be balanced by the Christian attributes of self-control and self-denial. The boy needs the advice, guidance, and sympathy of his parents through this turbulent period of his life. If he has been properly instructed he will usually follow the path which has been pointed out to him.

Likewise the female hormone in the girl causes the development of the secondary sex characteristics. Her hair retains its fine texture and grows long and thick. Her voice is soft and gentle. The body fat is distributed so that the angles of her physique are changed into beautiful curves. Her breasts develop and the cyclic changes of menstruation begin to occur. Her personality also undergoes a change. Nature is preparing her to be a companion and a mother.

She likewise should realize that these changes are occurring, that new urges are being awakened within her, and that these urges are not to be followed blindly but that she too must balance them with self-control and self-denial until the proper time comes. Only when the flower is in full bloom can its full fragrance and beauty be appreciated.

The concepts of self-control and self-denial are definitely Christian ideas. Sex education without them is purposeless. They are scarcely possible of attainment to one who has no higher source of power than himself. But attained and practiced, they are the means of making one's life much happier. This leads me to believe that there is a great deal lacking in one's love life and home life if God is left out, and incidentally helps to prove to me the validity of Christ's teachings as applied to human lives and personalities. And it should show us as parents that we should correlate the teaching of religion with our teaching of the facts of life, those especially pertaining to sex and marital happiness as well as others affecting our personal lives.

If we can do this we will immeasurably enhance our children's chances for a happy married life. They will not marry impulsively if they realize they are choosing a life companion and co-parent for their children. A happy marriage and a Christian home will smooth many of the rough places along life's pathway.—Evangelical Visitor.

BE SURE YOU PRAY!

You like to read books about prayer. You reverence and love the men of prayer. You may be sometimes in positive despair about prayer. And yet, you know on the testimony of thousands, and on the assurance of God's Word in endless places, that prayer is, of all things a mortal man can perform, by far most blessed.

The greatest and the best of comfort is in your own house, is every day in your own heart; and perhaps you do not move a hand or foot to take it. There is no mystery about prayer; no mystery, but its nearness, and its easiness, and its sureness, and its fruitfulness, and its supreme, immediate, and everlasting blessedness. Only begin to pray.—Dr. Alexander Whyte.

Housekeeping or Homemaking

BY FLORENCE DUNCAN LONG

Housekeeping, or homemaking which shall it be? Now that is an interesting question! Is housekeeping a housewife's paradise, or a drudge's hideaway?

If you were to ask this question of a group of women, you would receive many diversified answers. Having been a housekeeper, mother, and a business woman, I have arrived at some definite conclusions on this subject. To my way of thinking, highly favored is the woman who is privileged to be a homemaker!

I can hear someone say, "Why spend a half day cooking a delicious meal which will be eaten in an hour or less, and then be faced with the task of clearing up a mountain of dishes, and cleaning the kitchen?" Or, "I dust and clean, only to do it all over again tomorrow." Another complains, "Either washing, ironing, or mending is always waiting for me. I am never finished."

To be sure there is some hard work involved in keeping a home running smoothly. Of course, there is much repetition of tasks. But what a satisfaction it is to create and maintain a comfortable pleasant home where order and gracious living prevails!

Let us look at it from the other side. A business woman usually works eight hours each day doing routine tasks, many of which must be repeated daily. There are letters to write, papers to file, telephones to answer, or books to balance. No matter how efficient or conscientious she may be, if she should become ill, or leave the position for any reason, someone else can be found who will perform her duties as capably as she did. Her leaving would cause only a temporary ripple in the office routine.

Whereas, in the home, the homemaker can reign supreme. It is she who plans the material comforts of a clean, neat house, and serves well-cooked, nourishing meals. But that is only part of her opportunity for service and self-expression. She creates an atmosphere of comfort and well-being that will send her husband to work cheerful and happy. Her children will go to school clean and well cared for, with a feeling of well-being and security.

She is given the wonderful opportunity to love and care for little children, and to guide them in the right paths. She can instill in their hearts and lives the dependable old-time virtues so greatly needed in a troubled, unsettled world. Greatest of all, she can teach them to love and honor the heavenly Father. Hers is the task of creating a wholesome atmosphere for her family, and of making the home a bulwark against the evils of the world for those she loves. What greater career can a woman hope for?

Yes, housework may be tiresome, but homemaking is truly a housewife's paradise! —Selected.

"Translate your resolutions into definite deeds, or else you will forget them."

Mental Flabbiness

BY ALMETA HILTY GOOD

A challenge to do a little serious thinking for ourselves.

"Gird up the loins of your mind" (I Pet. 1:3).

A girdle is to control and reinforce muscles that are no longer self-sustaining. The physical-culture people are always pointing out that the best girdle is a strong girdle of muscles, the original sustaining wall. So with the mind.

"Girding up" is a part of getting ready for action; often the action is work, difficult work perhaps. Persons who have a weakness in the back, for instance, need a special kind of girding to protect them from strain if their work includes heavy lifting. Some of us seem to be easily strained with a little mental effort.

"Wherefore gird up the loins of your mind," the apostle Peter was saying here. In other words, "Get ready to do a little deep thinking, to get beyond the fundamentals, the A B C's, into serious meditation. 'Be sober.'" The half-intoxicated are often carried away with emotion, but have no capacity for serious, sober contemplation.

Some people of today avoid solitude as the plague, and considering what all they have on their consciences, it is no wonder they don't find themselves very comforting company. Most of us are susceptible to some degree to this business of having something going on all the time because it saves us the necessity of thinking for ourselves.

Canned news releases, canned devotions even, save us much time and effort, we think. We can just coast right through them.

It is one of the drawbacks of our modern times that a radio continually blaring away from morning till night can take the place of thinking to an astounding degree. It can even interfere much with the concentration of those in the household who desire to think a little for themselves.

In many a household of today whatever the radio says, whatever the local school-teachers say, and whatever is the popular opinion, is absorbed without questioning it, or even scrutinizing the logic of it a little. If we absorb indiscriminately we are dupes for propaganda machines. In the beginning America was settled by folks willing to go to considerable effort and discomfort for the sake of opinions, thinking, and even convictions, of their own. What has become of them? Have they all disappeared?

Take a day when I am tired and rushed, and have no time for reading and meditation, how handy just to turn on the radio and sort over the stations until I find something mildly religious or even just inspirational-sounding! My appetite for something to stir my emotional response is satisfied, and I congratulate myself on having saved time by taking it in with my breakfast and the children's desultory chatter, not to mention

vaguely forming plans for the day and evening, or next week. We can so easily dismiss it with a, "That was good, wasn't it?" But what becomes of the girdle of mental muscles?

Absorb, by all means. Drink deeply, but not at the fountain of warmed-over thoughts of others. "The words that I speak unto you, THEY are spirit, and THEY are life," Jesus says to us still. Wrap them around you, absorb them into the fabric of your mental muscles. There is no more strenuous exercise to put tone into those flabby mental muscles than that of the native who came to the missionary and recited long passages of the Sermon on the Mount.

"But do you know what they mean?" the missionary hastened to ask. "Can you practice them?"

"That's how I learned them," was the reply. "I went to the Book and read one

KINDNESS

**A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken
And made a friend sincere.**

**A word, a look, has crushed to earth
Full many a budding flower,
Which had a smile but owned its birth,
Would bless life's darkest hour.**

**Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thought you bring,
A heart may heal or break.**

—Whittier.

verse, and then I went out to do that, and practiced it that day. Next day I added another."

Here is a practical plan, and not just as an amusing stunt, either. If we mean business, it will require all the concentration, all the sincerity, all the passionate personal devotion to Christ of which we are capable as new creatures in Him.

Come, let us gird up the loins of our minds, and follow Him.

Hammett, Ida.

Let us, beloved, take heed that we grieve not the Spirit, so that He may reveal a little more each day, and that every sunset may see us a little more humble than when the sun rose; that is life and life worth living. Every sunset should see me a more apt disciple at the feet of Jesus.—R.C.C.

God Made Mothers

BY LORITA SHULL

All down through the ages the blessed name of mother has been revered and loved next to that of Christ and God.

The little ones look up to their mothers as caretakers and as ones who feed and clothe them, but as they grow older they come to realize more and more the beauty of motherhood. As we grow older we find in our mothers an unfailing source of strength. To her we go when troubled or distressed. When perplexed we get the best advice from our mothers, and to their arms we flee when we are frightened or sad, and we find a refuge there.

Yes, all of this and more our mothers are to us. Maybe we do not realize it, for we take her daily care as something which we get naturally; we are not thoughtful enough of it. We take it as thoughtlessly as the flowers look to God for sunshine and air. But if a mother is taken away, if we miss from our life her love and tender care, then we begin to realize how great our mothers are to us.

Seeing that our mothers mean so much to us we wonder why God would want to take them from us. Why should we lose our mothers? Oh, yes, it is so, but who can dispute the will of God? Maybe we can learn to be more dependent on ourselves and develop a greater backbone without leaning all of the time on some one else. Maybe we needed her no longer and so He called her home. At any rate, there is some reason, and if we do not find it out later on in life we will find out when we are called to enter that haven of rest.

We must learn to do without our mothers. Some day your mother will be called. Will you be ready to face life with a new outlook? Or will you lose all interest in your work and wish you were not alive? Will you go around with solemn face and tearful eyes? Or will you smile and meet the world cheerily?

God gave the world mothers to train up the young in the way that they should go. He gave them the hardest work of this whole world; on them it depends how the new generations will be. Keeping this in mind will you not try to make your mother's life a little easier? Some day you may regret that you had not done all you could, while you could. When you see that you can help her, do all you can and you will be glad. In some small way you will repay the life of great service and love of God's greatest gift to the race of mankind—your mother.—Gospel Messenger.

Do not pray for an easy life; pray for greater strength. Do not pray for tasks equal to your power; pray for power equal to "our tasks." Then the doing of your work shall be no miracle; but you will be a miracle. Every day you will wonder at yourself, at the richness of life which has come to you by the grace of God.—Brooks.

BIBLE STUDY

Christian Ordinances

XIV. Feet Washing

BY THE BIBLE STUDY EDITOR

The spiritual principle of this act is "The Fellowship of Faith." "If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (Jno. 13:14, 15).

Every ordinance of the church has its particular authority. It is either ordained by the Lord, or it is set forth, or established, by the practices of the Christian Church through the work and teachings of the apostles. The ordinances of Christian baptism and the communion are based on the authority of Christ, who sent forth His apostles to teach the Gospel and baptize believers "in the name of the Father, and of the Son, and of the Holy Ghost." And they established the observance of the communion of the bread and cup as a memorial of His body and blood, in remembrance of Himself.

The washing of the disciples' feet was an act of Jesus on a particular occasion for a special purpose, and given as an example for them to follow. "Ye should do as I have done to you" (Jno. 13:15). "If ye know these things, happy are ye if ye do them" (v. 17).

That this act of the Lord was given as an ordinance to be observed by the church, has been questioned, or denied, by many Biblical and church authorities. The fact that it has been retained as an ordinance by some churches, and that it is to be perpetuated, also has its advocates and authorities. Then there are those who look upon the washing of the feet of the disciples as one of the sublimest acts of His entire ministry, but will not acknowledge whether or not the act rises to the dignity of an ordinance of the church. Somewhat in this line is a quotation from "Parker's People's Bible" (John p. 285). "Let us look at the matter from a human standpoint first of all. Says Jesus, 'I have given you an example.' When did Jesus ever copy an example? Never. These circumstances constitute to my mind the most connected and cogent arguments in proof of Jesus' deity. Never did Jesus Christ ask for time that He might put His thoughts together; never did Jesus Christ withdraw a speech and ask to be allowed to submit another in its place; never did the Saviour withdraw a solitary sentence that He once delivered; in no instance did Jesus Christ say, 'This is an example that I must copy.' Trace Him from the beginning to the end; He owes no man anything. He gives; if He receives, it is to return again

ample love. He never learned letters, yet He was never second in conversation. He was always in Himself above His age. He said, 'I have given you an example.' Many can give advice, many can administer rebukes, many can offer all these things, but few can set example toward which they challenge the criticism of all time; yes that is the point—all time. It would not be difficult to set an example that might live through one cloudy day, a day so cloudy as to make it almost impossible to distinguish between one color and another; but to set an example that should hold its own against all the coming and going of time—brighten and shine over all the days of tumultuous life—surely the good of such an example, if it stands the test of time, is the greatest and completest miracle ever wrought by the Son of God." It may be said that the author quoted stresses the act of Jesus as the spirit of humility in Christian service, and not the act as an ordinance.

That the example of Jesus in washing the feet of His disciples was accepted as an ordinance or rite to be observed and perpetuated among the believers in the Lord, is shown by the fact that there are many who observe such an institution at the present time. The evidence that it was thus accepted and observed in the past, and for many years past, is found in the practices of some of the more ancient churches. It has come down to our present churches from the Reformation time. There are pictures in the Mennonite Church in Holland which bear witness that the practice of feet washing was a part of the service of the Mennonites in that country.

There are other historical witnesses to the observance of the ordinance of feet washing. In both the Roman and Greek Catholic Churches this rite is observed. When he is consecrated to his office the pope performs this service for a number of poor men selected and prepared for such a rite. In this church, which claims historic precedence over all other churches, this practice is significant, for it indicates the observance of the ordinance from the early period of the church's history.

In the Greek Catholic Church, closely related to the Roman Church by history and practice, the service of the washing of the feet of a number of poor men is observed annually at Easter time. This ceremony is publicly observed, so that the people may

see the act of the prelate. Coming at Easter time, it manifests a close connection between the act of Jesus, who washed the feet of His disciples just before His crucifixion, and the act of the Greek Patriarch who follows the example of Jesus. If both the Pope of Rome and the Patriarch of the Greek Church claim, as they do, to be the vicars of Jesus Christ, that is, His representatives in the flesh, what less can they do but wash the feet of their brethren?

The Anglican Church, which is also a branch seceded from the Church of Rome, maintains the rite as a part of its religious observances. But in recent years the form of observance has been changed. Until the time of Charles II the king annually washed the feet of some of his subjects on Thursday preceding Good Friday. This, then, is seen to have been a definite following of the example of Jesus, in obedience to His expressed will to "do as I have done to you." Following Charles II, each ruler in England has observed a ceremony on Maundy Thursday, commemorating the washing of feet, but the kings have changed the service of ministry to giving bread to a number of the poor of the district, instead of washing their feet. And still more recently a certain number of coins, especially minted for the occasion, are given to a number of poor people—to as many as the years of the ruler's age. Queen Elizabeth II thus celebrated the Maundy Thursday ceremony, the first time in her reign. It is interesting to note the connection which the manner of celebration has with the former washing of feet of a number of the poor people. While the money is given to the allotted subjects there stand by the ruler a number of the dignitaries of the church, from Westminster Abbey where the ceremony is held, bearing golden basins, and carrying towels to commemorate the lowly act of the Saviour. Can a golden monument suffice to compensate for the now dead ordinance of the Lord? The ruler of England is the acknowledged head of the church.

The name "Maunday" is derived from the title of a hymn which was usually sung on the occasion of the washing of feet. The title "Mandatum Novum," or, "A New Commandment," was believed to be in accord with the Lord's declaration "that ye love one another," and thus it represented the spirit of the service. But what fellowship did the service, either of the heads of the churches, or of the rulers of nations, give to those whose feet they were supposed to have washed? Were the rulers on the same level as their people? Did the service enable the subjects of church or state to have an equality with their heads? Such observance of the example of the Lord could be called a form which failed to have power.

The Mennonite Church was also an off-

shoot of the Roman Church. The Swiss brethren formed their group under the leadership of Conrad Grebel, about 1527, and began their worship according to the teachings of the Word, instead of continuing the forms of the state church. The Confession of Faith containing the articles of their common belief and service, included an article on the "Washing of Feet." This rite was not reserved for the head of the church, nor for the leaders of the congregations. It was adopted as the teaching of the Word of God, that all believers should follow the example of the Lord and wash one another's feet.

There remain evidences of the early observance of the ordinance which today is esteemed by many to be an obsolete practice of the church. The observance of the ordinance by the early church cannot be denied, since its practice is still continued in some forms by churches which receive their prestige in doctrines and practices because of their historical precedence. The Mennonite Church and other groups which hold feet washing to be a Christian ordinance, have held to those forms of doctrine received from ancient origins but have practiced them in the purity of the teaching of the Word of God, which is their authority both in doctrine and in life. They have preserved for the whole church that which had been earlier relegated to a few ecclesiastical dignitaries.

The Introduction of the Ordinance

Jesus did not always follow customs in what He said and did. He spoke, not as the scribes, but with an authority which was His own. He did some things which were outside of the customs of the Jews, and some of His deeds were contrary to customs. His miracles were not customary things among the Jews, and His manner and the material of His teachings were not those which the rabbis taught. He healed the sick on the Sabbath days, which was contrary to their law, and He ate with publicans and sinners. This was neither according to their law, nor agreeable to their customs. Jesus assumed to send men throughout the country to teach and to heal, and even to cast out demons. He commissioned His disciples to baptize men who repented of their sins. Later, He gave commandment concerning the observance of His death and how His memory should be observed, and gave authority for His apostles to baptize those who accepted the Gospel which He preached. He even forgave men their sins. By what authority did He do these things? By His own authority and that of His Father in heaven. He knows that He came from God and went to God. But He came to men and loved those who had followed Him and who had believed on Him that He came from God. He loved them unto the end.

The Passover was observed by the Lord and His disciples as a group, according to the Jewish law, not as to time and manner. Two days were allotted to this Passover, because the new moon had occurred exactly between two days. (This is proved by astronomical calculation.) Jesus and others had chosen the first day. The elders of the

Jews had chosen the second day, and thus Jesus became truly, the paschal lamb. Peter and John had been sent by the Lord to prepare the Passover. It was their duty to kill and dress the lamb, or kid, and to sprinkle the blood and roast the flesh whole; also to provide the unleavened bread, the bitter herbs, and the wine which was used during the feast. The table and the couches were provided by the "good man of the house," in "a large upper room furnished."

In this upper room, separated from all other people, the Lord and His disciples ate the Passover, fulfilling the law of God and the figure of the law concerning the lamb by which God will pass over all those who recognize the blood of the Lamb of God which taketh away the sins of the world. He established two new things by His own authority, by which He is remembered, and by which the law of Christian fellowship is maintained. The Passover is not described in the Gospels. Only parts of the ceremony are mentioned. "He sat down (Gr. reclined) with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me" (Matt. 26:20, 21). "It is one of the twelve that dippeth with me in the dish" (Mark 14:20). "He it is, to whom I shall give the sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon" (Jno. 13:26). Luke does not record any special incident of the feast except the taking of the last cup which Jesus gave to disciples. Luke 22:17, 18. Jesus did not partake of this last cup. This was the end of the Passover feast. From that point on, the Lord gave a new emblem with a more important significance than that of a lamb and the saving of a nation. The new sacrifice meant the saving of the world.

The breaking of the bread and the blessing of a new cup after supper was the new thing that Jesus established upon His own authority. It belonged to a new era of faith and life which God had destined to bring about through the gift of life in His own Son. Matt. 26:26-29; Mark 14:22-25; Luke 22:19, 20. John gives no description of the Passover nor of the Lord's Supper. He mentions the fact of the feast and the things which Jesus knew before the feast. "Now before the feast of the passover, when Jesus knew that his hour was come." He mentions also the supper, and Jesus rising from it. Jno. 13:1-4. From the descriptions given by the writers of the Gospels there seemed to be no break in the services, as between the Passover and the instituting of the Lord's Supper. The few incidents tell something of the happenings during the feast, but no details as to how the feast was observed. And the incidents occurring during the feast had to do with matters pertaining to Judas and his betrayal of the Lord. Judas was present and eating with the Lord. He also dipped in the dish with the rest of the group. They all drank of the last cup which the Lord gave to them. These things were all common to the feast.

What John records differs from the other accounts in a number of ways. He tells of Satan's putting it into the heart of Judas

to betray the Master. He tells of the washing of the disciples' feet and giving the explanation of the event, as Peter first refused and afterward invited the washing. He gives the discourse of Jesus concerning the washing of the feet. Then John tells of another incident concerning Judas, as Jesus again tells them that one of them shall betray Him. "He that eateth bread with me hath lifted up his heel against me" (Jno. 13:18). "He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him" (Jno. 13:26, 27). These incidents differ from those which the other writers have given. They complete the story of Judas. John locates these events after the Passover and the Lord's Supper. All of the writers mention Peter's professed loyalty and the rebuke that Jesus gave to him, and this event is also recorded by all as occurring after the feast.

The Time of the Washing

When John uses the expression, "Supper being ended," and "He riseth from supper," following it with the account of the washing of the disciples' feet, he omits entirely any reference to the Passover feast and the Lord's Supper. The place for the washing of their feet would have been the time when the strife arose among them as to which should be accounted the greatest in the kingdom. Luke 22:24. Luke's account of the discourse on this matter is followed by the Lord's rebuke of Peter. It is evident that what Luke records occurred after the feast and supper. Had the feet washing taken place at the beginning of the feast, would there have been such a strife among the disciples after the close of the feast? As previously noted, Jesus did not wash their feet at the beginning of the feast as a rebuke to their neglect or pride, for he that is bathed and washed "is clean every whit; and ye are clean." For the purposes of Jesus, the washing of their feet after supper was just as needful, and the occasion after supper, when the strife was on, was the more opportune time for it, and such was the occasion and the instruction resulting from it.

In order of time, then, Luke's account of the strife after supper, and the washing of the feet of the disciples corresponded. These followers of Jesus would know when they needed rebuke and the occasion for it. Had there been a lack in their purifying themselves for this meal, if Jesus had done this purifying for them? Peter would have been the first to rebuke his Master and offer his own service rather than that the Master should have been so dishonored. But Jesus said (and by their silence the disciples indicated they did not know why Jesus washed their feet), "Know ye what I have done unto you?" The "after supper" incidents and their significance were truly in their proper time and importance.

(To be continued.)

The Christian is one who sees other people's rights as clearly as his own.—Roy L. Smith.

MISSIONS

Eastward to the Sun

XI. From Station to Station

By SANFORD C. YODER

You will enjoy going from station to station in the American Mennonite Mission in India with Bro. Yoder in his travelogue this month.

I received my first view of the Dhamtari area on a moonlight night in late October. After a long train ride of a night and a day we arrived at Raipur where we were met by Dr. and Mrs. J. G. Yoder and Mrs. George Beare. They had our evening meal ordered at a restaurant near by the railway station. The setting of this eating house brought up memories of the places where I ate years ago when we lived on the frontier in the Great American Desert in the State of Washington. Why these visions should come out of the past at a place half a world away is more than I can tell. Certainly the people are not the same. Instead of the booted, high-heeled, and spurred men arrayed in goatskin chaps, silk mufflers, and ten-gallon hats, there were those clad in dhotis with turbaned heads and bare feet. In that respect there was not much similarity except that

vigilance of the beggars who vied with them for anything that might be cast away. But the meal was good. Boiled eggs, unless they are overripe, cannot be spoiled by cooking. It may be, too, that it was the clear light of the full moon and the myriads of stars in an unclouded sky, free from the hazy film that dims their light in other lands where the humidity is always high. Perhaps, too, the smell of the dusty roads, and what in our land would be considered the flimsy and primitive structures along the streets and highways had something to do with my feelings.

The moonlight ride along the highway from Raipur brought us to Balodgahan to the home of Mr. and Mrs. George Beare, who had then spent more than a score of years in the country as missionaries. My bed, covered with mosquito netting securely

The next morning I was awake early and listened to the village noises—the cackling of the geese which one of the inmates of the widows' home was shepherding, the song of the birds, and the barking of dogs. I saw the silent forms of women, sari-clad, gliding across the compound. I heard the children on their way to school and saw the women bearing their sickles going to the little field of rice, for it was harvest time. Everything seemed very new. Only once that I can recall did I experience such a sensation. It was years ago when I awoke for the first time in the stillness of the wide expanse of a timeless land, the desert, far from the haunts of men. After an Indian breakfast prepared by an efficient Indian cook and served by an Indian maid—I think it was a maid—it might have been a man—we drove to Dhamtari to get whatever mail had accumulated at that place and make plans for the next few days of my stay in the community.

Balodgahan is more than a mission station. The entire village, together with a valuable tract of tillable land, was, at the time of my visit, owned and governed by the mission. The missionary who was then in charge of the station was also the Malguzar of the community which occupied the land and village buildings. Since then all such holdings have been officially abolished and their control has been taken over by the state.

It was at this place where I first met the missionaries as a group. Some business matters brought together the men who are located in the area for a meeting, and they in turn brought their wives and children and the single women came also. It was a happy meeting and afforded all of us a pleasant afternoon with business interspersed with visiting and the inevitable tea which is always served wherever the flag of England floats. Tea-time is an enjoyable pastime, and tea drinking is a good habit which the people of the United States never acquired. Perhaps it came about as a result of the quarrel over taxes. To have sipped tea in late colonial times would probably have been considered pro-British. To show their disdain over the mess, a band of hooligans—they were called patriots then—emptied a ship-load into Boston Harbor some one hundred and eighty years ago. Maybe that's why they started drinking catnip and sassafras, and later substituted coffee which became the national drink of the U.S.A.

Here at this place I saw the first tragedy. The night of my arrival was cool and an old lady who lived in a corner of the compound set a tub of smouldering charcoal under her bed to keep herself warm. While she slept the covers slipped into the fire and set the bed aflame. She was badly burned and died at the hospital the next morning. During the following day her body, covered with a sheet, lay on a bed in the shade of a tree, while yards of red tape were being unwound in getting the inquest held and the permit for burial. Finally, about dark, the remains were consigned to mother earth and the spirit was committed to the care of a kind and merciful Heavenly Father.

The congregation at this place consists of



Ghatula Mennonite Church in India, Built Largely by Donations and Free Labor by the Ghatula People.

the deeply tanned faces of the plainsmen were not much less dark than the skins of those who hung around this Indian restaurant. Perhaps it was the simplicity of the surroundings, the absence of table linen, the bare walls, the meager furnishings and tableware, with the rubbish-littered streets and the hungry dogs that haunted the place looking for scraps of food that escaped the

tucked in around all sides, stood on the wide verandah. This gave me some feeling of security. I had heard so many stories of snakes that I could not resist the impulse to explore the length of the mattress and all the folds of the covers to assure myself that none had intruded into the space set apart for me and, having satisfied myself, I bade the world good-night.

some 350 members. The Christian community, which includes adults and children, numbers nearly 600. The church is in charge of an Indian pastor. Brother Sukhlal, who is a conscientious shepherd of his flock. On a Sunday morning I preached to this interesting and inspiring group of believers and their families. After the preaching service, several members who had been excommunicated previously were reinstated into the fellowship of the church.

My next visit took me to Dhamtari. Here is located the mother church of the Mennonites in India. On the first Sunday afternoon of my stay in this area I had the privilege of preaching at an English service held once per month in the late afternoon. What an inspiration it was to speak to a large number of people in my own language! The audience consisted of teachers, business men, farmers, compounders, nurses, and missionaries, as well as those who are landless and poor. During the long years of my ministry I have never spoken to a more responsive and appreciative audience. They were my brothers and sisters in the Lord—intelligent, clean, and saved by the same Saviour that you and I know. They are deeply interested in the work of the church. Mrs. Simida, wife of the principal of the High School, served as chorister. She led the congregation in singing the songs that we sing here at home. A girls' chorus from the High School, directed by Verna Burkholder Troyer, also took part in the service. I will likely forget some of the experiences I had in India—I have already—but the memory of these vesper services will remain with me.

The congregation at this place consists of more than 500 members. The church building is large and substantial. John Haider, who came to the Christian faith from Mohammedanism, is the pastor. He is able and well qualified for the work. Here again, the church is removed from the city and stands on a tract of land where the schools are and where the missionaries and many of the teachers live. The buildings are located in a lovely setting in the midst of trees, shrubs, and flowers, such as India's climate makes possible.

My next visit took me to Shantipur which literally means a city of peace. The congregation at this place is composed largely of patients and residents of the Leper Home, and is in charge of an Indian pastor. We arrived at the church rather early and saw the lepers filing in quietly and reverently to take their place for worship. In my travels in India I nowhere saw a more impressive audience than here among these folks. Long before the days of Moses people afflicted with the disease from which these people suffer were doomed to live apart from the rest of humanity. While they are denied much that others may enjoy they have other compensations that make up for what their fate as lepers deprives them of.

In the evening, accompanied by Arnold Deitzel, I enjoyed the first entertainment in an Indian home. The pastor of the congregation, Brother O. P. Ram, was not only host, but also the one who prepared and served the food. His wife was at the hos-

pital where she had undergone surgery, hence he was in charge of everything, and everything was well done.

The church at Sankra was at one time one of the larger ones, although at present its membership is considerably reduced. It is from this station that the Roadside Leper Clinics are operated. This place also maintains a school with two teachers, as well as a clinic and dispensary in charge of a trained compounder. A very active evangelist is located here. He does excellent work in village visitation and evangelization. The one regret that I have in connection with this congregation is that my schedule did not make it possible for me to be present for any of the worship services.

Early one morning before the day dawned, Paul Miller, accompanied by his family and myself, drove away from the Sankra mission



Young Indian Christians After Their Engagement Ceremony at the Chandwa Church in Bihar.

home on our way to Dondi, one of the newer churches where the Friesens at that time lived. This station is beautifully located in a hilly section of the country, parts of which are densely covered with timber. A heavy caliber rifle rested on the seat between the driver and myself. In the early part of the day deer and other animals that are late in returning to the security of their retreats often become an easy prey for the hunter. We met up with several, but they were too cunning and shrewd for us and before we got within range they had made their way to cover.

The Dondi church has a membership of thirty-five. During my stay they observed their Thanksgiving service. A small but interesting crowd of people was present. The deacon of this congregation, Brother Sadhram, and his wife are lovely folks. One evening during my stay here the congregation gathered under the open sky for a meal together. We ate under the light of the stars and concluded our fellowship with a brief worship service after the meal was finished. One could not help but feel that these people, though in many ways widely separated from the westerners, had caught the spirit of the same Lord whom we also know. This church and home stand apart from the village, as do the missionary establishments at all or nearly all the other

stations. One wonders why and whether it may help to foster a feeling of aloofness on the part of the Indian people, although I know that those who promoted such a policy did what in their opinion was best.

From Dondi we returned to Dhamtari where I spent a few days with the Kings and Weavers and later went to Mangal Tarai with Ralph Smucker to visit the colony of symptom-free lepers. This work was started by the late George Lapp, who spent a number of years here in an attempt to build up the community. When we arrived we found a group of people waiting for us at the entrance of their little village. After a brief speech of welcome and a very brief response I was appropriately decorated with a wreath of marigolds as a token of their friendship and goodwill. As a colonizing project this undertaking has not prospered greatly. At present there are a number of Christian families located here. A small school is maintained for the children of the community. Church services are held in the schoolhouse when a minister is available. We returned to the Paul Miller home in the evening in time for a roast peafowl dinner.

Some miles away, separated from the Dhamtari area by a sizable river and miles of jungle road, is the Ghatula station. The mission compound contains the residence of the missionaries, the church, the clinic, and the school. There is no bridge for crossing the river—only a causeway which during the rainy season is usually so damaged that it is not usable until it has been repaired. Consequently at such times the stream has to be forded. This is an undertaking which is not without its perils. En route to Ghatula neither the causeway nor the river could be crossed by the automobile. Hence coolies carried my baggage on their heads while I removed my shoes and waded the forty or so rods to the opposite shore where Weyburn Groff and family were waiting for me. Scattered across the country are government buildings furnished and equipped for the use of officials whose duties take them hither and yon across the country from time to time. When not occupied these houses are available also for other travelers. They are known as Dak bungalows. It was at one of these places that we stopped for lunch. It was situated on a high eminence overlooking a beautiful lake in the midst of a lovely jungle. Here with the help of an Indian woman our party finally succeeded in getting a fire kindled to brew some tea for our evening meal. Long before we arrived at Ghatula, night descended upon us and we enjoyed the evening sounds of the forest as we followed the road to our destination.

The people of each country have their own way of welcoming strangers. Here as well as at other places the people had planned a reception. Owing to the lateness of the hour most of the ceremonies had to be abandoned. We were escorted to our bungalow with drums beating and music from some of their native instruments. That was the first and only time that I was met by a band. The next morning an Indian brother and his wife came and performed the ceremony of the wreath of marigolds.

Ghatula is located among low mountains. They are always impressive and I can well see why the Psalmist found comfort in "Lifting up his eyes unto the hills." Amid a cluster of Indian homes is located the mission compound, with its church, dispensary, school and residences for the missionaries. One time the Bible School was located at this place, but it has since been abandoned and the building is now used for other purposes. The bungalows are set in the midst of palm trees, shrubs, and flowers—a beautiful setting. Each morning we ate our breakfast on the open verandah which made one feel the goodness of the out-of-doors and gave us the warmth of the morning sun.

The work at this place was then in charge of Weyburn and Thelma Groff. The local congregation was in the care of Brother Mukut Belwa, one of the orphans that was salvaged from the famine in the beginning of our work in India. The membership of this church numbers around one hundred. I happened to arrive here at the time of their annual Thanksgiving services and had the opportunity of speaking to them through an interpreter which is never very satisfactory. I saw them bring their offerings of rice, squash, chickens, and whatever else they had to offer and lay them down on the floor in front of the pulpit. After the service all this was sold to the public at an auction sale. I presume auctioneers are found in every land on the globe and their practices and tactics are everywhere similar. During the morning service a crippled old lady hobbled into the church on her haunches and laid her gift alongside that which others had brought. Moved with pity, I bought a chicken at the sale and gave it to her. When later in the day I visited her home I found the yard full of poultry and then wondered whether my charity was wisely bestowed. The auctioneer needed a shirt, I was told, so I bought the only one that was sold and gave it to him. I hope he was not overstocked with similar garments.

When we arrived at the church for the evening service, we felt a tenseness among the worshipers. Upon inquiry, we were informed that they had found a cobra about four feet long which had taken possession of the pulpit and was lying along the wall behind the chairs. The pastor with the help of some of the members succeeded in putting her out of commission so that when we arrived only the blotch of blood was left.

After a few days at this place we were on the road again to Mohadi, where there is a congregation of around fifty members. Wilbur Hostetler and wife are in charge of the work. The worship services are held in a very nice little church building. One evening we accompanied Mrs. Hostetler to a home in the village where she was called to minister to a sick baby. When a person sees the conditions under which some of these children live and the way their food is prepared he can understand why they are bothered with colic and kindred ailments and why they do not get along well. Mohadi is located on a wide plain not far from the edge of an extensive forest.

The mission is located on a large com-

pound. Villages are scattered over the plains and throughout the jungle. Some of the members live in the more remote places along the highway or in the forest. Some of these scattered people seem devoted to their faith, even though they are not able to attend services regularly and live among those who are not in sympathy with their faith. The mission home stands in the midst of a large compound enclosed with a substantial brick wall about six feet high. The line of small cabins or huts which was designed as quarters for servants and employees reminded me somewhat of the pictures of Southern plantations in the antebellum days. This project evidently did not develop in accordance with the original plan and



Starting Fire in an Outdoor Stove in India

some of these small huts are now used by employees and members of the church, while others are vacant.

From here my itinerary took me back to Dhamtari for the anniversary celebration. I also got a glimpse of what it means to get ready to attend such a meeting. The Hostetler ox-cart was loaded with bedding, food, tents, cooking equipment, baggage, and even some furniture, such as cots and camp chairs. A day or so before our departure several employees set off with the outfit. They were to have the tent set up and everything in order by the time the missionary family arrives. We reached the place after an interesting trip through the forest. While crossing the river our jeep got flooded and in the process of pulling it out, the gears stuck. This left some of us wondering whether we would need to make the rest of the trip on foot. Brother Hostetler, however, was equal to the occasion and got the trouble fixed. A band of coolies pulled the jeep out of the mire and set it on its way.

When we arrived at Dhamtari we found

everything in order. The beds were set up and the floor was carpeted with clean rice straw. The family was soon located for the duration of the meeting and the living quarters took something of the air of an outing. The place looked so inviting that I was rather sorry to move into the good room at Dr. Yoder's home. When during the night the mosquitoes went into action I concluded that my sleeping quarters were far better suited to my needs and was profoundly thankful for the thoughtfulness and consideration of my good friends who so graciously planned for my welfare.

North and west of the Dhamtari area on the main line of the Bombay-Calcutta Railway is located the city of Drug where one of our churches is situated in a field on the outskirts of the municipality. I arrived there in early December when the Royal Bauers were in the process of being oriented into the life and ways of India. This station came to us from the Methodists. It is located in a beautiful setting, a little off the main highway leading to town. The church building is a substantial brick structure, well designed and well adapted to the India situation. There are no comfortable church benches to afford drowsy members a dozing place during the service. In fact, there are no benches at all unless they have been added since my visit. The worshipers sit on the floor in accordance with the custom of the country. The congregation consists of 130 members and is in charge of Brother Sonwani, an Indian pastor in whose home we were entertained at tea. In addition to the churches I visited there are a number of preaching places scattered throughout the Dhamtari area, where regular services are held.

North and west of Calcutta in the Bihar area a new field has been opened within the last decade. This work is located in a beautiful section of the country. There are mountains in view from some of the stations—large jungle areas and rice fields adorn the landscape. Herds of cattle roam over the open land as they do in other parts of the country. At the time of my visit there were three missionary families in this area. Mr. and Mrs. Milton Vogt, Mr. and Mrs. Henry Becker, and Mr. and Mrs. John Beachy. The work is small but encouraging. After having spent a few days in Calcutta, Henry Becker and I traveled by train to Latehar where we arrived after a long drawn out wait at a division point along the railway. After what seemed an endless half day of waiting, the train finally arrived and took us to our destination where we were met by Gladys Becker and her three children who took us to their home where we sat down to a delicious supper and later slept in a comfortable bed. The work here is almost entirely evangelistic. Mrs. Becker, a registered nurse, maintains a small dispensary where people are given such service as she is able to render. A municipal hospital is located in the town close by. An Indian medical man is in charge and they say his service is quite satisfactory.

One moonlight evening we drove to a near-by village where the rice was stacked and people were making preparations to thresh. Here a service was held by the

Beckers assisted by several Indian Christians. The people were attentive—a few even ventured to ask some questions. On Sunday we attended church services at Chandwa where the Vogts are in charge. This happened to be an unusual occasion. After the sermon there was a betrothal (engagement) service. A young man and woman who had perhaps not spoken to each other previously stood before the pulpit while Brother Vogt spoke to them in a language which I did not understand. Judging from the effect upon the young couple and their friends who were present, it was an effective ceremony. Some months later the wedding was held and another new family was set on its way.

The next day workers' meeting was held in one of the homes. All the members of the church were together in a small house where we enjoyed a blessed time of fellowship in the things of God. At noon the meal was served on the verandah and the afternoon was spent in looking over the site for a new station. The next morning we started for Rangadih, where the United Missionary Church has a mission. The trip took us through a beautiful country. The forest-covered mountains are always alluring, but here in India they seem all the more charming, perhaps because of the arid stretches that are so brown and drab during the dry season of the year.

At Rangadih we found an interesting work and to my surprise a man from my home town in Indiana—John Blosser. At this place there is located a church and Bible school. There was not time for a preaching service, but I had the opportunity of visiting the school and of speaking at their chapel service. It is strange, yea, wonderful, what changes take place in the attitudes and demeanor of people when they become Christians. A person at once feels that he is among friends, and it is evident that "old things are passed away; behold all things are become new." It was a real pleasure to meet these people—the workers as well as the Indian Christians.

After a good night's rest and a pleasant half day with the Benedicts and Blossers we again took up our journey by jeep to Tatanagur where I was to take the train for Champa, the center of the General Conference Mennonite Mission work. Again we drove through a country of low mountains, a bit of paradise in this romantic land. Several of the women from Rangadih accompanied us to do some shopping in this large most westernized city in India where the great Tatanagur steel mills are located. It was evening when we drove up to the station and were hurried on board the train that was on the track waiting for us—so it seemed. I was fortunate in being able to secure an unoccupied compartment and was soon wrapped in my blankets for a night on a springless bed. Early in the morning I was up and out at Champa, where Dr. Bauman met me and took me to his home for breakfast.

This mission was started by the late P. A. Penner of Newton, Kansas. For years, in fact, during most of its existence, he guided its destiny and directed its development. It

stands as a monument to him and his faithful helpers through the years. Their hospital and leper work is outstanding, and their evangelistic emphasis is strong. Then began the rounds of a busy day. First on the program was a tour of the institutions. In the afternoon the missionaries from all the stations met for lunch served outside under the trees. The afternoon was spent in discussion of the Indianization problems, which were so prominent in all mission circles. In the evening we drove to Janjgir some miles away where a strong congregation has been built up and where a Bible School is being maintained. After a good night's rest at the home of these lovely people we were up for a busy day. At 7:30 I spoke to the students and faculty of the Bible School, at 9:00 to the middle school, and at 10:00 to the primary school. In the afternoon at 2:30 there was a church service at which time the large building was filled with people. Then followed a dinner with some of the prominent people of the community who had been invited as guests. After this affair was over we drove out to an evangelistic camp where meetings were in progress. When the singing started the people began to come, and after a while a considerable crowd had gathered in the evening twilight and listened attentively to the messages that were brought from the Word of God. A hasty return brought us back in time for a visit with the judge of the court and several barristers who were invited in for a visit. Then followed supper—perhaps it was dinner—at the women's bungalow where Melva Lehman, Marie Duerksen, and others lived. The next morn-

ing at 4:00 I took the train for Drug where I arrived at noon and was met by the Bauers and later by S. M. King and family who brought me back to Dhamtari in time for the annual business meeting.

My visit among the stations was at an end. All along the way I found warmhearted Christian men and women who loved the Lord and enjoyed their new experience in the faith. Some of them are descendants of Christian parents whose ancestors have followed the bidding of their Saviour for generations. Others are newly born children of the kingdom. They are built on the Rock and have withstood the hardships of the years when it was difficult to uphold their beliefs. On the other hand, we found everywhere the problems of a maturing church which confront both the missionaries and the Indians. At times they seem overwhelming and almost beyond solution. But all those who have learned to know God and His marvelous grace have faith to believe that there is a happy answer to the problems of this day and that eventually there will emerge a church of Christians that will fit into the Indian environment and serve its purpose. This visit among the churches was the crowning experience of my trip to the Orient, and the lovely Indian folk whom I met along the way will always be an inspiration and challenge to my own life. May God keep them until the day of the Great Consummation when together we will meet the Lord in the air and be with Him always!

Goshen, Ind.

Christ Overlooking Africa

By J. LESTER ESHLEMAN

Christ is overlooking Africa in reality as well as in stone. In a similar manner He overlooks America and all other lands and nations.

We speak of the occasion on which Christ overlooked Jerusalem (Luke 19:41) and most of us have seen a well-known painting of Christ sitting in pensive mood at the close of the day, looking over the city from the Mount of Olives. I have always appreciated this picture, for it reminds me that in Christ's omnipresent power He is sitting in observation of every event of our own lives.

In Africa God has sculptured in stone a model of His Son. Sitting in a rocky ledge, silhouetted against an azure blue sky, He is leaning forward with a comprehensive look. The first time I crossed the Mara Bay, which divides the northern and southern districts of our mission field here in Tanganyika, I observed this huge stone perched on the top of a small mountain which rises out of the Mara Bay. From one side it appears to be just another protruding rock typical of many such formations in this part of Africa. From the opposite approach, it takes the likeness to the artist's conception of Christ's weeping meditation over Jerusalem.

With each successive trip across the Mara

Bay I can not erase my opinion of this rock formation. Christ is overlooking Africa just as He overlooked Jerusalem. Is His opinion of Africa the same as His opinion of Jerusalem? Our opinions are based only on a few weeks or years of observation of any particular country or situation. He who has fashioned this universe foresees the changes of every era. Christ has overlooked Africa through its centuries of backward isolated living. He has seen its millions go to Christless destinies. He has seen a people groping in fears of myriad spirits, and deceived by cunning witch doctors. He has seen them weakened by persistent tropical diseases, depressed by the vertical rays of the sun, and wasting away in malnutrition and despair. He has seen thousands of these poor people captured as slaves and sent to countries they knew not. He has seen them looted and oppressed by men who loved them not. After waiting long, He has seen a few missionaries come to tell them the good news of salvation. Now He is yearning to see them respond to His mercy. When He sees a

native African convicted by His Spirit, drawn by His love, but at the same time battered and beaten by the enemy, He must, in concern, arise from His seat and stand as He did, overlooking the martyrdom of His righteous servant Stephen. He is also observing what use we missionaries make of our present opportunities. He knows if or when the doors of this land may close. He knows the desire of the evil one to close the doors of every land.

He is our Physician-in-chief observing our hospital manner. He knows whether we leave the impression that treating the body is most important or whether treating the soul is utmost. His eyes of compassion see the many lepers who come to us with the same desire of those who came to Him when He walked among them. The medicine we are now using is producing spectacular results, but it cannot cure all diseases as did His all-powerful hand.

He is the Master Teacher, observing the classrooms of the village and outschools. He sees these little black boys and girls learning to read and write. He hears the sweet music of Gospel hymns and songs as their minds are trained and tongues are loosed to sing His praise. He sees them advancing through the grades, and as He tarries He sees the widened horizons that will lie before these Africans in the years to come. He foresees whether or not we teachers are faithful in impregnating this education with the Gospel in every possible way. Will students enjoying the advantages of a Christian education ever transfer these assets for Satan's use?

We who have come from the western hemisphere where civilization teems with machines and inventions, view this part of Africa as primitive in its civilization. We appreciate the tractors, cultivators, and harvesters at home which so rapidly produce many safe, healthful grains and vegetables. We are glad to know of better ways than the short-handled crude hoe or the oxen team, as the only means of cultivating the soil. We are glad for protective shoes to prevent the various tropical parasites from entering our bodies and thus infecting us with chronic diseases that would make us indolent and slothful. The muddy water holes and turbid rivers of Africa make us grateful for clean and fresh water supplies for drinking and bathing. We appreciate knowing the value of fresh vegetables and how to preserve their vitamins. In gratitude we use medicines to protect us against the mosquitoes and the malaria they carry, the tsetse fly with its sleeping sickness, the various ticks and fleas and their associated diseases. We frankly admit that we received this knowledge as the result of untiring labors of diligent and patient scientists who have shared their findings with us.

For all these blessings we simply thank our gracious fellow men, and praise our bountiful Father in heaven for His wonderful works unto the children of men. We are happy to be able to share these many benefits with our African brethren and sisters, as well as the heathen about us. We want to be able to instill the same gratitude in them as they receive these things.

Christ is overlooking our work. He knows if we will be faithful and successful in making Him known in all of these attempts. Will Africa be able to benefit by the technical and scientific advance of the western hemisphere without losing the precedent Christianity which is basically responsible for such advance? We are happy that Christ is overlooking Africa, its people, and its missionaries in the sense that He is interested in what is happening here; we know that He is not **overlooking** Africa in the sense of neglect or forgetfulness. Christ has abundantly blessed the church here. We missionaries of the present are privileged to see a great harvesting of souls. In the progress of the African church we pray that we all might look up in gratitude and praise to Him. For the Master is saying to Africa today, "If thou wouldst know in this thy day, the things which belong unto thy peace!" Cf. Luke 19:42.

Tarime, Tanganyika Territory.

MEMORY'S ECHOES

(Continued from page 194)

I remember now too the night some weeks before Jimmy's death, I awakened and was unable to sleep for some time. I was seized with the burden for the junior class. I thought how awful it would be if some of these would be lost, even be called to leave this world without a warning chance. I resolved the next morning, which was Sunday, to plead earnestly with them to be sure of their standing with God. I resolved to tell them that life at the best was uncertain and that some day when I stand before God I want each of them to be His, and if they aren't it wouldn't be because I hadn't tried to point them to Christ. For if I as a teacher fail them I fail also to do my Lord's bidding.

That Sunday I took a locust shell to Sunday school. I explained to them how like the empty shell were our bodies which after death could house the soul no longer. I told them the soul goes to where the One it belongs to has sent it, according to belief or unbelief in Christ as its personal Saviour. I told them theirs was the choice to make. Suppose, I said, one of you would suddenly leave this earth without another chance, how would it be with your soul? I told them that I loved them, and beyond what I ever could love them was the Saviour's love. He alone could assure them of heaven. He alone was the Way. I said that we would have a silent season of prayer, and I wanted each of them to pour out their hearts before the Lord. I asked them if they did not have Jesus, to be sorry for their sins, really sorry and ask Him to forgive them and wash them by His blood and save them, for Christ had said that all who come unto Him He will in no wise cast out. When the season of prayer was over I looked up and Jimmy smiled at me. My eyes were filled with tears.

Then I remember how I was taking count of the juniors who would be leaving my class. I said, "Let's see, I've had some of you ever since I began to teach," and I

named over the ones. I said, "Oh, yes, and let's see, Jimmy, in the next few weeks you'll be leaving this class too?" "Yes," says Jimmy, and he smiled. But Jimmy never lived to leave on promotion day. So Jimmy will always be my junior.

All of the children I teach are precious to me, and I love them dearly. Jimmy's brother, who is a junior in my class, brought me Jimmy's Testament, saying, "Mother said for you to keep it to remember Jimmy by." I remember when Jimmy showed it to me in class. He had written his name and address in it in a boyish scrawl. "Look, Sister Doutrich," he said, "the school gave us each one of these." It was a Testament presented by the Gideons to school children in some of the grades. Little did we know that someday I would have it as a memory.

Before I went to class the next Sunday after Jimmy died I wrote this poem. Perhaps some other Sunday school teacher would like to make it their plea as I have.

"Dear Father, I have knelt in prayer,
Today to talk with Thee a while;
Ere I assume this sacred trust,
I want to feel I have Thy smile.
These feet would hasten, Lord,
To work, to labor, love for Thee,
But first I need this quiet time
To let Thee speak to me.
Speak, Lord, for here am I;
Tell me what I should do and be;
And let my life resound Thy voice,
For I depend on Thee.
Is there some need that I should reach?
Dear Father, let me see.
Is there something you'd have me say?
Oh give it, then to me.
Dear Lord, before Thy throne I bow,
I would teach souls of Thee;
O my God, I pause a while,
Do Thou my Teacher be."

Vero Beach, Fla.

KIND WORDS

Kind words do not cost much. They never blister the tongue or lips. Though they do not cost much, yet they accomplish much.

They help one's own good nature and good will. Soft words soften our own soul. Angry words are the fuel to the flame of wrath, and make it blaze more fiercely.

Kind words make other people good-natured. Cold words freeze people, and hot words scorch them, and sarcastic words irritate them, and bitter words make them bitter, and wrathful words make them wrathful.

There is such a rush of all other kinds of words in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and warlike words.

Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings.—Unknown.

Evil cannot really harm us so long as we hate it. Recognized as an enemy, it never gets inside our guard. But the slightest friendliness to it begins the danger.—Sel.

EDUCATIONAL

Into the Deep South

I

IRA D. LANDIS

The Eastern Mennonite Board of Missions and Charities began work in Alabama in 1945. Bro. Landis, in this story of his trip to this field, gives us a good idea of the development of the work in the Southland. The account will be concluded next month.

Mother and I boarded the 2:15 p.m. train at Lancaster, May 7, for a trip into the Deep South. We were having much appreciated sunshine now, after a week of rain. In leaving we observed the unsightly stockyards, and other familiar sights, and we were on the way to North Philadelphia.

The station crier, which happened to be a woman, gave us our location and the "Crescent" was soon off for Baltimore. There did not seem to be any zoning or landscaping along the railroad, so we could only see the sights as they were: Philadelphia shipyards, Delaware River, the Chesapeake Bay, through Baltimore, and on to Dreamland regardless of bumps. Being assured we could not roll out of bed we committed ourselves to our Father's safekeeping, and retired for the night.

En Route

Awakening near the South Carolina border we observed that dwellings, and even the large Textile Machinery Company, were only one-story structures. Rain had washed most of the paint off the buildings. The train cars we observed were named "Southern," "Louisville," and "Nashville," but nothing marked the geographical location as "Pennsylvania" trains mark our state. Some were marked, however, with this warning, "Don't sit under, or lean against this car; it is liable to be moved at any time." But parked as they were, we couldn't believe it.

A cotton mill manufacturer from Georgia, returning from a New York business trip, gave us some firsthand reports of the South. He employs both white and colored folks at 98¢ to \$1.75 per hour, with no union intervention. The colored folks with their emotional "Amens" themselves prefer worshipping and schooling separately, and even the colored decry the discussion of race. One colored barber group in Atlanta has a barber shop for whites and another for colored. A retired white missionary has a Bible school for colored Sunday school and church workers.

A large "Bayer Aspirin" sign showed us that we were still in America. We had passed through a peach country northeast of Atlanta but most peaches are farther south in this Peach State. In the Cotton State (Alabama)

we saw some cotton planted, crimson clover in bloom, some oats soon ready for harvest. The terracing and contouring on some soils with but little decline were very characteristic of both states wherever farming was the vogue. We were surprised to note so much marsh, wooded, and barren land. Georgia has 65.1 per cent in forests and only 26.3 in farmland, while Alabama has 57.4 and 22.7 respectively: the rest unproductive generally.

By 4 o'clock (C.S.T.) we reached Flomaton, Alabama, ready for a change. This flat rustic town found David Weavers there with a trailer to take us farther. David, a son of Aaron O. of Wood Corner, Clay Township, and his wife, Ida Weber, half sister of Ivan

since January 7, this year, by the community, and voluntary service workers from here and there, headed by Contractor J. Henry Eshleman of Hammer Creek. It was only January 7 that the site was made available. Now along the highway, northwest of Atmore, near by the Kling residence, stands this stately white concrete block 36 X 58 building, finished interiorly with pale green walls on two sides and natural finished pine on the other two. Five classrooms provide room for Christian education. The building has two very unique features: no chimney, for the Lord takes care of them, and no ends on the benches for the worshipers never sleep (in church). Here we had Bible Study, finishing the Book of Hebrews, Chapter 13, verses 17-25.

In the Kling Home, there is always a Gail, which with the second gale makes it a delightful oasis in the South. Richard is a son of Willis Kling of Paradise and she is a daughter of Mrs. Rufus Martin of Akron. Their little girl is Eunice 4, their big boy is Nelson 1, and their big girl is Thelma Longenecker. The latter, a daughter of Elam of Erisman, has been a genial Mission helper these two years and a worker in the home.

Here and There

Thursday morning we attempted with "Air-flyte" a bird's-eye view of "Alabama(r)," as they say. The tarried road had an 18-inch clay base with blast furnace refuse in pebble form and 2-inch asphalt on the top for "the hard road" to Flomaton. Along this road beyond the Flomaton approach on the left is the Hellinger block factory. Leroy Hellinger of Hinkletown, a happy invalid, fol-



Photo by Richard Kling

Freemansville, Alabama, Mennonite Church, Built in 1952

Martin, of the Weaverland stone quarry, and Henry M., Bechtelsville, with children, Naomi and David. (The trailer carried the large rotary hoe, not us.) They hauled us fourteen miles to C. Richard Kling's home. Since the address on the mail box was "C," we stopped, and sure enough, here they were.

The New Church

Before getting our bearings, we were in the new Freemanville Mennonite Church built

lowing an accident at Armstrong Cork Company, has moved into this field, and he, with his brother, have bought and are operating the concrete block plant.

Three miles east of Flomaton on 31 is the farm of Willis Stauffer, son of Harvey of Hahnstown, and his wife, Anna Mary Steffy, daughter of Clair of Ephrata, R. 3. The youngest child, David, was born on May 5. The rest of the family are Harvey (15),

Gene (10), Ruth (9), Paul (8), and Ralph (3). They moved late January onto 30 acres, renting 50 more. They are raising cotton, corn, watermelons, and strawberries. They will have plenty to keep warm and to eat, both for themselves and others. Anna Kauffman, daughter of Joshua of John of Groffdale was helping in the home.

We went through the Osaka area. This is chiefly rural. Summer Bible schools were held here for four years in a community church building, built for the Methodists some forty years ago but abandoned now. Alger-Sullivan, about the turn of the century, hired a native to haul a canoe around on a wagon and returned north to Government authorities to remind them that 250,000 acres of timberland in this country is under water, and bought it for something like \$40,000. Herein are thousands of acres of pines, which is the most valuable tree in America, yielding turpentine, resins, and oils, from tree and root, and lumber aplenty besides. This is the largest lumber concern of the South (in Century, Florida). They export most of their lumber. Their trucks carry to the mills 25-40 tons of logs on a trip.

In the Pine View Area, Chester Denlinger had summer Bible school last summer and is returning more permanently this year. In the community was a Baptist-Pentecostal Church. The Baptists were forced out and built. Later through school consolidation, the Pentecostals bought the schoolhouse, leaving this building at least temporarily for our summer Bible school.

Clair Shenk, formerly of Mellinger's, was our next contact. He was cultivating all night, so we arrived when he was on a Pullman. He had furnished the Glick Plant Farm at Smoketown with 975,000 cabbage plants and 150,000 celery already, and he had just started on the latter. He had 115 acres, with the rest in corn and cotton, expecting to hog down some of the corn. Since Dixie 18, a hybrid has been introduced to replace open pollination corn, they can produce up to 120 bushels per acre of a hard-dented, yellow, slightly rough corn, but they have not surmounted open pollination of cholera hogs.

J. Clair, a son of Clarence C. and Blanche Mowery Shenk, is married to Rebecca D., daughter of Jesse Mellinger of Lincoln Highway East. The family of four, Clyde R. (9), Joan Elaine (7), Dorothy Jean (5), and Mary E. (2) are acclimated after part of three years spent as self-supporting missionaries in the sunny south land. Their address is Brewton, Ala., R. 2.

Forward

We now forded the Wildfork through once virgin forest to reach the Pleasant Grove Church, built in 1949, and opposite we found Anna Margie Groff of Lampeter, the wife of Roy Stoner of the Old Philadelphia Pike, formerly of Lampeter, watering her rose garden. They with the boys, William (14) and Charles G. (8) are farming 125 acres of corn, cotton, and truck. The wandering cows wondered what was in their twelve-acre truck patch, and they are wondering now what they might still salvage. There is a

state law now requiring all animals off the highways and all pastures enclosed, but so far it has not been enforced. They expect to try enforcement by June 1, but opposition is strong in protest against an agelong privilege.

Down the Pike was genial Elam B. Hollinger, son of Levi Hollinger of Erisman, who had 150 bimonthly circular letters about ready for mailing, while his wife Gertrude, daughter of Bishop Elmer Martin of Old Philadelphia Pike, was doing some calling. Luckily she arrived in time to give him dinner—and us too. The youngest of the three, Dennis (3) furnished some of the entertainment. Elam, having been pastor of Pleasant Grove for five years, has been granted a leave of absence for a year. Harry R. Lichty and wife, Ethel Pauline Hershey of East Earl, will supply meanwhile.

Burnt Corn Valley, historic and named because the corn was burned in an Indian-



C. Richard Kling, Minister at the Freemansville Church. Together with His Family and Henry F. Garber (Left) President of the Eastern Mennonite Board of Missions and Charities.

British skirmish of the War of 1812, is at the Valley's head. The road was somewhat terraced on both edges. A long narrow bridge covered the "Branch," called a creek in the North and a river in the West. At Paul Metzler's, of Erismans, were 3,400 broilers in two compartments of one house. Chicken feed is about \$6 per hundred and broilers are 22 cents at 12 weeks. The egg plants need only shelter from the sun and produced on the same priced feed, 35-cent eggs.

Ten miles to the Southeast, passing the Findleys, brought us in the rain to East Brewton (Brewton is the county seat of Escambia County.) Edgar Denlinger (with Esther, John, and Margaret), the guardian of the church, was away. Here is where the first permanent work was started in 1944. The soft rain was welcome. The Conecuh River was crossed on a large high, one-way

traffic bridge. We chose back routes and Brother Richard was master of all situations except when we lost the way in the Temple Area. The five towers are used from October to May. One to two white cups, starting a foot from the ground, are placed on numerous pine trees a foot from the ground and moved upwards each year for nine years, collecting turpentine and resins free.

From the Inside

Jasper Dixon, of course we could not pass without a fellowship. He was the first baptized convert in the Alabama field. He is only 75 and over 6 foot, living alone. He talked "right smart" of old Aunt Mary, (some seventy) "mightily old" and somebody who lived "straight ahead, near about and then round about to left." He told of Joseph Smith, Jr., with his Reorganized Latter Day Saints, who had numerous camp meetings during the dawn of the nineties. He claimed he could walk on the water. His followers put a double plank path just below the water, across an arm of the Bay at Mobile, Alabama. During the night some of the faithless removed some planks. When Joseph Smith started walking, he accomplished his feat remarkably until he reached the point of the pranksters and he ducked. He tried it again and he ducked again. This broke up these campmeetings, except the one near Brewton and their grip on this area was forever broken. (This is one way of contending earnestly for the faith!) I expect to see two Jaspers in Glory. (Jasper walls and Jasper Dixon.)

Bethel Church was then seen and on to the Preacher Paul Shelley, formerly of Manheim, R. 2, son of Benjamin B. Shelley. His wife was Verna Shenk. The children are: Eugene (9), Pauline (6), and Arlan (4), the family are on a farm of 160 acres close to the Florida border. Good chicken and a good soaking, "right smart" rain, were among the blessings here. They too have "English" but no "Pennsylvania Dutch" peas.

Cobbtown, Florida, is twenty miles from Bethel. J. Wilbur Martin, of Jacob Martin and Ada Manning, both of Manor, live near by the Shelleys. They are the ministers of these two churches. They accompanied us to Cobbtown for the midweek service. No rain, no cobs, no town, and no oil, but plenty of Coffey for a Mennonite Church. The Burnt Corn Valley had no corn and not even cobs, yet here without the cobs the finest of the corn was assembled. Children's meeting was conducted by Sister McCoy, on the Miracles of Elisha.

The scheduled lesson was on II Thessalonians 1. The Stewarts were absent, but not Mrs. Knowling, a Holiness disciple, her two daughters, Mrs. McCoy, and Mrs. John Coffey and husband, and their son Joel Coffey and wife, all members, and numerous children. We enjoyed the fellowship. Thirty-five miles more brought us home, a day of one hundred sixty-one miles safari for a birds-eye view of the field.

We proceeded to Atmore (of) "Alabamar," as they say. Hereabouts they have a "Plumb welcome" for each "Thank you." They invite you to "come and sit a spell," which you are delighted to do when "it's fixin' for rain"

or when they are "fixin' dinner." When you purchase anything in the stores, they remind you that you need to help the state and then should "hurry back." When they separate: "Yu'-all spend the night with me." And they are much pleased when you reply: "No thanks, I reckon not." When sick they say, "Carry me to the doctor," even though they weigh three hundred pounds. They don't raise chicks nor "peepies" but "biddies." Of course the women give the accustomed southern hug and kiss.

This State

Well, I was going to see the High School principal for more local information, but was detoured, as you see. He cordially informed us the small local library would contribute nothing and his school library little, but I was welcome to this. Alabama was a Choctaw Indian term, meaning "thicket clearers." The state contains 51,609 square miles, is twenty-eighth in size, with a population 3,061,743, the seventeenth in the U.S.A. It is between 30°, 13-35' N. and between 84° 51' and 88° 28' W. It averages 2,407 feet above sea level. The flower is goldenrod. Its motto is "Audemus jura nostra defendere" (We dare defend our rights). It is the Cotton State. It extends from the Appalachian Highlands, Piedmont, and Cumberland Plateaus, and Blue Ridge system, to the Gulf Coastal Plain. The Tennessee River in the north flows into the Ohio and into the Gulf. The

Tombigbee, Tallapoosa, Black Warrior, Conecuh, Choctawhatchee, Chattahoochee, and Escambia are other rivers.

At Mobile the average January temperature is 52° F. and July 81-88°, with 298 days growing season. The rainfall generally is abundant, with 50 inches on an average. In the northeast it is 65 inches, the heaviest in the U.S.A. September to November is the driest period, and summer is the wettest. Birmingham, the Pittsburgh of the South, Mobile, the largest harbor, Mobile and the capital, Montgomery, in the heart, are the leaders of the fourteen cities exceeding 10,000 population. There are sixty-seven counties, with Baldwin's 1,613 square miles the largest east of the Mississippi River. By the 1940 census practically no negroes were in the north, in the Central part 75 per cent were negro, with an average negro population of 34.6 per cent for the entire state. The birth rate is 28.1 per thousand compared with 24 (U.S.A.), and the death rate is 8.9 compared with 9.7 (U.S.A.). The state is first in pine lumber, fourth in total lumber, third in iron ore production, seventh in steel, eighth in coal, first in cast iron pipe and fittings.

Cotton and corn are the main crops followed by peanuts, cowpeas, white and sweet potatoes, oats, soya and velvet beans, wheat, pecans, and pears. One half of the farming population are tenants, and forty per cent occupy the same farm less than a year.

Bareville, Pa.

chemical reactions, came about as a process of evolution, shows a lack of scientific reasoning that puts him in a class with his self-claimed progenitor—the ape. The dust of the ground varies in different parts of the earth; but if we were to take some from many parts of the world and combine it, we would find upon analysis that it contains the same elements that compose the human body. The human body has been analyzed and has been found to consist of some sixteen principal elements with traces of over twenty more elements; and these principal elements are the ones most abundant in the dust of the ground. We can name them; they are: oxygen, nitrogen, hydrogen, carbon, calcium, iron, phosphorus, silicon, chlorine, sodium, potassium, iodine, a very little copper, etc. It is quite certain that when Moses wrote the book of Genesis he knew very little chemistry and yet he has given us, under the inspiration of the Holy Spirit, the statement of a great chemical fact, and even records in Genesis 3:19 that God said to Adam, "Dust thou art."

There are twelve fundamental laws in chemistry, according to the textbooks, and they are not man-made laws. They are invariable and unbreakable. These laws, or elemental facts, were discovered and formulated by former chemists and have been proved literally millions of times.

Isaiah 51:12 declares that, "The Lord laid the foundations of the earth," that is, made the component elements and also the laws which govern their reactions. No mere man ever has or ever could make an element, such as oxygen or hydrogen, or gold, or tin, or any other element. Nor could he make the laws that govern their reactions. Much less could they make themselves. There is only one logical deduction—an Almighty God must have created them.

In Matt. 6:28 when Christ said, "Consider the lilies of the field, how they grow," He called attention to one of the greatest chemical processes, not to say wonders, of all time. Research chemists have been doing exactly that—experimenting, analyzing, and considering, if they might find out how the chlorophyll, the green coloring matter in the leaves of plants, can absorb life and energy from the sun, and transform it into the million different forms of plant life, without which no form of animal life could exist on the earth. As yet it is an unsolved problem, but mute witness to the power of the Master Chemist.

We are led to exclaim with Paul in Romans 11:33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

One great chemical reaction is yet to come, and that is the resurrection of the body. This has always been a great stumbling block to the infidels, skeptics, and modernists. It is natural for us to disbelieve things beyond our sphere of comprehension. If our grandfathers who lived at the time of Washington had been told of the wonders that exist today they would have laughed the prophet to scorn. A lady recently wrote to the "Sunday

(Continued on page 223)

Science in the Bible—Chemistry

BY WILLIAM A. STEWART

A member of the Academy of Natural Sciences, the author gives us a glimpse of this subject from the viewpoint of a Christian industrial chemist.

While, of course, the word chemistry itself and chemical formulae do not occur in the Bible, we have statements, and implications that are absolute facts known to any chemist; although not many chemists, sad to say, know that the Bible contains these truths.

The very first verse in the Bible presents God as the Great Chemist. "In the beginning God created the heavens and the earth." Webster gives this definition of creation: "The act of making, forming, causing to come into existence," and in Hebrews we read that, "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Now it is one of the basic facts of Chemistry that every element, and every inorganic substance, or combination of elements can exist in three different forms, namely: solid, liquid, or gaseous. A common illustration is water, which as we all know may exist as either ice, water, or steam. So if the earth, as some scientists have asserted, existed first in the form of invisible gases, the Great Chemist had only to resolve these gases into the proper forms and combinations to make the earth.

The water that we drink and bathe in is composed of two parts hydrogen and one part oxygen (H₂O)—two invisible gases;

and in the laboratory we can bring these two gases together in a sealed tube, unite them with an electric spark, and water is immediately formed—out of things which do not appear. The air we breathe is composed of four parts of nitrogen and one part of oxygen; and we have great power plants that take the nitrogen out of the air and combine it with other elements to make commercial fertilizer. Again, something tangible that is made from something that does not appear. Of course, man can do these things, but the skeptic would not believe that God could do the things that an ordinary chemist can accomplish.

We read in the second chapter of Genesis that "God formed man out of the dust of the ground." Man has made some wonderful things out of the ground. He has taken the black coal dust and produced hundreds of beautiful shades of aniline colors. He has made perfumes, medicines, and many other things all out of a limited chemical combination as the base, called soft coal. But the Great Chemist took some dust here, and some dust there, and made something no mortal chemist has ever duplicated. He made a self-renewing, self-propagating organism, and anyone who asserts that this wonderful mechanism, the human body, that lives by

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

During the month of July we are to study under Unit V which seeks to set forth what Solomon had to speak that is good for the world of today. We search through the writings of Solomon with the following topics in view to find out what he has written concerning them.

For July 13, we consider what Solomon has said concerning the **Reward of Social Purity**. It is a blessed thing that even from childhood we can be taught the ways of modesty and purity so that the corrupting results of impurity do not mar our lives and unfit us for the highest kind of thought and service in the world. It is worth while to find boys, girls, and youth turning away from vulgar talk, turning down obscene pictures and unclean reading matter, and ready to be modest in their actions and in their dress. This is a result of faithful living and teaching on the part of parents and teachers.

For July 20, we consider the subject of **Playing Fair in Business**. Here again we search through the writings of Solomon to discover what he has said on this line of thought. Solomon has brought the square deal to light for everyday dealing in business.

For July 27 we consider **How to Cultivate Personal Thrift**. We think of a thrifty person as one that uses the strength and the opportunities God has placed in his power to make the most of them for increase in things that are helpful and necessary. Solomon has pictured this kind of characters, as well as the opposite, when men do not use their gifts but become slothful and wasteful.

For August 3, we begin a new unit entitled **Learning About Myself**. The topic considered for this date is **What Makes Me Do Wrong?** This study reveals the real state of depravity in which all humanity has fallen. It is a splendid thing to know our real condition of failure and sinfulness, that we may be the better prepared to take hold of the provisions which a gracious and holy God has made to deliver those who will accept His plan. We need to pity those who are not earnest enough and hence not honest enough to turn the searchlight of truth on their hearts to know their real condition. If we learn this lesson faithfully we shall pave the way to consider the lessons from the succeeding topics under this unit.

Beautiful Things

Beautiful faces are those that wear,
It matters little if dark or fair,
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterances prudence girds.

Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro,
Down lowliest ways, if God wills so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight, at set of sun;
Beautiful goal, with race well won;
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep
Over worn-out hands—oh, beautiful sleep.—Selected.

SOCIAL PURITY IS REWARDING

Prov. 7:1-10, 21-27; 31:10-31

* * *

Topic for July 13

* * *

MOTTO

"Keep the paths of the righteous."

* * *

MEDITATIONS ON THE TOPIC

I. Rewards of a Pure Social Life.—In thinking of the values of social purity, it is well to remember that there is great value in escaping the evil results of social impurity as well as the positive blessing that comes by following the paths of virtue.

"He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:8). When one breaks the laws of God in favor of fleshly sins he is like a person who sows foul weeds in his garden and later finds it grown over and set with the products of his sowing. He crowds out the valuable plants that might have given joy and satisfaction if allowed to have a fair chance to develop. Social sins have their seed germ in the thought life of the individual. Such thoughts, continually cherished, develop more and more in the words and the behavior of the one who is sowing them, until the whole life is overrun with shame and sorrow of the harvest that is ripe. We see its influence upon the character of others, as well as the bondage and rottenness it brings to the one who indulges. The signs of evil sowings are seen all along the way, in the indecency of words and actions, in immodesty of dress, in brazen countenances and in the indulgence of associations that are suggestive to the imagination, thus leading to deeper and deeper corruption of thought and desire. All this leads to a transgression of the law of purity that ends in earthly woe and eternal despair.

How blessed it is to escape the evil results of sowing to the flesh, and to have the blessed rewards of purity in our daily walk among men! Then we have the confidence of those who know us, and in whom we receive the rewards of true friendships and the joys of pure fellowships. Then we have the confidence of home companionships, and the sweet peace of a conscience void of offence. Ours is the blessed assurance of the favor and friendship of God, and an eternity of eternal joys and blessing. "But he that soweth to the spirit shall of the spirit reap life everlasting" (Gal. 6:8).

Blessed are the lessons which faithful parents and ministers have taught us if we have given heed to obey. Blessed is the experience in which we have sought the fellowship of the pure, the true, and the good. Blessed are the times we have strengthened our own selves all along the pathway of life and have made our lives an influence for purity to all who know us.

II. The Text.—Prov. 7:1-10, 21-27.—This passage points out that obedience to the commandments of our faithful instructors is a safeguard from the allurements of the charming and wicked persons who seek to lead us into sin along with themselves. It pictures the fatal doom of the one who yields to the temptation of the pleasures of momentary indulgence. It counsels that we should not listen to the evil allurements and not let our heart incline to the ways of impure conduct.

OUTLINE STUDY

I. The Folly of Impurity.

1. Lack of understanding (Prov. 6:32; 7:7; 9:16).
2. Like an ox to the slaughter (Prov. 7:22).
3. Man's ways open to God (Prov. 5:21).
4. Forsakes God (Prov. 2:17).
5. End is bitter (Prov. 5:4).
6. The loss of the sinner (Prov. 5:10, 11).
7. Reproach and dishonor (Prov. 6:33).
8. Inclines to death (Prov. 2:18).
9. A station on the road to death and hell (Prov. 7:27; 9:18).
10. Strong men destroyed (Prov. 7:26).

II. The Joys of a Virtuous Life.

1. Honor (Prov. 11:16).
2. Rejoicing with true wife (Prov. 5:18).
3. A virtuous woman a crown to her husband (Prov. 12:4).
4. Lifetime good (Prov. 31:12).
5. Building the family (Prov. 14:1).
6. Rejoicing in the future (Prov. 31:25).

III. My Witness to God's Standards.

1. Avoiding evil (Prov. 4:14, 15).
2. Keeping commandments (Prov. 7:1-5).
3. Heeding reproof and warnings (Prov. 5:12, 13).
4. Keeping far from temptation (Prov. 5:8).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Understanding**.
2. The Folly of Sin.
 - a. Loss and guilt.
 - b. Separates from God.
 - c. Brings death.
3. The Joys of a Pure Life.
 - a. God's approval.
 - b. Love and confidence in the family.
 - c. Growing happiness.

For Seniors.

1. The Folly of Impurity.
2. The Joys of a Virtuous Life.
3. My Witness to God's Standards.

PERSONAL THOUGHT

God has entrusted me with a body and a soul. How important that I use the gifts of God in ways that are pure and true!

SEED THOUGHTS

Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue so soon to unite with heavenly beings in praising God? Are these eyes so soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet and eyes and lips should be pure and holy; and I should be dead to the world, and live for heaven.—Albert Barnes.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer" (Ps. 19:14).

Purer in heart O God,
Help me to be;
May I devote my life
Wholly to Thee,
Watch Thou my wayward feet,
Guide me with counsel sweet;
Purer in heart,
Help me to be.

Purer in heart, O God,
Help me to be;
Teach me to do Thy will
Most lovingly.
Be Thou my Friend and Guide,
Let me with Thee abide,
Purer in heart,
Help me to be.

Purer in heart, O God,
Help me to be;

That I Thy holy face
One day may see.
Keep me from secret sin,
Reign Thou my soul within;
Purer in heart,
Help me to be.—Selected.

PLAYING FAIR IN BUSINESS

Proverbs 3

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Topic for July 20

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MOTTO

"Honour the Lord with thy substance."

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MEDITATIONS ON THE TOPIC

I. **Honesty in Business.**—God has not made one group of people to mistreat another group of people. One person (or persons) is not to wrong another person (or persons). In everything we do, whether in work or in play, in making money or gaining property, in buying or in selling, there are laws of right that need to be heeded if our behavior is truly fair and honest. No business is fairly played if it harms others and brings unrighteousness into men's lives.

The Scriptures both in the Old and the New Testaments have set laws of righteousness in business. These laws have been especially given a practical application in the Book of Proverbs. Here many sayings have been put into form to impress the laws of life which are good, and to point out the shame, trouble, and sorrow that comes from their violation. Weights, measures, dollars and cents (exchange values called money—Prov. 7:20), property or possessions traded for another's property or possessions, food, or needs,—these afford opportunity to practice or to violate the law of love toward one's neighbor. Fairness never needs to lie or deceive in order to get along in business. Covetous practices cause men to resort to all kinds of expedients in order to get gain without a fair exchange in values, and lead men to represent their products falsely. They want to charge prices too high while they sell and pay prices too low when they buy. They wish to make their product appear better than it is and to hide the defects when they sell at a fraudulent price, or to make the product they buy seem less valuable than the actual market price. The laboring man is often oppressed by one who has power to force him to buy certain necessities and to withhold what is a fair wage. Or the laborer may get into a place of power to exact more than what his labor is worth. **Extortioners** are in the class that do not love their neighbors as themselves and who fall into this sin that bars them from the kingdom of God, along with other transgressors and sinners. I Cor. 6:9, 10.

II. **The Text.**—Prov. 3.—This chapter sets up the true standard of life. A righteous life is the wise way of life. In such wisdom true values cannot be computed with money or earthly treasures. Right dealing toward fellow men brings rich reward, while wrong dealing brings shame and woe.

OUTLINE STUDY

I. God's Bureau of Standards.

1. Just weights and measures (Prov. 16:11).
2. False weights and measures an abomination (Prov. 11:1; 20:10, 23).
3. Lying is a vanity (Prov. 21:6).
4. The bad taste of deceit (Prov. 20:17).
5. Respect for property rights (Prov. 22:28; 23:10, 11).

II. My Business Aims and Attitudes.

1. Righteousness before wealth (Prov. 16:8).
2. Reject temptation to greed (Prov. 1:10-19).

3. Buying cheap and selling dear (Prov. 20:14).
4. Oppression is wrong (Prov. 22:16, 22, 23).
5. Rewarding the laborers (Prov. 27:18).

III. Playing Fair with God.

1. Honor the Lord with our possessions (Prov. 3:9).
2. Giving promptly (Prov. 3:27).
3. First fruits for the Lord (Prov. 3:9).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Just**.
2. Playing Fair in Business.
 - a. Just and righteous standards.
 - b. Honesty in dealings.
 - c. Respect for property.
3. Playing Fair with God.
 - a. Putting Him first.
 - b. Giving generously.
 - c. Honoring Him in our use of money.

For Seniors.

1. God's Bureau of Standards.
2. My Business Aims and Attitudes.
3. Playing Fair with God.

PERSONAL THOUGHT

In all my business dealing, I will seek to glorify God and rightly deal for the happiness and well-being of my fellow men.

SEED THOUGHTS

No legacy is so rich as honesty.—Shakespeare.

Prefer loss before unjust gain, for that brings grief but once; this forever.—Sel.

Do not consider anything for your interest which makes you break your word, quit your modesty, or inclines you to any practice which will not bear the light, or look the world in the face.—Marcus Antonius.

Stewardship puts the golden rule in business in place of the rule of gold.—Sel.

If the Golden Rule is to be preached at all in modern days, when so much of our life is devoted to business, it must be preached specially in its application to the conduct of business.—Ferdinand S. Schenck.

Be careful lest the business of the world outstrip the King's business.—Sel.

HOW TO CULTIVATE PERSONAL THRIFT

Prov. 6:6-11; 11:17-31

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Topic for July 27

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MOTTO

"Be thou diligent."

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MEDITATIONS ON THE TOPIC

I. **Cultivating Personal Thrift.**—High above the motive for gain to satisfy earthly ambitions and worldly lusts, is the motive to engage in some occupation that is beneficial to humanity and which we feel is our present call from God and which we should pursue with faithful and earnest diligence. Thrift takes hold of the blessings of God at hand and makes diligent use of circumstances to provide for daily needs and for the forwarding of the kingdom of God. Far from seeking the chance to lean on others and to ride on their hospitality, the thrifty soul seeks to "labor, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28).

Riding on the labor of others is often done by extravagance beyond our means. Those who live beyond their earnings and indulge in conveniences and pleasures which imperil the payment of the debts they are making, are living in dishonesty or gross ignorance of the way of true success. Many have been

tempted to steal or to defraud in order to keep up the scale of life they have been set into, or have set for themselves. It is far better to take hold and do some honest sweating at our business and learn what it costs to secure means. Then, with the means in hand to think carefully on how to spend it for the essentials of life, before the non-essentials. Higher than luxuries is the spirit that suffers with the worthy poor and prefers to give, rather than to indulge in luxuries that close our eyes and ears to the cry of the poor.

It is evident that the way to cultivate thrift is to do some honest thinking and careful using of what we have and what is in our power to gain by honest labor. God has set seasons in the world, seasons of seedtime and harvest, of cold and heat, of day and night, of summer and winter. It takes thought to meet the seasons of time and be prepared for them. To human life God has given childhood, youth, middle age, and old age. It takes earnest thought to make the kind of provision today that will result in meeting the need of the coming harvest of crops, as well as of life development. Such careful thinking must be done with the remembrance of our Creator and our duties toward Him, and of His promises and provisions for us. Having given such consecrated thought, we should follow it up with consecrated action. We need to be diligent in the use of time, and talents, and strength, and be good stewards of all that God has put into our hands.

II. The Text.—Prov. 6:6-11.—Here the writer of Proverbs uses the ant as an example of diligence. The ant works in the proper season and co-operates with his fellows to lay up provisions for the days when food cannot be gathered. He appeals to the man who is lazy to think ahead when want will come like an armed man, and poverty such as the tramp experiences who spends no time working.

Prov. 11:17-31.—This leads the thoughtful wise man to follow the way that is good, and with the increase which comes from a faithful use of God's opportunities, to be liberal and helpful to fellow men. The wealth of the righteous man is more than money. It is a happy home and friends and the reward of winning others to the right way, and it is the favor and fellowship of God.

OUTLINE STUDY

I. The Virtue of Diligence.

1. The ant an example (Prov. 6:6-11).
2. Sloth brings poverty and shame (Prov. 10:2-5; 24:30-34).
3. Wishing won't win (Prov. 13:4).
4. Diligence prospers (Prov. 10:2-5).
5. Honest toil brings satisfaction (Prov. 12:11).
6. Labor is profitable (Prov. 14:23).

II. Learning to Be Thrifty.

1. Considering the future (Prov. 10:5).
2. Using present opportunities (Prov. 6:8).
3. Valuing our possessions (Prov. 12:27).
4. Putting away vain pleasure and luxury (Prov. 21:17).
5. Keeping from gluttony and drunkenness (Prov. 23:20, 21).

III. Christian Motives for Thrift.

1. Providing for our own needs (Prov. 12:11).
2. Giving to the poor (Prov. 14:31; 28:27).
3. The good of labor (Prov. 14:23).
4. Honoring the Lord (Prov. 19:17).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text. Word, Diligent.
2. Learning to Be Thrifty.
 - a. Laziness is a sin.
 - b. God approves diligence.
 - c. Making good use of what we have.

3. Why We Should Be Thrifty.
 - a. To provide for our own needs.
 - b. To give to the poor.
 - c. To honor God.

For Seniors.

1. The Virtue of Diligence.
2. Learning to Be Thrifty.
3. Christian Motives for Thrift.

PERSONAL THOUGHT

Working with God is the secret of success in time and eternity. Let us earn and let us spend, let us use and let us give, according to the way that glorifies God and brings blessing to mankind.

SEED THOUGHTS

Another day God gives me, pure and white. How can I make it holy in His sight?

Small means have I and but a narrow sphere. Yet work is round me, for He placed me here.

How can I serve Thee, Lord? Open mine eyes;

Show me the duty that round me lies.

The house is small, but human hearts are there,

And for this day at least beneath thy care. Someone is sad—then speak a word of cheer; Someone is lonely—make him welcome here; Someone has failed—protect him from despair;

Someone is poor—there's something you can spare!

Thine own heart's sorrows mention but in prayer.

And carry sunshine with thee everywhere. The little duties do with all thine heart

And from things sordid keep a mind apart; Then sleep, my child, and take a well-earned rest.

In blessing others thou thyself art blest. —Selected.

WHAT MAKES ME DO WRONG?

Genesis 3

* * *

Topic for August 3

* * *

MOTTO

"The carnal mind is enmity against God."

MEDITATIONS ON THE TOPIC

I. What Makes Me Do Wrong? We can observe both our own tendency and the tendency of others and discover that there is a disposition, even before we have found it in others, to do what is contrary, selfish, and mean. A very small baby will cry and kick and scream in a way that reveals anger, rebellion, and impatience. If left to themselves without correction, we find these evil dispositions developing into ways very disagreeable to society and abominable before God. While discipline, correction, and the natural contact with others have some effect in shaping the things men do, we still find that there is an urge from some source to move within the individual to do contrary to what teaching and discipline have suggested. David knew it, as he repented of his miserable fall and confessed the cause of his sin. He wrote it in his prayer saying, "Behold I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

David also wrote about the fool who sought to get rid of the thought of an existing God—"Corrupt are they, and they have done abominable iniquity: there is none that doeth good" (Ps. 53:1). He saw all humanity in God's sight without righteousness and altogether become filthy, none doing good. Ps. 53:3. It appears that there is a cause beyond our own power that has made us to be naturally evil and inclined to choose the way of sin and of a sinful leadership.

We are not only inherently evil by nature, but we are liable to continue to allow evil

companionship and leadership to dominate our way of life. A study of the third chapter of Genesis reveals what God has said took place to bring about the inherent evil in all the descendants of Adam. There we see not only man accepting the plan to disobey God; but we find the devil in the form of the serpent as an evil agency to tempt man into the way of transgression. Ignorance, unbelief, and willful choosing of the wrong have placed mankind under the bonds of Satan, the great liar and deceiver. This accounts for the forces in me and working to cause me to do wrong. All this by the agency of companionship of other people whose lives influence mine, as well as the inward working of Satanic suggestion making me evil, unless I secure a means stronger than myself, Satan, and society, to bring deliverance.

II. The Text.—Gen. 3.—Here we have the story of the fall of man; the disobedience of Adam and Eve in listening to voices contrary to the voice of God. This sin has led to the condition of sorrow and trouble in all Adam's descendants and has caused God to open the plan of deliverance.

OUTLINE STUDY

I. The Entrance of Sin (Gen. 3).

1. The tempter.
2. The doubt planted.
3. The serpent's lie.
4. The threefold temptation.
5. The Fall.

II. The Work of Satan.

1. Tempting (Mark 1:13).
2. Deceiving (John 8:44).
3. Taking away the seed (Luke 8:12).
4. Using wiles and devices (Eph. 6:11, 12; II Cor. 2:11).
5. The spirit of disobedience (Eph. 2:2).

III. Natural Depravity.

1. In the likeness of Adam (Gen. 5:3).
2. None righteous (Rom. 3:9-18).
3. Born in sin (Ps. 51:5).
4. The understanding darkened (Eph. 4:18).
5. Not knowing God (John 8:55).
6. The affections perverted (John 3:19).
7. The will disabled (Rom. 7:15, 18, 19).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Sin.
2. The Fall of Man.
 - a. The serpent.
 - b. The temptation.
 - c. The Fall.
3. The Effects of the Fall on Us.
 - a. Our nature is sinful.
 - b. We choose evil rather than good.
 - c. We do not love God.

For Seniors.

1. The Entrance of Sin.
2. The Work of Satan.
3. Natural Depravity.

PERSONAL THOUGHT

The choice which I make to do evil, affects not only myself, but will have an evil consequence upon coming generations.

SEED THOUGHTS

The steps in the fall were:

- (1) Listening to the slanders against God.
- (2) Doubting God's word and His love.
- (3) Looking at what God had forbidden.
- (4) Lusting for what God had prohibited. (The lust of the flesh, the lust of the eye, and the vainglory of life. v. 6. Compare I Jno. 2:16).
- (5) Disobeying God's commandments.

The woman was first in this deception and transgression (V. 1, etc.)

—Torrey.

(Continued on page 221)

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. FRETZ

DEBORAH, A WOMAN OF COURAGE

Judges 4:1-10, 13-16; 5:1-7

Lesson for July 13, 1952

Deborah. This leader has been termed the inspiring genius of her time. The nation Israel was in a sad plight because the people had become faithless toward God and had chosen to follow other gods. The enemies of Israel took note of the situation and waged severe oppression. The weakness within was greater because the tribes submitted to the tendency for independent effort in protection. The prophetess, fourth among the judges, administered justice under "the palm tree of Deborah." She is among the few woman leaders who did well for the people in a time of national distress. Other instances of devoted womanhood as cited in the Scriptures are Ruth, Esther, Lydia, Dorcas, Eunice and Lois; and in more recent history mention could be made of Joan of Arc, the queens Elizabeth and Victoria, and great missionary women as Mary Slessor, Ann Judson, Pandita Ramabai, and others. It was when the people cried to the Lord in time of desperate affliction that Deborah came to be a wise and judicious leader to aid them. This woman looked to the Lord and found her courage in Him.

Barak. This man and other heroes of faith "through faith subdued kingdoms, wrought righteousness, . . . out of weakness were made strong, . . . turned to flight the armies of the aliens." See Heb. 11:32-34. It was more than skill and personality that helped Barak to muster ten thousand from Ephraim, Issachar, Machir, Benjamin, Zebulun, and Naphtali and climb to the summit of Mount Tabor to secure vantage ground against the Canaanites. The wooded slopes served as protection against the chariots and the heavily armed troops. When Israel were united and the forces of heaven and nature were in their favor they were conquerors. The victory came from heaven through heavy rainfalls and stars failing to direct the enemy.

Sisera, the leader of the Canaanite army, was jeopardizing the caravan roads so that traffic was almost paralyzed. The cultivated country was ravished by the well-armed enemy's invasion. But when the unexpected arose, when God permitted torrential rains

to fall, the alluvial plains in their productivity turned into mud and morass. In this unusual flood the enemy troops, weighted with armor, bogged and floundered. The stream Kishon was filled not only with water but with chariots, horses, and Canaanites. Barak's forces on the heights of Tabor were within striking distance and the conquest was speedy. Though the fighting men of Israel appear to have been disarmed still the victory turned to them.

The account of Sisera closes as we see him abandoning his leadership, fleeing on foot, and meeting treacherous death at the hand of Jael. Deborah found in Barak a man of God with executive ability. Barak saw in Deborah a woman of courage, the leader and judge of Israel, whom he requested to accompany him through the difficult situation in the deliverance of God's people. This dual leadership with trust in God was a great incentive for the people Israel to submit their keeping to the true God who then proved that He was their liberator.

GIDEON, A MAN OF FAITH AND HUMILITY

Judges 6:1-8:28

Lesson for July 20, 1952

The spiritual condition in Israel after the days of Deborah and Barak lapsed to evil in the sight of the Lord. God gave them over to oppression by the Midianites for seven years. Upon their cry to Him God used the opportunity to remind them of their deliverance from Egypt (6:1-10) and of His care in giving them Canaan. By supernatural experiences Gideon was led to understand his call of God for the leadership and deliverance of this people. His father Joash was an idolater living in Canaan. This manner of life did not appeal to his son Gideon who pondered much the causes and the injuries wrought upon his people. The Midianites and the wild tribes of the east encroached upon the territory in central Palestine by first pillaging the harvests. Later they took possession of lands in Ephraim and Manasseh so that conflicts were numerous and the problem of sustenance serious. The tribes of Israel, lacking in unity, were driven to the caves, the rocks, and the rugged highlands.

Judges 6:11-16. As Gideon was secretly carrying on his threshing in an unlikely place, the angel of God visited him and issued the commission to lead Israel from their bondage. Gideon is distrustful of himself, of

his people, and questions the past records of divine favor to Israel. The patience of God is seen in complying to the requests of Gideon to answer by signs and evidences of the authenticity of his commission. Wonderful is the divine condescension of our God "who humbleth himself to behold the things that are in heaven, and in the earth" (Psa. 113:6)! With assurance of divine direction and divine presence Gideon was ready to respond to the call.

Verses 25-31. The Spirit of the Lord came upon Gideon. It took particular courage to begin by destroying his father's altar to Baal, but he humbly complies to the word from the Lord. He built an altar to Jehovah and sacrificed by using of his father's bullocks. To the surprise of the home folks Joash did not retaliate but called attention to the fact that a god should care for himself.

Gideon's army came by especial selection. First was the test of courage. All the fearful were excused. Then by the test of vigilance those who were never off guard were found. The number of three hundred was small and not to be compared in strength with the enemy's army. But therein was God able to reveal another strength. The assurance of God's delivering to them their enemy was reaffirmed as Gideon overheard in the ranks of the foe a dream told and interpreted in favor of Gideon's band. The stratagem of concealing his numbers and terrifying the enemy was effective as he had one hundred advance from each of three sides with lights covered and trumpets in hand. As these advanced with composure, obedience, and order, the Midianites fled in dismay and disorder to the Jordan, beyond which they were pursued until the leaders and princes were captured and put to death.

Gideon refused the clamor of the people of Israel to make him king and instead sought to direct their minds to their leader God and the worship in His house. Thereafter "the country was in quietness forty years in the days of Gideon."

GOD PREPARES A LEADER

I Samuel 1:1 to 4:1a

Lesson for July 27, 1952

Samuel, the last of the Judges, ranks with Moses in that he was appointed of God to deliver His people from ungodly nations and to instruct them in righteousness.

Samuel was the son of Elkanah. His mother Hannah was childless for many years and, greatly distressed, she prayed earnestly to God. Her prayer was heard and God promised her offspring. Eli, after understanding her plight, bestowed the priestly blessing. Hannah in her earnestness vowed to give the child to God. Actually and typically he was a child of promise. When her anticipation and prayer were rewarded in an

infant son she was mindful to name him in honor of Him who granted her request.

I Samuel 1:21—2:11. After the first years of diligent home care Samuel was presented at the Temple. Hannah in dedicating Samuel to the Lord observed in regular order the sacrifices and offerings attending this sacred rite. While she lived in an age of vows Hannah respected her vow, wholly gave her son to the word and the work of God, won divine sanction, and returned with great joy in her heart and the exultation of God on her lips. Her deliverance was a type of later deliverances in Israel and of the greatest deliverance of all—salvation wrought in Christ for the whole world.

The wickedness and hypocrisy of the sons of Eli serve in contrast as a background for the times into which Samuel was born. They would not be restrained in their self-gratification.

Samuel in youth was taught the law under Eli at the Temple. He became conversant with Temple service by attending to the doors and the candles, morning and evening, and in keeping the house of God in order. With the annual visits of his mother came the handmade coats. Constant also was her worship and committal of her son to Jehovah. "As long as he liveth" (v. 28) was her pledge to God.

Chapter 3. By special revelation Samuel, coming to the year of accountability, was brought into a new relation with the Lord. It was a time when intimacy with God was rare. But Samuel was an unusual child. His life has continued to influence people for good through the centuries. What youth today does not know well of the boy Samuel kneeling in prayer, expressing his submission, and responding in obedience to God? The call of God was audible. It was given thrice before Eli the priest sensed its significance. In response to Eli's advice the fourth call was well answered and God's commission given to Samuel. The man of God who came to Eli (2:27) and counseled him relative to his household and the realm, prepared him for the message of God through Samuel. Judgment was to fall for the iniquity of his sons and Eli's compromise therewith. He submits and leaves all in the hands of God. The period of the Judges is nearly to a close and here begins the life work of the prophet Samuel. He was learning accuracy in hearing God and faithfulness in delivering God's message. He was blessed as well with growing in favor with men and with God.

SAMUEL, JUDGE AND PROPHET

I Samuel 7:5-17

Lesson for August 3, 1952

During the judgeship of Eli, who preceded Samuel, Israel's sins were multiplied. Hence the displeasure of God returned and they were defeated by the Philistines. In their desperation they did the unprecedented thing by taking the Ark of the Covenant from the most holy place and carrying it to the field of battle. Dealing with it as something magical was confusion of the highest

rank. The Philistines defeated the Israelites with great slaughter and took away the Ark. What a picture of the inroads of worldliness into the church!

Chapter 5 shows us how the Ark of God among the Philistines was a curse. To set it in the house of Dagon could not be tolerated supernaturally for one night nor for two. The Philistines could not escape the conclusions forced upon them. Upon consultation they removed the Ark to Ekron in the north and after seven months of strange experiences it was returned with gifts to Israel. Notice in chapter six Israel's great rejoicing when the Ark was returned to the Tabernacle. The judgments of God upon those who had failed to preserve its sanctity followed with it in the absence. In our day the great mercy of God continues while sin abounds and men are inclined to think that He forgets. We fail to see the judgments of God in true perspective and overlook His warnings.

Chapter 7:5, 6. Samuel's whereabouts in the interval before Mizpeh are not known. God was preparing His people to return to obedience. Samuel now is servant of God in bringing about in Israel a great awakening to prayer, confession of sin, and a turning to godliness. The great assembly at Mizpeh humbled themselves in contrition with fasting. Idols were cast out and the movement back to God in loyal allegiance invoked His good pleasure. Jehovah turned the elements against the Philistines. The battle for Israel

was on their knees rather than in the fray. Vv. 7-11.

Verse 12. Ebenezer. In memory of these great acts of God Samuel erected a stone between Mizpeh and Shen whose name would ever remind them: "Hitherto hath the Lord helped." Monuments in history and in our time have more generally been markers of men's achievements. Where are our "stones" that mark the centuries, reminding us of where and how the Lord DID help and turn the tide of events? Truly "the Lord reigneth," and He has turned in His infinite wisdom and strength the greater tide of events through the centuries and among nations.

Verses 13, 14. A period of peace was granted to Israel with their cities fully restored to them. The Amorites and the Philistines, finding the hand of the Lord against them, waged no more aggression against Israel in the days of Samuel.

Verses 15-17. Samuel faithfully traversed the country of Israel from south to north with fervent exhortations to godliness and obedience. There was a great rallying to the leadership of this last of the judges, and Samuel may be considered the statesman of his time. While his headquarters were at Ramah he accommodated them with his presence in many parts as he visited remote places among the tribes of Israel. With his diligent oversight of the chief points in the forthcoming kingdom he was able to consolidate them to new unity and strength and to anoint him who should be their king.

Sunday School Convention Planned for August

BY THE CONVENTION COMMITTEE

This church-wide Sunday school convention should make a significant contribution to the Sunday school work of the Mennonite Church. It is open to all persons interested in this arm of the church. Plan now to attend. Sunday school leaders, teachers, and pastors are especially urged to be present.

Plans are now underway for a fourth church-wide Sunday School Convention, August 21-24, 1952, sponsored by the Mennonite Commission for Christian Education and Young People's Work, as announced by J. J. Hostetler, Peoria, Illinois, Secretary of the Commission. Day sessions of the Convention will be held in the College Union at Goshen College, Goshen, Indiana. Evening sessions will be in connection with the Brunk Brothers' Evangelistic Campaign, scheduled for the Goshen area in August.

Goshen College, the College congregation, and the Indiana-Michigan Christian Worker's Conference, are jointly sponsoring the Convention locally. A committee with representatives from each of these consists of: E. E. Miller, Chairman, Leland Bachman, Secretary, John H. Mosemann, Paul M. Miller, and Ernest Bennett.

It has been approximately sixty years since the first three church-wide Sunday school conferences were held. In 1892 the first one

met at the Clinton Frame Church, near Goshen, Indiana. The second was held in 1893 at the Zion Church, Bluffton, Ohio, and in 1894 the third one was held at the Forks Church, Middlebury, Indiana. These were discontinued and local and district Sunday school conferences were started. Recently interest has been shown in having another church-wide meeting.

Plans for the 1952 Convention include displays and demonstrations planned by the various organizations and institutions of the Mennonite Church. These will be placed in the spacious lobby of the College Union building.

Hundreds of Sunday school workers, pastors, teachers, and other interested persons are expected to attend. Delegates will be recognized who are members of local Sunday schools and who qualify by registering. All who register will receive the packet of convention materials. The public is invited to attend all sessions and sectional meetings.

The special committee chosen to plan the Convention consists of J. J. Hostetler, Peoria, Illinois, Paul M. Lederach, Scottsdale, Pennsylvania, and Roy S. Koch, St. Jacobs, Ontario.

PROGRAM

"The Church at Work Through the Sunday School . . ."

Thursday, August 21, 7:00 P.M.

Introducing the Convention—

Convention Director
Responses by District Sunday School Leaders—"What I Expect to Receive from This Convention"
Evening Address ". . . in Promoting Evangelism" C. F. Derstine
Evangelistic Sermon George R. Brunk

Friday, August 22, 9:00 A.M.

Worship Period
Welcoming Address Moderator
Address ". . . in Enlarging Christian Fellowship" Richard Detweiler
Sectional Meetings

1:30 P.M.

Worship Period
Address ". . . in Teaching the Word" Millard Lind
Sectional Meetings

7:00 P.M.

Song Service
Testimonies, "Spiritual High Lights in Sunday School Services."
Address ". . . in Recruiting Leadership" J. Paul Graybill
Evangelistic Sermon George R. Brunk

Saturday, August 23, 9:00 A.M.

Worship Period
Address ". . . in Developing Worship" Richard Martin
Sectional Meetings

1:30 P.M.

Address ". . . in Cultivating Church Loyalty" Stanley Shenk
Sectional Meetings

7:00 P.M.

Song Service
Testimonies "Spiritual High Lights in Sunday School Service"
Address ". . . in Fostering Stewardship" Paul M. Miller
Evangelistic Sermon George R. Brunk

Sunday, August 24, 2:00 P.M.

Song Service and Worship
Convention High Lights
Address ". . . in Making Homes Christian" Howard J. Zehr

Special Music
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Worship Director—Harold E. Bauman, Orrville, Ohio
Music Director—John P. Duerksen, Hesston, Kansas
Convention Director—J. J. Hostetler, Peoria, Illinois
Moderator—Paul M. Lederach, Scottsdale, Pennsylvania

Forenoon Sectional Meeting Leaders: Katherine and Mary Royer, Nursery and Cradle Roll; Eva Carper, Kindergarten; Esther Lehman, Primary; Ida B. Bontrager, Junior; Elizabeth Showalter, Intermediate; Richard Detweiler, Youth; Millard Lind, Adult; J. J. Hostetler, Russell Krabill, Superintendents.

Afternoon Leaders: Ford Berg, Publicity and Promotion; Roy Umble, Secretaries and Treasurers; Paul Roth, Teacher Training; Mrs. Paul Erb, Librarians; Paul M. Miller, District S.S. Leaders; C. F. Yake, S.B.S. Workers; Noah Good, W.D.B.S. Workers; Karl Massanari, Methods of Teaching; John Duerksen, S.S. Music.

YOUNG PEOPLE'S MEETING

(Continued from page 218)

Adam stood as the representative of the race; indeed, he was the race, and all coming generations were in him. Compare Heb. 7:9, 10. In his fall the race fell. "All have sinned." "Therefore, as through one man sin entered into the world, and death through sin; so death passed unto all men; for that all sinned" (Rom. 5:12, R.V.).

Many thoughtless infidels say: "I would rather stand for myself." If you had stood for yourself you would have fallen as Adam did. God's plan, when we see the whole of it, is far more gracious than this. As the first Adam fell for us, so we all would have done for ourselves; so the second Adam obeyed for us, as none of us would have done if left to stand for ourselves.—Torrey.

"I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job. 42:5, 6).

Evidently those who live nearest to God and see things most nearly from His standpoint have the poorest opinion of self and human nature.—Sel.

SCIENCE IN THE BIBLE

(Continued from page 215)

School Times" asking how it could be possible, supposing that a man had lost a leg in another part of the earth, for him to be resurrected bodily. She took it for granted that the exact molecules of the lost member must of necessity be joined to the rest of the body, which, in fact, would not happen anyway after a period of seven years. For it is a physiological fact that the body renews itself entirely over a period of seven years. Therefore a man dying at seventy has had ten different bodies in his lifetime. All that the Great Chemist need do is to compose from the same elements of the original body, another body, and animate it with the original spirit to have it stand forth in the resurrection. And the Great Chemist who makes the lowly element carbon, apparent to us as dirty coal, again as sweet sugar, and another time as the brilliant diamond (they are all mainly composed of carbon) can give to each body the peculiar likeness that it bore in the previous life.

But how can it happen instantly? We can sense only a gradual growth, because that is all we know. But many chemical processes have been greatly accelerated in our day. Nature itself in parts of Alaska where the growing season is only six weeks long causes vegetation to grow so rapidly that many plants mature in that time; plants which would take twice as long in our climate.

Any chemist can tell of scores of chemical reactions that occur in a few seconds or even a fraction of a second. Why limit the Great Chemist?—Gospel Banner.

The value of our ministry to the world will always be proportionate with our independence of it. The only people who can impress the world for God are those who are not themselves impressed by it.—Gospel Gleaners.

The Fountain of Life

"I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21:6c).

"For with thee is the fountain of life" (Ps. 36:9a).

Ponce de Leon's search for the fountain of youth is one of history's recordings. Needless to say, he did not find such a fountain. If he had known Gospel Truth, he might have found the fountain of life which would impart eternal life.

At Jacob's well Jesus had asked the Samaritan woman for a drink of water. This was an opening for the spiritual truth which He gave her and gave us: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Jeremiah brings this sad statement about those who once knew the living Christ, and have turned from Him to the world and false doctrines. "For my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

In the last century William Hone, a London author and bookdealer, sacrilegiously attacked the Scriptures. While riding in the country he became thirsty and stopped at a cottage for water. A young girl there was so rapt in reading that at first she hardly heard his request. Wondering why any story could so absorb her attention, he asked, "What book are you reading?" "It is the Bible, sir," she replied. "But why," Hone continued, "instead of playing on this beautiful summer day, do you read the Bible?" "Because I love it, sir."

William Hone drank the water to quench his thirst, but the Holy Spirit began to show him the living water for his parched soul. He rode home with these thoughts: She loves the Bible. Perhaps there is something in it which I have never discovered. He had resolved to read it carefully. That study of Scripture led to a conversion which made William Hone, one-time infidel and scoffer, Christ's devoted follower. He burned all his own blasphemous books he could recall in an effort to undo the harm his sacrilegious writings had caused. To the end of his life he proclaimed the marvelous mercy Christ had shown him.

"I will give unto him that is athirst of the fountain of the water of life freely."—Selected.

If God sends thee a cross, take it willingly and follow Him. Use it wisely, lest it be unprofitable. Bear it patiently, lest it be intolerable. If it be light, slight it not. If it be heavy, murmur not. After the cross is the crown.—F.Q.

The secret of living an overcoming life is a closed mouth and a yielding heart and will.

—P.E.M.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Three Systems of Education

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. Grace be with thee. Amen.—Paul, 1 Tim. 6:20-21.

Lately, a liberalist preacher said to a thousand high school students in a Canadian city, "The evangelists of tomorrow will be the scientists of today." If he meant Christian scientists, he may be partly right. If he merely meant scientists, he is largely wrong. It is true, some truth revealed in the laboratory is also written in the inspired Word of God. When preachers interpret the Bible rightly and scientists know their work correctly, there will be no contradictions.

Today a battle is looming over education, as well as Christian education. There are **Three Systems** of Education and Christians must be wide-awake for their own safety—as well as of the safety of their children.

I. COMMUNISTIC EDUCATION—

This very popular system of education, which has engulfed and swallowed up millions, practically—a third of the peoples of the world, sounds very seductive. The system is well set forth in its **Manifesto on World Communism**. The Christian Churches in Asia meeting at Manila, the Philippines, during a conference in 1951, very ably set forth the difference. Allow us to quote;

1. What Is Communism?

By Communism we mean:

The philosophy, economic doctrine, politics, program, and military adventures of the Communist parties of the world. These doctrines were first stated by Karl Marx and Frederick Engels in the **The Communist Manifesto** of 1848, developed by Lenin and Stalin, and thereafter believed and practiced by the Communist parties of the world, under the leadership of the Communist Party of the Soviet Union.

We therefore declare that we reject and condemn the above ideology and program of Communism and oppose it because of the following aspects of the movement:—

1. Its dialectical materialism, which is militantly atheistic.
2. Its historical materialism, which is militantly atheistic.
3. Its theory of the economic determinism of human character, a theory which is anti-Christian and debasing to human dignity.
4. Its efforts to overthrow by violence all existing governments.
5. Its dictatorship of the proletariat which was defined by Lenin and Stalin as "the rule, based on force and unrestricted by law," of the Communist Party.
6. Its denial of moral and spiritual values.
7. Its repudiation of the value of the individual and his heritage of freedom.
8. Its complete casuistry of behavior based on exploitation of grievance.
9. Its systematic development of treason in all countries in the interest of Russia.
10. Its persistent vision of world conquest.

II. What Is Christianity?

Christianity and Communism are totally different and cannot be identified at any point. Christianity teaches the one true and living God who has revealed Himself in the general revelation of creation and in the special revelation called the Bible. It presents a spiritual kingdom and assures man that God will aid in the provision of material needs when man seeks first the kingdom of God and His righteousness.

BY CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

It presents a view of man which demands freedom for the individual and love for one's neighbor. It recognizes the right of private property, the profit motive, and the responsibility of all men to be good stewards of God in their possessions. Christianity condemns as sin all greed, selfishness, and exploitation, and commands the Christian virtues of charity, generosity, industry, and due concern for our neighbor's welfare.

Christianity recognizes the need for civil government with the necessary restraints upon it to make possible the full expression of the Christian life and work on earth.

In contrast to the teachings of Communism listed above Christianity teaches that:

1. In the beginning God created the heavens and the earth and subsequently made man.
2. God is active and sovereign in history, working all things "according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11).
3. Human nature is sinful, ruined by the fall, and may be redeemed only through repentance toward God and faith in Jesus Christ.
4. Men have responsibilities of citizenship and should obey the laws of all responsible governments which in turn must be the ministers of God for good.
5. Government by law based on the consent of the governed, maintained by free men for the glory of God.
6. The reality of the laws of God, of sin, and of human responsibility.
7. God loves and values the individual soul more than all the world.
8. Evil must never be done in the interests of good. The end never justifies the means.
9. Loyalty in the Lord to good and lawful civil government, rendering unto Caesar the things that are Caesar's.
10. The glorious hope of the church in the personal return of Christ to set up His kingdom, and the final destiny of all men in either heaven or hell.

II. THE MENACE—OF UNESCO

The editor of the **United Evangelical Action** magazine, the journal of the **National Association of Evangelicals**—ably set forth another dangerous spot. We request our readers to digest, and ponder well his warning words.

When the statesmen of the world made their blueprints for the New Utopia following World War II they included a strange section known as the United Nations Educational, Scientific and Cultural Organization (UNESCO).

These political dreamers realized that the United Nations could not be perpetuated along the lines they envisioned unless educational, scientific, and other cultural leaders, who shape the thinking of future generations, were enlisted in the task. They considered, for a time, the inclusion of religious leaders but dropped the idea as impractical.

Those of us who spend our lives in "teaching the young idea how to shoot" were quite intrigued with UNESCO. We recognized the need for international understanding and appreciation. We realized that men and women must be educated for a new and better society that would have world peace as its objective. Some Christians hoped that the Christian ethic could be the medium through which this objective could be achieved. Such an ethic might allay misunderstanding and antagonism and create confidence among the fellow members of the human race. If this new culture could

then be perpetuated through the natural avenues of education and science in future generations there might be hopeful days ahead.

Then it happened! Dr. Julian Huxley, the noted British biologist, an outstanding enemy of the Christian faith for the last thirty years, was chosen the Director-General of UNESCO. This is the man who had said in his **Essays of a Biologist**: "It is impossible for me and those who think like me, to believe in God as a person, a ruler, and to continue to speak of God as a spiritual being in the ordinary way." Of course, to deny God as a personality is to deny God.

It was not surprising when this atheist, in his **UNESCO: Its Purpose and Its Philosophy**, declared that "it is essential for UNESCO to adopt an evolutionary approach" to all the problems with which it must deal. "If it does not do so," continued Dr. Huxley, "its philosophy will be a false one." Furthermore, he insisted that this philosophy "should be a scientific world humanism, global in extent and evolutionary in its background."

This godless, evolutionary humanistic philosophy is exactly what has guided the thinking and the accomplishments of UNESCO from that day to this. The spiritual element has been ignored. UNESCO may be striving for peace, but it is not concerning itself with the real ingredients of peace. It may be trying to bring about unity among the peoples of the world but it is ignoring the principles and ideals that bring about an enduring unity.

Among the many projects for the dissemination of its pagan philosophy is the new six-volume **History of Mankind**. It is being written by some forty or fifty outstanding scholars throughout the world. Atheist Julian Huxley is the first vice-president of the commission charged with the task. At the head of the list of six writers from Great Britain is another noted atheist, Bertrand Russell, whose putrid philosophy has made his name a hiss and by-word among Christian educators. There is not an evangelical Christian historian, scientist, or philosopher in the entire lot. The work will undoubtedly be saturated with the doctrines of evolution and humanism and will distort the history of Israel and the influence of the Christian faith. This **History of Mankind** when completed will be cleverly foisted upon the educational institutions of the world and made the final authority on man's history in the process of training the oncoming generations.

Out of UNESCO came the much-debated Universal Declaration of Human Rights. Its Article I follows the same godless, evolutionary humanistic philosophy which has marked all the Organization's work. It reads as follows: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood." Human rights are of divine origin and true brotherhood can exist only where there is spiritual unity. But the authors of this new Declaration stress the human values of this world, exclude the spiritual values of the supernatural world and assume a difference in quality between man as a rational and moral being and all external objects in nature which may be neither rational nor moral. In its practical consideration it falls far short of the Bill of Rights in our own Constitution. Its adoption by the Congress of the United States might well result in the denial of certain rights and freedoms to our citizens.

UNESCO's professional "bleeding hearts" who are yearning to save mankind are being paid out of our tax money to conduct surveys to determine whether the sex urge is stronger in the mountains or in the valleys; to search for mythical Inca treasures; to discover a new Garden of Eden on the Amazon; to investigate the wisdom of an African tribe which pulls the front teeth of its children so they can correctly pronounce the native dialect. The Organization's "crack-pot" projects in the name of world understanding are too numerous to mention.

In view of these and other considerations the time has come for evangelical Christians and good American citizens to oppose UNESCO and all its propaganda in this country. Unfortu-

nately thousands of well-meaning Christian American leaders, including well-known clergymen and educators, have been duped into endorsement and support of the Organization. The National Council of Churches has become one of the foremost media for disseminating UNESCO propaganda. Many of their co-operating churches reek with it. Their youth organizations and women's organizations spend much of their time mouthing its doctrines. Our public schools are being used to pervert the minds of our children with its questionable philosophy. UNESCO asks, in **Toward World Understanding**, that teachers suppress much that is vital in our American textbooks on geography and history; accentuate all that is especially attractive in foreign modes of living and emphasize the false and prejudiced notion that nations of brother continents are paragons of virtue, beauty, and over-all perfection. The Christian way and the American way are often actually suppressed in favor of other idealisms.

Our readers could render no greater service to God and country than discover what is being done in their own communities to disseminate UNESCO doctrines and insist as Christians, as taxpayers, and as good citizens that it be stopped immediately.

Before taking time to discuss **Christian Education**, it is timely to warn our readers concerning a so-called Christian education that they may shortly seek to foist upon us. Dr. Wilbur M. Smith, in **Our Hope** magazine sets forth this danger quite clearly:

The Coming Battle Over the Question of Christian Education

There is more discussion today regarding Christian education in our universities than at any time since the dawn of this century. As will be seen in another item in this issue, we have now a Commission on Christian Higher Education in the National Council of Churches of Christ in the U.S.A. It has a budget of \$90,000. **The Christian Century**, for the week in which these paragraphs were written, devotes its entire issue to the question, "What Is a Christian College?" Many conferences are being held throughout the country on this subject. Its importance in Great Britain is emphasized in the book, mentioned elsewhere in these pages, by the Archbishop of York, wherein he says: "To the Christian, no education can be satisfactory unless it is religious both in its basis and in spirit; a half an hour of Bible teaching disassociated from worship is of little value, for religion will be looked upon by the children as a mere lesson to be discarded with all other lessons as soon as they leave school; but the nation is beginning to see that no education is complete unless the children are taught their heritage as children of God and their duty towards Him as well as towards their neighbors." Dr. Frank Gaebel's epochal book, **Christian Education in a Democracy**, forms a milestone in this entire discussion.

Now we have a declaration from no less a person than Dr. James B. Conant, President of Harvard University, who is acknowledged everywhere as one of the outstanding leaders of education today. Speaking on April 6 of this year, before five thousand school administrators, teachers, and college leaders at the regional convention of the American Association of School Administrators, a department of the National Education Association, Dr. Conant said that the dual system of education growing up in this country is endangering the American principle of a single public school system! And what does he mean by a "dual system of education"? He means the Christian and the secular. In other words, he does not think that we ought to have Christian schools, and he says so: "The greater the proportion of our youth who attend independent schools [that is, belonging to church denominations, or Catholic schools], the greater the threat to our democratic unity." This is exactly what John Dewey said twenty years ago—and Dewey is an atheist—when he declared that anything smacking of supernaturalism was an obstacle in the way of the achievement of the democratic way of life. We are coming into a war on this subject.

Is the National Council of Churches to Control Our Seminary and Christian College Programs?

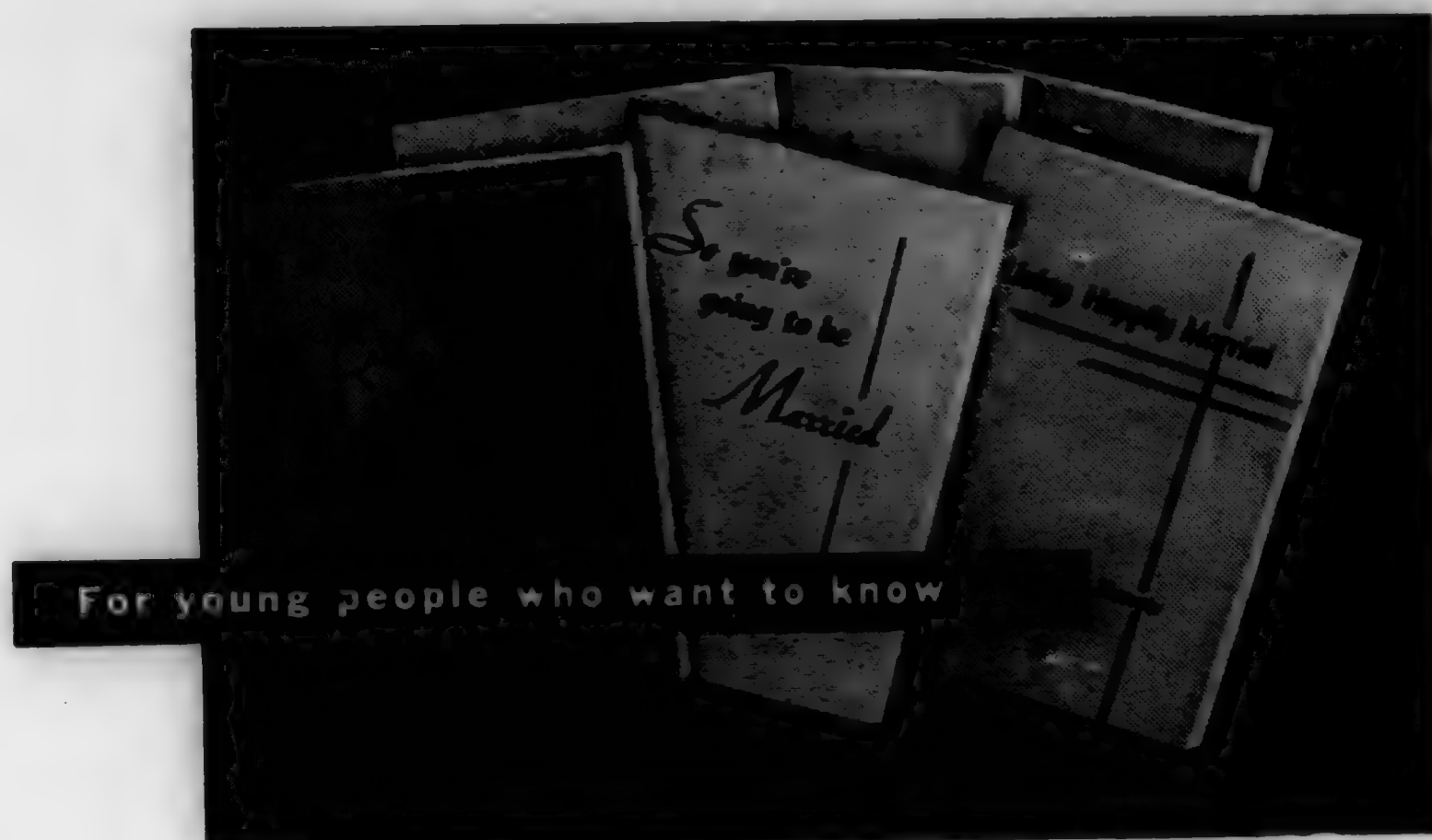
In the issue of March, 1952, of **Christian Education**, the official journal of the Commission on Higher Education of the National Council of Churches of Christ in the U.S.A., is a leading article by Dr. Raymond F. McLain, the General Director of this commission, in which

he says that the primary purpose of the group "is to provide seminary students with an experience of ecumenical fellowship, to present to them the challenge of ecumenical thought concerning the mission and nature of the church, and to help them develop a personal ecumenical consciousness and commitment congenial to their own backgrounds and traditions." This means that the main business of the Commission on Higher Education of this vast body is to prepare the Christian Church for a world church. They also hope to have merged with them the United Student Christian Council, which in itself is composed of fifteen student Christian movements, including the Y.M.C.A. and the Y.W.C.A., and have set up a vast program covering seminaries, the Christian ministry, Christian colleges, etc.

The day is probably not far off when educational institutions that do not follow the program of the National Council of Churches will not be accredited, and their graduates will have difficulty entering the major denominations of our country. How much there is to pray for today!

III. OUR OWN CHRISTIAN COLLEGES

There must have been some well-defined reasons why the Mennonite Church established its own schools and colleges. There are more reasons today than formerly. These considerations moved our fathers, and move men today, to spend millions of dollars. The adult membership was willing to build and to maintain these schools. They are worth abundantly more than they did cost and still cost. It is our task to convince young people to avail themselves of these facilities, which are among the best.



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These colleges create a **wholesome environment**, which bears excellent fruit. Two testimonies must suffice. Two professors speak. One said: "There is something in your graduates that is unusual." The other: "That professor and wife from your college impressed us profoundly. Both are outstanding Christians. She reminded our student body of an angel from another world." This was a testimony from the lips of a university professor, the man next to the President of the University.

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Laurelville Mennonite Camp, Scottdale, Pennsylvania

2

New Publications

Life with Life

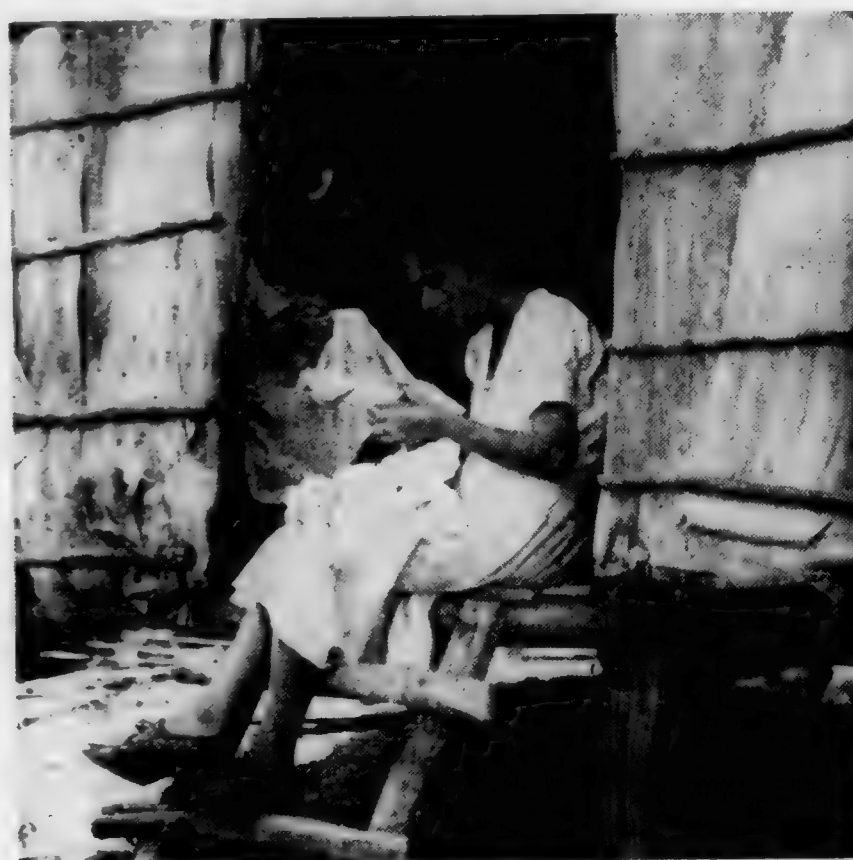
... the thrilling true story of Johnny Allison as told by

Christmas Carol Kauffman

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Serving Rural Puerto Rico by Justus G. Holsinger

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 Scottdale, Pennsylvania

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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CHRISTIAN MONITOR



Scene in the Kishacoquillas Valley of Pennsylvania

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Green-eyed Monster

By MARIBEL KRAYBILL

Don was able to get rid of the "green-eyed monster" of jealousy after he faced him in the Word of God.



ON WANTED an outlet for that penned-up feeling. It was one of those things that grows on a fellow. He did not know how long that urge had been pricking him. He wanted to help others. He wanted to go away and serve the Lord. But how was he to tell his mother, for she really needed him. Then too, a conviction is hard to express until you find someone with a similar one.

Don's reminiscences were interrupted by footsteps.

"Hi, there, old fellow! How's it going?" called Don to Joe.

Joe's manly physique always somewhat startled Don, for behind that physique was a character that was powerful.

"I wish I could be more like him," Don often mused to himself.

"Have a chair and let's talk," said Don.

"Well, I really came for a purpose tonight, Don," said Joe.

"Good, tell me what it's all about."

"It's those teen-age fellows that have set me to thinking."

"What do you mean, Joe?" said Don.

"I walked past the ball field last evening and I believe I felt a bit as Christ felt when He looked out over Jerusalem and wished He could draw the people under His wings as a hen does her brood. I've been wondering what steps these fellows would take if compulsory military training would be required. These fellows need the Lord. They need to know the Word itself."

"But what can you and I do about it?" said Don.

"I've been thinking and praying and I believe we could get next to such fellows by starting a boys' club. Don, you could make use of your Industrial Art course by having a junior class in your basement. Then at the end I would have a devotional period."

"How often would we meet, Joe?" asked Don.

Joe suggested about one or two nights a week.

"But, I can't do that," said Don.

"But, Don, we both want to serve the Lord, and it seems that neither of us can leave home now. Maybe the Lord wants us to serve at home first."

Don was much enthused as Joe continued to outline plans, and he had many thoughts as his pal walked into the shades of the night.

"Good idea! Only Joe could cook up something like this. I never think of such things. The fellows really like Joe. It must be his personality."

Don's weary body was soon sound asleep, but at home Joe was soon prostrated before the Lord, seeking divine guidance for the work ahead.

The responses from the invitations to

form a boys' club were varied. Most of the boys and their dads showed keen interest. However, several sent word that they would not be a member of that crowd and especially if that saintly Joe Evans had anything to do with it.

The first night fourteen fellows were in the basement of Don's home. The only disturbances were a few balls that came pounding against the windows and one that actually came through. Tentative plans were made and Don closed with an impressive devotional period.

More opposition arose when Bud White's Dad objected because his son wasted so much time down at that old club. The time on the ball field was apparently quite all right.

All these things led Joe to spend more time seeking the Lord's will.

One evening Don was quite disturbed when two boys questioned the wisdom of putting a brace under a new table and quo-

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Then back to the giver it steadily flows.

The selfish and greedy ne'er enter its doors,

For the loving and helpful its treasure it stores.

Would you be a depositor? Try it today: Give a pleasure to some one, for that is the way.

—Unknown.

ted Joe. Joe heard him say, "Well, I guess I know more about it than Joe Evans. He never went to the Industrial School."

Don used different means to get close to the fellows, but Joe had gotten next to them without much difficulty. Don decided to play ball sometimes and then to walk home with the fellows. The club was the main topic of discussion. Continually Don was trying to get the boys' opinion of Joe. They all seemed to like Joe, but as Don presented subtle and disparaging suggestions some of the fellows were changing their minds.

Joe seemed to sense some disaffection and prayed much about it. If only Don would

spend more time with the Lord. The devil is so subtle, and can easily arouse feelings of rivalry and jealousy.

One night after club, Joe and Don walked home in silence. The coldness during their meeting had been very evident to both of them.

At Don's gate the silence was broken as Don said, "Joe, several boys have been telling me that they don't think our club is worth while. They want more time for shop work."

"How can we change it, Don? We need the fellowship period too. But we're too tired now, Don. Let's pray about it before we decide about anything different."

As Joe went down the road alone he wondered if those suggestions were original with the boys or if Don was adding fuel to a flicker and doing some undermining work.

Time alone with the Lord brought new ideas and visions.

Several weeks later Joe came to Don with a suggestion.

"Don, why do we both work here when other communities need this too? Maybe I could go over to the Ridge community and start a similar club."

Words almost failed Don. Was he hearing right? Why, his very ambition was to be the sole leader and do as he wanted to do.

"Our groups could visit each other sometimes," Joe was saying.

"Oh, yes," answered Don, "that's a fine suggestion."

The new plans soon developed and Don was ready to do things according to his ideas. The devotional period was at the beginning of the evening rather than at the end. This way the boys could work as long as they wished. But the larger dues and the new name for the club which Don suggested all brought criticism. Several sensed Don's attitude of, "I'm leader now," which was repulsive to the group.

The night Joe's group was to be with the boys every member was present. They had missed him greatly after he had gone. As they flocked around Joe, Don looked on staringly and with a feeling of inward jealousy.

Half of the fellows were prepared with their memory work, I Corinthians 13, which was a good background for their further discussion.

Bud White asked what verse 13 meant and why charity was the greatest of the three.

Don told him that love, which was the word for charity, was important because, well, because it's so easy not to love.

I John 3 was the lesson. It was verse 15 that these boys needed for a foundation for the future, thought Don, not sensing his own need.

Following the discussion Don asked Joe to pray. A dozen and one thoughts went through Don's mind those few moments, such as, "Where was the warmth of the spirit that had prevailed when the club started? The spirit of reverence while Joe was praying was different than usual. Also he remembered Joe sitting and presenting

(Continued on page 229)

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Born of the Spirit—or Not

A Sequel to "Labor of Love"

By ALMETA HILTY GOOD

True seekers find in the Word the basis for assurance to the believer that he is born of God and has eternal life. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Jno. 20:31).



WHAT'S GOT INTO you lately?"

Sam growled irritably at his wife, Kathleen. "I can't even get a good hot argument out of you!"

"Why, who wants to argue anyway?" Kathleen shrugged her shoulders good naturedly.

"Oh, I don't know. Skip it, Kathie," he retraced suddenly, half-ashamed. "I don't know what imp gets into me sometimes—makes me want to lash out at somebody. You always used to lash right back. But lately you're different—not so sensitive or something. What is it?"

"You don't say! I always got the idea before, from your remarks, that I was too touchy—almost too touchy to live with! I finally began to realize that I was far more so than a—than a Christian has any need to be."

"Hm. Are you meaning that from now on you're going to be one of these Milquetoast people, a self-styled martyr with no spunk, or something like that? Snap out of it, won't you?"

Kathleen stared at Sam for a moment, a twinkle coming in her eyes at last.

"If you are requesting me simply to haul off and slug you on the head with this skillet, I'll be happy to oblige! Now," she grinned, "are you satisfied? Who'd have thought the day would ever dawn when I would get too meek for your taste!"

"Who would have, sure enough? Now that's more like it!" He rubbed a hand back and forth across his knotted brows in bewildered chagrin. "What's the matter with me, Kathleen? I see you getting to be a better Christian all the time, and I'm not. And something inside of me rebels at the difference, I guess."

"Were you ever really born of the Spirit, Sam?" Kathie asked gently.

"How do you mean?"

"I—I guess I mean what they call 'born again.'"

"Why, I—guess so. Is that the same as being converted? How can you tell if you are not? Oh, of course, I must be."

"When?"

"I—I don't know. Back home we—well, we never questioned such things before we came here, did we? I've been a member of the church for years and thought of myself as a Christian all the time—surely there's no doubt that I'm a Christian, is there?" After a long moment of thought he glanced up and demanded: "How can you know if you're born again or not, Kathie?"

"I—I don't know. I never thought about a way to prove it, I guess I just took for granted that if you had the real thing you knew it, like falling in love."

"When were you born again?"

"Why, when I accepted Christ as my Saviour, I suppose. I'm not sure either, now."

"How can we find out? Do you suppose Grandpa Hassen could tell us how we can know for sure?"

"Or, maybe Margy?" Kathleen resumed dishwashing again as if her forward moving mind was already resolved to keep trying until they both were satisfied on this problem.

That evening Sam came in from a last check on the irrigating water to find Kathie poring intently over her Bible. The next day he too began to use his spare moments for study of the Bible, a thing that had always been a certain-time-of-day routine with him before. "Did you read this about Jesus and Nicodemus?" Sam asked one noon hour when he had snatched a few moments of reading before time to go out to the field work.

"Yes, I was looking up all the verses in the little concordance in my Bible under

"Spirit," too, today, and I think we're on the right track. It's all right there if we could see it somehow."

"Seems pretty elusive to me. Like 'The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell'—What can a fellow tell, then?"

"Well, the other people couldn't tell, but surely the person who was born again would know it, wouldn't he?"

"I don't know," he grumbled morosely, preparing to go out to work. "Looks like I would know it, if what you say is so. Maybe I'm not even a believer, I don't know. I'm so mixed up." And he left for the field.

Kathleen had thought that she was beginning to understand it for herself; now she was more sure than ever that she could never explain even what little she understood to anyone else.

Sam spoke little that night as they sat outside the cabin door in their usual twilight moments of quiet relaxation before retiring. But after they had gone to bed, and Kathie thought Sam might be already sleeping, he began speaking thoughtfully into the dark silence.

"I got to thinking today, what do I believe, if anything? Then this evening, when I picked up the quarterly to put it out of my way a little, the words caught my eye: 'In the beginning God' and I knew I was a believer at least. I believe that much. 'In the beginning God.'"

Kathie listened as his voice stopped, glad that he had found this much of a response of belief in his heart, glad that he had found it there all himself. She thought he might be going to say more, until she heard his soft snore, and knew that he had found peaceful sleep and encouragement in having got that far.

He believes in the Bible as the Word of God, too, and that will be another milestone for him when he recognizes his belief stands solidly on that. He believes in Jesus as Saviour from sin, too, I'm fairly sure from the things he has said. The atonement of Christ's death will be his third milestone,—and soon Kathleen drifted off into drowsiness with her last thought, "I wonder if they will lead him where he wants to go, though."

Saturday afternoon Kathleen was so restless that she finally strolled down the popular-lined road to Margy's home. This new friend, she was sure, would understand their confusion and not think it unimportant.

When the usual small talk was over with, she broached the subject.

"How can a person know if he's born again, Margy?" she queried.



"Why?" Margy smiled. "Makes me think of what Grandpa Hassen said, remember? 'I'm saved because God says so.' Does the person accept God's Word on the subject?"

"Yes, but what we want to know—what does God say on the subject that applies to me, or to—Sam, for instance?"

"Well, you were converted, weren't you?"

"What exactly happens at conversion? I suppose we both were. The church where we came from taught it, anyhow."

To convert is to turn about and go the other way. Grandpa Hassen always says that repentance and conversion, good and necessary as they are, are no good to us unless they lead to faith in Christ. I suppose he's right, although fine points get a little mixed up for me sometimes, too."

"It sounds right. But, well, was that what happened to me? Oh, we're getting so confused!"

"I'll tell you what we'll do. We'll let it go for now, and let's both read and study in the Bible all we can find about it. Then tomorrow at Sunday school we'll ask Grandpa Hassen to explain it, since he's superintendent."

"Okay."

So they parted, and both, dissatisfied with their understanding, studied with much prayer for enlightenment of the Holy Spirit. The next afternoon, after the usual discussion of the lesson prepared for that day, there was an invitation for anyone who had a question to ask. It was just what the young people had been hopefully waiting for.

Just as Kathleen opened her mouth to pose a question, she was startled by Sam's voice at her left.

"How can I prove to my own satisfaction that I was ever really born again?"

The elderly superintendent peered over his glasses as if uncertain whether this might be a catch question or a joke. Convinced by the earnest expression on Sam's face, he fixed the young man with a disconcertingly piercing eye and shot another question back at him.

"How can you prove you were ever born physically, aside from the hearsay evidence of others?"

Sam gasped at the audacity of this, and then looked about him as if at a loss what to answer.

"Well, you know you're alive, don't you?"

"Yes."

"That's evidence enough?"

Sam grinned at his own discomfiture. "How do I know that I'm alive spiritually, though?"

"What does God say about it?"

Sam didn't know, and admitted it.

"Turn to I John 5:11, 12, all of you. Now, young man, read it aloud."

Sam turned eagerly to the verses, and read, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

"All right, now have you this life?"

"Yes," Sam breathed, a dawning radiance on his face.

"How did you get it?"

"Accepted Jesus as Saviour."

"Your very own?"

Sam nodded, too full for words just then.

"Now let us read also John 6:47. Young lady, you have it there?"

Kathleen nodded and read slowly, "He that believeth on me hath everlasting life." She too was radiant.

"Now you, Margy, read John 1:12 and 13."

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Why, I've never seen it so plain!" she exclaimed.

"I verily believe," the old man chuckled, "that much confusion in our minds could be avoided if we get a clear-cut idea at the outset of the importance of accepting Jesus

Christ into our heart and life. He is our very life, and there is no use trying to live the Christian life before we have received the life. This is the greatest milestone of Christian experience, this is the reason for all God's grace and pleading—that we might have life!" He subsided into silence. Then suddenly he held Sam again with his direct gaze. "Now are you born of the Spirit?" he demanded.

"Yes!" Sam startled himself by nearly shouting it in his sudden exuberance of relief.

"See that you walk in the Spirit. It's the old, old story of the new creation."

The words sounded familiar, but they certainly took on new meaning as they brought assurance to the troubled heart.

Hammett, Ida.

Dudley Criticizes Women's Hairdos

This time Dudley takes to task one of the members of his own family. Many parents no doubt have similar problems, although they may have different ways of dealing with them.

Dudley's daughter Jane was growing up—a very normal girl in every respect. The first year of high school had considerable influence upon her, but she showed very little, if any, outward evidence of changes. She was a student of above-average ability, and finished her first year at the head of her class. The first two months of the second year went by and she still retained her high honors. Jane's father was well pleased with her work, and with his daughter, because so far she seemingly had no interest in the frivolous ways of the average high-school girl. However, good things are not always sugar-coated. One morning Jane came from her room, dressed and ready to go to school. Dudley noticed two things different in her

appearance: the sleeves in her new dress were just a little below the elbow, and she had a new hairdo which she had picked up somewhere.

Dudley sensed something unusual and to quickly meet the situation with competency, started out, "Mother, wave the school bus to go ahead. I'll take Jane to school this morning." Tenderhearted Jane began to cry, for she was afraid that she might not get to school that day. Father Dudley said, "Jane, sit down on that chair, I want to talk to you." Jane obediently sat down, still crying.

Dudley started, "Jane, my dear child, go to your room and put on another dress and comb your hair like it was yesterday. As quickly as you are ready after having done that, I'll take you to school." In twenty minutes Jane had herself appearing as she had been the day before. Dudley took her to school, arriving fifteen minutes ahead of the bus. He quietly said, "Good-by, Jane. Be a good girl," and drove home again. Upon arriving there, he said to his wife, "Mother, we want to make this a matter of prayer; it is serious. I know that most people wouldn't even think of praying about it, but that's why we have so many of these spectacular, bungled-up, hodgepodged, muddled, botched, and unsightly hairdos, for which no one can give any reason."

Jane came home that evening at the usual time. She had soberly thought much during the day of her father's criticisms which she knew were sure to come. As soon as she had changed to her work clothes (for she helped with the home work every day), Father Dudley was ready to give his daughter sound, typical-Dudley, advice. He began, "Jane, why are you beginning to do those things you know we don't want you to do?"

"Others do them," Jane said.

Dudley had all the answer he needed and so continued his counsel, "Jane, if my friend John might beat someone in a deal, should I? Neighbor Sam had a lawsuit with Bill;

HIS PLACE FOR ME

When I stand at the judgment seat of Christ,

And He shows me His plan for me,
The plan of my life as it might have been
Had He had His way, and I see—

How I blocked Him here, and I checked
Him there,

And I would not yield my will—
Will there be grief in my Saviour's eyes,
Grief, though He loves me still?

He would have me rich, and I stand there
poor,

Stripped of all but His grace,
While memory runs like a hunted thing
Down the path I cannot retrace!

Then my desolate heart will well nigh
break

With the tears that I cannot shed;
I will cover my face with my empty hands,
I will bow my uncrowned head.

O Lord of the years that are left to me,
I give them to Thy hand;
Take me, and break me, mold me to
The pattern Thou hast planned!

—Martha S. Nicholson.

August, 1952

should I do so? A lot of folks use tobacco; should I? Lots of women and girls pace around on the streets and elsewhere nearly naked; should you? Now why should you start frazzling your hair like a blear-eyed Hollywood 'snipper'? In the first place, the Bible is plain in its teachings that women are not to cut their hair. Women were always concerned as to how their hair looked. Years ago they weaved gold-appearing threads with their hair braids; that was the style then. Other fads followed, until every imaginable unsightly hairdo has been tried by our Mennonite women including braids that shove the covering clear off the head and rolls with 'rats' enclosed that hide the covering, except from the rear. Then the most that is needed to have hanging hair is to loosen the net and shake the head at which movement the 'rat' comes out and the hair hangs like most 'bobs.' But worst of all are those greatly disordered from a curling, pin-tightening-all-over-the-head process, which when set free presents the most topsy-turvy sight of all female heads from Eve to the last girl baby born. Jane, I know that we have Mennonite women and girls that are frivolous enough to want such 'hairdos' just because they are style. But the

fashions of this world are wrong. I have told a lot of our bishops and preachers that if this keeps on we will not have the devotional covering after a while. They agree with me, but go on, either unconcerned or thinking themselves helpless—just like Adam seemed to think when Eve offered him the fruit—but, get it, what did it do for Adam and Eve when they gave in? and for the rest of us? And what will it do for us, and for the coming generation if we keep on 'giving in'? Jane, I want you to go to school, but remember your father thinks you are too good to get caught in that current where you will want to do so many of the frivolous things that most of the others are doing. Remember, your life is worth more than that; you ought to be one that sets patterns that will be good for anyone to follow. I want you to go to school, but your life values are not necessarily in the amount of schooling you receive. Faithfulness to the teachings of the Bible lead to the more weighty, more important, and useful things of life. It will help you hold off from the light, frivolous, gaudy, and sinful, even though 'the rest do them.' I am praying for you, Jane."

—Dunn

The Great Concordance Maker

Who ever has happened to think, within the last hundred years, that since there is a "Cruden's Complete Concordance" there must sometime have been a Cruden, or to wonder what sort of man it was who produced that laborious work? He was a queer little Scotchman who lived most of his life in London (1699-1770), and earned his living for fifty years as a proofreader. For a time he had a bookshop, and even enjoyed for a while the honor of being a "bookseller to the Queen."

Three times he was confined for lunacy—maliciously, it seems—and even his friends were forced to admit that he was "not quite right in his head." His eccentricities may have bordered on insanity, but it does not appear that he ever crossed the line. He was social, gentle, generous, and always competent in handling his finances. What made him peculiar was his extraordinary combination of piety, naivete, human sympathy, meddlesomeness, courage, and unwearied persistence.

Persistence is too weak a word. He had the irrepressible and impertinent pertinacity of an insect plus the simplicity of a child. He was a pure and gentle lamb who was determined to be the watchdog of the morals of the British nation. This, of course, was after he had acquired a certain fame from his "Concordance"—the compilation of which took him only about a year.

As he went on correcting proofs by night and trotting around London by day, fussily trying to censor and purify the manners and morals of the metropolis, he began to call himself "Alexander the Corrector," in whimsical allusion to his two occupations. Then he conceived the fantastic notion of getting such an office created by act of parliament

and receiving from the king a roving commission to detect and arraign the immoral wherever found. He asked no salary. I suppose he conceived of himself as a sort of privateer, bearing letters of marque and reprisal against the profane and ungodly. Failing to secure royal or parliamentary sanction, he took the road on his own responsibility as a one-man Watch and Ward society.

And the funny thing about it was that people liked him. Even the most sinful who often tried to play practical jokes on him and always found that he turned the trick on them, could not help liking him.

But the heroic quality of his eccentricity was shown in his successful effort to save the life of a young sailor who had been condemned to be hung at Newgate, for some trifling offense. He had never heard of the boy until two days before the date set for his execution, and every sensible person told him it was impossible to do anything in that short time. They all said it was too bad; the crazy little corrector said it must be stopped. And he got it stopped—got him a reprieve at the last moment, got a commutation of his sentence, fed him and clothed him from his own scanty resources, nursed him and other prisoners in the foul Newgate prison through a period of infectious disease which drove every doctor and attendant out of the place, and covered London knee-deep with tracts and pamphlets denouncing the prison conditions—as well as profanity and Sabbath breaking.

He had a courage greater than that of a lion. He dared to do the dangerous thing, to attempt the impossible.

And that's the forgotten Cruden who compiled "Cruden's Complete Concordance."—The Christian Century.

EASTWARD TO THE SUN

(Continued from page 235)

swept over the country during the last few decades and came to its climax at the close of the war has reached into the church. The membership feels that it should have a voice in the management of all ecclesiastical and institutional affairs. Others wonder whether the people are ready to take over such responsibility. However, this problem may be worked out, the result must eventually be that now or later the church will be one brotherhood, consisting of missionaries, Indian people, and those of other nationalities, all of whom will have an equal voice in the management of its affairs. The lines which now exist will eventually have to be obliterated. This will, no doubt, involve changes. Whatever new buildings are erected will likely be such as the Indians can construct and maintain. It will mean less imposing structures, and we with our western sense of what is orderly will probably have to be satisfied with less than our ideals call for. In the end it will be a national church upholding the teachings of the Scripture and its practices in such a way that it will serve their people and in a manner in which they can serve the cause for which they stand. And we, as helpers, will share with them our resources as we do with our own here in America and help them to build a glorious church which will be acceptable to Him who has redeemed us all by His grace and "hath made of one blood all nations of men for to dwell upon the face of the earth."

Goshen, Ind.

GREEN-EYED MONSTER

(Continued from page 226)

the same lesson and every boy listening with receptive hearts while this was not particularly the case when Don had the lesson. Then Joe's radiant expression also had its influence."

Joe was finishing his prayer "... Give us more love for one another. For Jesus' sake. Amen."

After the meeting Joe went home to pray and Don went home to roll and toss. As Don tried to sleep I John 3:15 kept flashing before his mind. "Whosoever hateth his brother is a murderer." It kept coming before him over and over again like a refrain. "Whosoever hateth his brother is a murderer."

Don snapped on his light and fell to his knees with his Bible.

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him," he read.

"O God," he prayed, "am I hating my brother? Am I jealous of Joe's manner of winning his way into the boys' hearts? Lord, here I am trying to teach love for our enemies and I myself am worse than the boys. O God, forgive me! Thank you, Lord, for revealing to me my sin. Continue to purge deeper until Christ and His love have first place."

Elizabethtown, Pa.

CHRISTIAN MONITOR PULPIT

New Strength for a New Age

Baccalaureate Sermon at Goshen College

BY NELSON LITWILLER

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isaiah 40:31.

I must confess to a genuine feeling of unworthiness as I stand before this large class of fine young people who will be receiving degrees from this institution this year.

It is, however, a very gratifying experience. I rejoice for the confidence that I hold, believing that each one of you has purposed in his heart to go forth with a high resolve to serve your fellow men in the spirit and devotion of a true disciple of Jesus Christ.

There are two reasons why one has a right to expect an unusual service both in quantity and quality from a graduating class like this. As followers of the Lord Jesus Christ we will want to testify by our words and walk of life that material things, money and physical comforts, are not an end in themselves, but rather a means to a higher end. The second reason for casting hopeful eyes to the graduates of a Christian college is simply that our contemporary mood reveals that the human resources of our twentieth century are exhausted. Suffering, exploited, embittered humanity is desperately waiting for some one to show them the way. An agonizing spiritual vacuum in many areas of the world faces us with challenge and opportunity. I need not take time to picture in detail the "multitudes—distressed and scattered as sheep not having a shepherd." A mere mention of the social evils of the last generation of world disintegration has a most depressing effect. Dr. J. W. Decker, former missionary to China, international secretary of the International Missionary Council, in his visit to Latin America emphasized repeatedly that our Western world was turning predominantly pessimistic. We are weary. We are tired. The mere mention of our problems accentuates our importance. Aggressive warfare, racial hatred and intolerance, the liquor traffic, exploitation of labor or management, all in our beloved America, and if we lift our eyes beyond the horizon to our neighbors in other lands, we see the millions of oppressed, under-privileged, disillusioned, large areas of population where poverty, misery, racism, landlordism, colonialism prevail, a repetition of the poet's charge of man's inhumanity to man.

Where does a man go for help when he is

tired and bewildered and depressed and desperate? What can one do in so hopeless a situation? Does life have meaning after all? Man's effort to soar above his difficulties in this troubled world is as old as his history. Icarus, so the Greek legend goes, wished to fly and conquer the air! He fashioned his wings and fastened them to his body with wax and rose higher and higher, until his proximity to the sun caused the wax to melt and he fell into the sea and perished. How significantly and prophetically true is this legend of man's effort to save himself!

Another young man, centuries ago, observed the great birds as they mounted high above him. This young prophet was aware of impending doom. Israel, because of her godlessness and idolatry was destined to captivity. He was keenly conscious of the sins of his people that led to disintegration. In more ways than one Isaiah's experiences run parallel to our own. Listen to his appeal, as well as his bold proclamation, as to the only hope for redemption. Isa. 40:28-31. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall, but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

Isaiah declared that Israel's hope was in the redemptive power of God. Israel was weary and faint and without strength. Even their young men fell. But new strength was to come to them as they waited on God. "They that wait upon the Lord shall renew their strength."

Waiting upon the Lord gives power and who does not feel the need of power today? Jesus Himself promised power. "The Holy Spirit shall come upon you." You and I, fatigued, weak, limited in strength, need power. And just as man enters into the depths of the earth to extract precious metals or to tap the deposits of petroleum, so it is possible for man in a spiritual sense to tap

the resources of God. Rather than argue this point we shall profit by observing those who did wait upon the Lord. Jesus Himself is our best example. He who, existing in the form of God, emptied Himself, and took on the form of a bond servant, being made in the likeness of men and being found in fashion as a man, He who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death and having been heard for His godly fear, though He was a son, learned obedience by the things which He suffered, and having been made perfect, He became unto all them that obey Him the author of eternal salvation. Jesus waited on God and received strength. He says, "I live because of the Father." Jesus Himself in a last message to His disciples charged them to tarry in Jerusalem until they were endued with the power of the Holy Spirit. The apostles waited on God and even though they were unlettered men, they made history as few, if any, ever did before or after them.

We need power, power that is released from above in order to live and to serve. Even as there is hidden power in every drop of water and in every phase of the physical realm, so also, in the spiritual realm, divine power is given to men. While a Christian should legitimately use the natural gifts and acquired ability to live constructively, in doing so he is merely dedicating his faculties to a spiritual end in the same way that a politician or a salesman would use his powers and apply himself to political and commercial ends. There is a power, spiritual in nature of which the world cannot partake, a power that can be enjoyed or possessed even by those who seemingly are not endowed with natural gifts or ability. "They that wait upon the Lord shall renew their strength."

And as you find yourself in the thick of battle, that place in the struggle for which you have been preparing yourself during the past years, you too will confirm the prophet's statement when he declared "Not by might, nor by power, but by my Spirit," saith the Lord. If the moribund world will recover, if these dry bones shall live, it is because the quickening breath of the Spirit of God has come upon them. In the troubled days of the Judges, we are told that the Spirit of God clothed Himself with Gideon and he triumphed. Happy is the young man and woman, who having dedicated all his talents and faculties to the Lord, will wait upon the Lord. This one will renew his strength. He will have power. He will have power, power to rise above self, above the purely material and personal interests of this short life, power to witness, yes, power to become a martyr.

But Isaiah continues, "They shall mount

up with wings as eagles." That means they have perspective—which is the capacity to view things in their true relations or relative importance. He that waits upon the Lord will have the viewpoint of God. He will see things as God sees them. The real purpose and significance of life is seen more clearly in the right perspective. Dr. Mackay of Princeton repeatedly emphasized the need for discernment in contrasting what he calls the frog and the bird philosophy. The frog is an authority in the pond, he knows the bulrushes and the bog. The bird obviously holds a much more advantageous position. The bird has perspective. "They shall mount up with wings as eagles." They see from the viewpoint of the Eternal. It is only as one looks from above that one sees the things that do not change, the eternal values. From this vantage point one remembers that kingdoms, nations, and peoples will disappear, but he that doeth the will of God shall remain forever. Only when one has the right perspective can he differentiate between the true and the false; the absolute and the relative.

And precisely because God has been bowed out of the world, and because man has substituted relative standards of expediency for the absolute, because the state or the party or the leader is the end instead of the means to an end, man has lost the way, his perspective, and needs to be redeemed by the grace of God.

I should like to digress for just a moment to state that it is altogether probable that in so large a class as the one before me, many will enter into what are called the secular pursuits of life. It is here where I feel keenly the unique importance of each one of you having the right perspective. In our prevailing economic system, good fortune and financial prosperity will undoubtedly accompany you. May I read to you what S. D. Gordon, the author of the "Quiet Talk" booklets gave to us quite a few years ago in a series of Easter talks in the city of Chicago. A quotation from "The Golden Channel of Service," made a profound impression upon me.

"Money supplies a golden channel of service through which one may reach most intimately to others, near by and around the world.

"If God be the dominating motive power in a man's life, then does gold come the nearest to omnipotence of any tangible thing. It takes on the quality of Him who breathes upon it.

"The man who in his use of money thinks only or chiefly of the years making up his present life is—a fool. The man who takes into his reckoning not only the present generation, but all coming generations in disposing of his finances is the shrewd financier.

"Money is not riches. Perhaps we have not all quite escaped that delusion. And money is neither righteous nor unrighteous. It gets its moral quality from the man owning it for the time being. It takes on the color of its ownership.

"Jesus Christ gives us the simple law for the right use of money. Make friends by means of the money that comes into your

control, that when it fails they may receive you. Luke 16:9. Exchange your money into the coin that is current in the kingdom of God. Exchange your gold into lives. This yellow stuff that we call riches they use for paving stones up in the Homeland. Would that we might put it under our feet down here instead of being ruled by it.

"The current coin of heaven is the lives of men. And these too will be reckoned the precious metal when the kingdom of God comes to the earth. Exchange your money into men, uplifted, redeemed men. Buy letters of credit that will be good in the Homeland and in the coming kingdom days, if you would be wealthy.

"That when it fails," Jesus says with fine discernment. Money will fail. There is an end to the power of gold itself. Money will be bankrupt some day. It has enormous buying power now. Some day its power will all be gone. Then it will take the place of paving stones. Yet it would seem to be a failure even there unless some new hardening process had been found for it. Better use it while it has the power of purchase. Better not be caught with much of the yellow stuff sticking to you when the true values are being settled. It will all be dead loss then, dead stock not worth the space it occupies.

"Exchange your gold into men. Buy up some of the kind of coin that they use in the Homeland, so that you may have some wealth there. People who expect to go to a foreign country provide the recognized coinage of that country before going.

"Here is a man who goes from life on the earth into the other life. He will attempt to take some of his belongings with him, for they seem inseparable from him. But that sort of thing does not pass current up in the heavenly land. There will be a strange readjustment of values on the other side. Some who have been reckoned poor among men will be found to be the shrewdest investors. They will be the millionaires of the kingdom time in the Homeland—not dollar millionaires but life millionaires. The standard of wealth in the Homeland is lives, not dollars.

"The element of sacrifice must be in the giving if it is to be effective. Sacrifice was the dominant factor in God's giving of His Son, real sacrifice. It was dominant in Jesus' giving His own self and His life. Keen cutting sacrifice. Who will follow in their train? All beyond one's need should be out in circulation for the Master in His campaign to save the world."

With the correct perspective comes a correct understanding of things. Who understands a machine but the inventor or the mechanic who made it? Who understands the world but He who made it? Who understands man but He who made man? And he who looks at man and sees man as God sees him, he understands man. God sees man as a lost sinner, helpless and in need of a Saviour, and only he who has had a vital experience of redemption can understand man.

A redeemed individual may understand better and know more about human nature

and the real solution to human needs and problems than the sociologist or the psychologist who does not know God. Only he who knows Jesus Christ as his Redeemer really knows God and man.

Waiting on the Lord not only gives us power and perspective; we also receive peace. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (Jno. 14:27). Peace with God, peace with our fellow men, peace with oneself is the reward for waiting on God. "They that wait on the Lord shall renew their strength." They shall have power, and perspective, and peace.

The world also desires and has power. But the power of the world is physical and applied to selfish ends. The atomic bomb—the irony of our machine age—is the last glorious word in human inventiveness, the climax of finite reason, the ripened fruit of our sensate culture, the last stop on the road of our romantic ride towards progress and Utopia. The atomic bomb—this terrible thing that has sown fear and terror and destruction in the whole world. Man wants power, but having attained the same, he goes forth to destroy and to kill. The world has power but has never been able to change the human heart nor control the animal instincts in man. The world's perspective is material, limited, dependent on human reason instead of divine revelation. But the idols of human reason and sensate culture have been broken and their worshipers are frightened, filled with hatred, disillusioned and confused. Never in the history of the world has there been so much national and international discord in a world where time and space have been so reduced. Man without God has ceased to be a real man, and the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, men who changed the truth of God into a lie and worshiped and served the creature more than the Creator.

Isaiah saw the youths faint and young men falling. He refers to the best in the nation. But he gives them hope. He assures them of triumph. "They that wait upon the Lord shall renew their strength." "They shall run and not be weary." That means untiring and loyal service. "They shall walk and not faint." This may well signify consistent Christian living and godly character.

The men and women whose example you and I wish to emulate had learned the secret of waiting upon the Lord. The heroes of our faith, a variety of persons under a diversity of conditions and in different periods of the world's history, all maintaining an identical attitude—waiting upon God—have proved throughout the ages the truth of my thesis this evening. A man's life is not measured by the years he lives but rather by his influence and usefulness. You have been studying and preparing for years, looking forward to this hour, anticipating the time when you, too, can make a worthy contribution to needy humanity by your Christian life and service. Wait on God; He will give you strength commensurate for your task.

Editorials

We Still Need Homes

At the time of the creation God ordained the home as His first institution for the benefit of mankind. In His infinite wisdom He saw that it was needed for the happiness and well-being, as well as for the perpetuation, of the race. He commissioned to "be fruitful, and multiply, and replenish the earth," and blessed them in this holy estate of matrimony. Thus was established the first home because of a need which God saw and which He sanctioned not only by His acts but by the pronouncement of the immortal words which are re-echoed in every Christian marriage ceremony: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife." Jesus not only approved this statement but added to its validity the solemn declaration: "What therefore God hath joined together, let not man put asunder."

The need for homes, as ordained by God and sanctioned by our Lord Jesus Christ, has continued throughout the ages, although man through the centuries has been guilty of violating this sacred ordinance of God.

One reason why we need strong, godly homes today is because there are at work many sinister influences which undermine this sacred institution of God. Learned men, often high in the councils of great educational institutions, scoff at the Bible code of morals which is the foundation of the home. Salacious and obscene literature in increasing quantities, lust-provoking movie and television shows, the dance, and the liquor joints all conspire to foster immorality and to break down the moral purity which assures strong and happy homes. The alarming divorce rate and the records of the morals courts are strong evidences of the decadence of the home life of our nation and other countries.

And so it is evident that we need homes today, as we have all through the ages, and further, because of the threats to the breakdown of our homes we need them very urgently. It is a call to the church to build more and more Christian homes to help to stem the tide of moral degradation that is evident in our society today. We need a new awareness of what the Bible has always taught, that marriage is a spiritual union as well as a physical one.

Summarizing we may say that—

1. We need homes in which children are born into an atmosphere of love, where the innate longing to be loved by even the smallest child may be nurtured. We need homes where love is fostered and cultivated.
2. We need homes where children may be trained in the fine traits of Christian character, where they will be taught obedience, honesty, self-control, and other Christian virtues.
3. We need homes where children are taught to work, to serve, and to sacrifice for each other, homes where selfish traits are curbed and where each works for the interest of all.
4. We need homes where spiritual life is lived and taught and where children are taught to love and worship and serve God.
5. We need homes where parents and children realize that we are in the world but not of the world, and where the allurements and pleasures and materialism of the world are counteracted by prayer and love for Christ and His Word and His Church.
6. We need homes so that our nation may not decay to the point where it is beyond moral and spiritual remedy. Our national welfare and survival depend upon the strength of the homes, as does also our civilization.

From history we can learn the lesson that when moral codes were flaunted and violated so that the home decayed, nations and civilizations fell into oblivion. This was true of

Greece and Rome and other nations. Our nation and other nations are rapidly following in the same trail through the morally debasing influences that have already been referred to.

Strong Christian homes are one of the best antidotes to the tumbling divorce rate which is usually given as one divorce to every three marriages. It is interesting to note that one poll quoted by Dr. Walter A. Maier in his book, "For Better Not for Worse," showed the divorce rate among Christians as two-thirds of one per cent of marriages. Other polls among Christians showed similar results. It would be interesting to know what the rate is among Mennonites.

Yes, we still need homes. We need them so that children may be born into and reared in an atmosphere of love. We need homes to build up the body of Christ, the Church. We need homes where the blessing of God can rest and where He is worshiped and served. We need homes to save our nation and our civilization from moral decay. We need homes that are built upon the enduring principles of God's Word and not on the false philosophies of modern teachers, no matter how high their scholastic ranking may be. We need homes that care for every phase of life—physical, mental, moral, social, and spiritual—and above all spiritual.

God blessed the original home which He established in Eden. He blesses homes today where He is honored and served. God give us more and more such homes in this time of need in our nation and in the world.

Filled to the Brim

It was at the time when Jesus was about to perform His first miracle at a wedding feast in a home in Cana of Galilee. The family of the groom was embarrassed when the supply of wine ran out. Jesus chose this seemingly insignificant event to perform His first miracle. As Creator it would not have been difficult for Him to make wine by any means that one might think. However, He chose to use the servants in the home as instruments in carrying out His purpose. The command to fill the waterpots with water at this time may have looked very foolish to the servants. The need was for wine and not for water. But we can learn a lesson from them on the matter of complete obedience and wholehearted service. They took seriously the admonition of the mother of Jesus: "Whatsoever he saith unto you, do it." They did not ask any reasons why, but simply took Him at His word. Theirs was an unquestioning obedience that recognized the authority and lordship of Jesus. Let us remember also to recognize and crown Him as Lord of all things, both great and small, both significant and insignificant.

Let us next notice the wholehearted way in which these servants responded to the Master's command. It is estimated that each of these six waterpots contained something like twenty gallons and it was no small task to carry that much water. The servants might well have taken the easiest way and to have filled them only as nearly full as their own inclinations may have dictated. But they were working for the Master and were not satisfied until they had filled the pots to the very brim. It is a beautiful illustration of people who put a plus, a fullness, into their obedience to Christ. Theirs was not a halfhearted, grudging, niggardly obedience.

Maybe we could make some applications as to the spirit and heart which we put into our obedience to the teachings of our Lord. For instance, do we go the whole way in giving our love and allegiance to Him? Do we go the whole way in renouncing the world and our own sinful lusts and desires? Do we go the whole way in yielding to the voice and work of the Spirit so that the fine graces of Christian character may grow and develop in our lives? Do we go the whole way in following the steps of our Lord in self-denial, service, and sacrifice? Do we go the whole way in loving as He loved and manifesting that love to our brethren and to a lost world? Do we go the whole way in obeying His commission to carry the Gospel to all the world?

May the Lord help us to make our obedience and service "full to the brim," in consecration, in sacrifice, and in love.

MISSIONS

Eastward to the Sun

XII. Institutions of the Church in India

By SANFORD C. YODER

This month Bro. Yoder describes the institutions of the Church in India, showing how they came to be and the service which they are now rendering.

The church in our day needs various kinds of institutions in order to fulfill its entire mission. It needs ways and means whereby it may serve all the needs of mankind—religious, physical, intellectual, economic, and social. This brings with it the opportunity to translate, as it were, the theories of Christian relationships and responsibilities into practical usages. Whatever the attitude of churches, sending agencies, or missionaries may be when they enter upon the field, they are at once confronted with problems that must be met in a Gospel way. These have to do with health, literacy, means of making a living, and social life.

In an earlier chapter it has already been stated that the work of the Mennonite Church in India began in a time of famine. This settled the question of the course that the missionaries should take, for how could they who had access to this world's goods, shut up their "bowels of compassion" to this great, hungry, suffering, dying multitude? This led to the establishment of orphanages,

old people's homes, widows' homes, medical service, and training in industrial arts which would enable the people to make a living. Some of these early efforts have now grown into fine institutions—hospitals, leper homes, and schools, including a high school and normal school for the training of teachers. Certain institutions declined in usefulness with the passing of the hunger crises, and a few have been discontinued.

Hospitals, Dispensaries, and Clinics

At present the hospital is located at Balthena, a suburb—it may be called—of Dhamtari. Over the years the prejudice against modern medical and surgical service has broken down, and the facilities offered at this place are widely patronized. Each morning, long before the time for the hospital office to open, patients gather on the compound in front of the dispensary awaiting their turn for treatment. Usually, too, there are people camping by their oxcarts at the entrance, sometimes waiting hours for at-

tention. Naturally, we think of American order and routine, with immaculate rooms and wards, with white-clad nurses giving bedside care to the patients. This picture has to be considerably modified when we think of the hospital and the service it renders to the Indian public. True, there is what is termed a European ward that bears all the marks of an American ward and carries with it the personal service and care that we are accustomed to. However, there are very few who have financial ability to pay the fees that are involved. Hence, it is mostly the missionaries and such of the people of India who are able to pay, that can avail themselves of these facilities. Housing for most of the inpatients is of a different nature altogether. Each one must furnish his own bedding and food. As a rule, members of the family or friends do the cooking and otherwise minister to his needs, except for the professional care which is required. Surgery and other treatments are administered in accordance with modern sanitary principles. Usually there are several American nurses, and a larger number of Indian nurses on the staff who render excellent service.

While in India, I witnessed the laying of the foundation for a new building. This, I understand, is under construction and part of it may be in use, but the greater part of it still stands unfinished. If people of America could only see the dire need for these facilities and witness the throngs that daily press to its doors for attention, it is my belief that money would at once become available for the completion of the building and equipment and for the maintenance of the staff.

During the course of its history, eight doctors trained in American medical schools have at various times served the mission or the institution—Dr. W. B. Page, Dr. C. D. Esch, Dr. Florence Coopridier Friesen, Dr. Geo. D. Troyer, Dr. Fred Brenneman, Dr. Jonathan Yoder, Dr. Dana Troyer, and Dr. Paul Conrad. In addition to these, Indian trained medical men have served at different times and have rendered valuable service.

Dhamtari, however, is not the only field in which medical work is being done. At Shantipur there is an excellently equipped institution for the care of lepers. This consists of a hospital, hostels, and cottages for the patients. Treatment of these afflicted began in the early days of the mission. In 1904, the following note was inscribed in the visitors' book by Mr. Thomas Bailey who was at that time the honorary organizing secretary of the Mission to Lepers in India.

"I visited the asylum January 8, 1904," he says, "and was greatly impressed with the improvements which have taken place since I was here last. The whole place wore an aspect of brightness and comfort, and the inmates appeared happy and contented, which is a great contrast to what one sometimes finds in similar institutions. The homes of the inmates are clean and tidy, and the pretty little garden in front is a great credit to the poor people who work it. Mr. Lapp is to be congratulated on having secured the hearty co-operation of the inmates in carrying on the general management of the institution. From the standpoint of efficiency



Nurses' Home and European Ward, Dhamtari Christian Hospital

and economy, this is one of the most satisfying asylums I have yet seen."

This fine compliment to Brother Mahlon Lapp came at a time when housing and other equipment was meager enough. But in spite of these handicaps the government, at this time, began to make per capita contributions to the institution. Previously the municipality of Dhamtari had made an appropriation in support of this cause and the Mission to Lepers authorized annual grants of one hundred fifty pounds to care for the immediate wants of these sufferers. From the beginning

the field of health and public welfare. Dispensaries are maintained at a number of stations. At Ghatula, Dondi, Mahodi, Balodgahan, Sankra, and perhaps other places, provisions are made for treatment of India's diseased, sick, and suffering. Roadside clinics for lepers are maintained along the highway between Drug and Sankra. At the time of my visit this work was in charge of Paul Miller, one of the missionaries. Early one morning we loaded the car with equipment and medical supplies and started on the way-side tour. We were accompanied by a com-

panion! What pity he feels for these poor ones whose hope still brings them to these gatherings! Some will, no doubt, never be healed and will always have to bear the stigma, the limitations, and the suffering which the disease brings with it. But bad as the disease is, there is still something worse—the leprosy of the soul. If the chaulmoogra oil is of no avail to their afflicted bodies, we pray that the "oil of grace," which is being dispensed weekly, may bring a healing to the spirit. Thus they will be prepared for the day when the saints come forth with an incorruptible body, free from every ailment, to join the great white-robed multitude that has been cleansed from every defilement and will then remain where there will be no more discrimination, sadness, or tears.

The dispensaries connected with the mission stations are for the most part in the hands of trained nurses or compounders. In a few places, where such are not available the missionaries have the work in charge. The united ministry of all of these institutions comprises the healing effort of the church as it serves the needy in the name and spirit of the Master.

Educational Institutions

At present there are included in the educational system of the Indian church the following institutions: Primary, Middle, and High Schools, the School of Nursing, the Trade School, and the Normal School.

At each one of the stations, except Dondi, Drug, and Mahodi, there are primary schools operated by the mission. Beside this, there are still a few operating in villages apart from the regular stations. Nowhere is the attendance limited to children of Christians. Hindus and Mohammedans are also admitted and receive the same religious instruction as do those of Christian parents.

As the need for education beyond the primary grades rose, the vernacular middle school was set up in Dhamtari. This school also maintains hostels for boys and girls who must be absent from their homes during the period of their study. In 1901 the officials of the municipality asked the mission to take over the English school. This offer was accepted and the courses were included in the middle school curriculum until 1913, when the high school was set up. After many adjustments and additions to the course offerings, the institution was finally, in 1931, organized as the Christian Academy and made to include what was formerly the English Middle School, the High School, the former Normal School, and the Bible School. The latter had previously been located at Ghatula.

With this expanded curriculum the need for new buildings arose. At the time when this situation became urgent, the United States was in the midst of what was perhaps the deepest depression in its history. Money was scarce and hard to get, although the people were gratifyingly responsive and gave to the work of the church as they could. But the Lord evidently had anticipated this need long before it became apparent to man. Years before, a traveler unknown to any of us, passed through India, visiting missions along the way. He was



Part of Buildings at Shantipur Leper Home

the institution was in Christian hands, and all through its development the right to Christian administration and evangelization was carefully guarded.

In 1924 a new era in this field began. The institution was moved from Dhamtari to Shantipur about four miles away where the modern, well-suited, and ample buildings—hospital, dispensary, hostels, and administration—are now located upon spacious and beautiful grounds. The lepers live in cottages and those who are able to do some work may have gardens, fields, goats, and chickens. Children attend the schools which are taught by teachers who are afflicted with the disease. Some household industries keep a number of inmates busy and contented.

Overshadowing all the rest of the buildings is the large, beautiful church where worshipers gather each Lord's Day for divine service. What a pathetic, and yet inspiring, sight it is to see these quiet people gathering into the building and taking their place for worship! I have often heard of their appreciative spirit and of their resigned contentment. I have found none, in my travels, whose faces so beamed with delight at being recognized as did these who were victims of a malady which since ancient times denied them the privilege of mingling freely in society which others enjoy. Even Namaan, the mighty field marshal of Syria's host, was not exempt when he was smitten and his fateful plight elicited the sympathy of the captive maid whom he had adopted into his household, and through whose sympathy and counsel he was healed.

But these two major institutions do not represent all the work that is being done in

pounder who, in our country, would rank somewhat above a trained pharmacist. He is licensed to dispense and, within certain limits, to administer drugs and medicines. In our company was also an evangelist who always accompanies the outfit. After arrival at the point designated for the meeting of the first group, he gathered the crowd of people together and had a Christian service of song, Scripture reading, prayer, and preaching. Meanwhile the tables were being set up, needles sterilized, and things made ready to begin the day's work. Not only were lepers treated, but also people afflicted with venereal diseases and such other ailments as Bro. Miller and the compounder were able to diagnose. From seventy-five to one hundred fifty patients were treated at each of the three stopping places.

This disease is no respecter of rank or social position. At the first station a wealthy family, well-dressed and bedecked with many jewels and other ornaments, sat apart from the others, waiting their turn to be served. At the second place, what appeared to be a wealthy woman or girl of high standing, sat richly clad and highly adorned. In her exclusiveness she waited patiently for the giant-size needle to puncture her skin and inject into her body the chaulmoogra oil which she hoped would some day make her well. Some of these patients have been attending these clinics for years and are still unhealed. Others have been made well and have again taken their places with the people of the communities where they live. What a wave of gratitude surges through one's soul when he thinks of the conditions that have kept him free from this age-old afflic-

greatly impressed with the work the Mennonites were doing at Dhamtari and at Champa, the latter of which was operated by the branch of the church to which he belonged. When he returned to his home he wrote his will. Years again passed by. When in the early '20's he died there came to my desk one day a notice from the clerk of the court that the India Mission was named as the residuary legatee of this good man's estate. (The author of this article was then Secretary of the Mennonite Board of Missions and Charities.) Owing to some dissatisfaction the legacy was withheld, pending a decision of the court, which was not rendered until some time during the early '30's. The Board then found itself in possession of some ten thousand dollars. At this same time there came from India an urgent request for a similar amount for a new high school building. With the annual meeting of the Mission Board not far off, action was withheld until it was in session, at which time it was voted to set aside the amount received from this estate for the new building. How marvellously the Lord leads in devious ways to fulfill the needs of His people!

Since that day the school has grown. In 1930-31 there were thirty-nine students registered of whom twelve were Christians, twenty were Hindus, and seven were Mohammedan. In 1950-51 there were a total of 213 enrolled, of whom eighty were Christians, one hundred eight Hindus, and five Mohammedans. During my visit at Dhamtari it was my privilege to deliver the address at the dedication of the new home economics building. What a satisfaction it was to look over the body of students who were assembled for the occasion and to see the substantial buildings and beautiful campus! Today this institution is staffed with a faculty of well-trained men and women, nearly all of whom are Christians. All of those who receive instruction here are taught the Word of God throughout their years of study. Scattered along the road that runs past the compound and over the area surrounding it are the hostels, teachers' houses, and primary schools. Again and again, as I passed that way, I saw the children going about with their books as they do in other lands, I met the young people in their classrooms, saw them in their hostels or strolling through the compound, as students always do, and I repeated over and over the words, "What hath God wrought!"

Another educational unit that is outstanding is the Garjan Memorial School at Balodgahan. It started first as a school to serve the girls from the orphanage. In more recent years it has become coeducational and admits not only resident students but also boys and girls from the surrounding community. It is housed in a beautiful building, situated on a spacious compound, surrounded with a brick wall. It is named the Garjan Bai Memorial School in honor of a former teacher who rose from the ranks of a homeless famine waif to become a devoted Christian teacher in the institution, until the time of her death during the "flu" epidemic of 1918. At the time of my visit Sister Mary

M. Good, who has guided its affairs for many years, was in charge. One finds difficulty in visualizing what the condition of all these bright-eyed, keen-minded, young people would be, had it not been for the gifts of life and means which were given by Christian friends at home and abroad.

Vocational Schools

In the Scripture we read the following words: "Let our people too learn to set a good example in following honest occupation for the supply of their necessities, so that they may not lead useless lives" (Titus 3:14, Weymouth's translation). From the beginning the missionaries had this principle in mind. In a land like India where many people have difficulty in providing the wherewithal to maintain their existence, the question of how to make a living is an important one. For this reason vocational training was early introduced as a part of the program of the church. In the article on **Our Mission Schools and the Community**, S. M. and Nellie King have the following to say:

"The emphasis on practical training has been felt throughout the years, and at various times industrial schools have been provided for both boys and girls. But some of these attempts were short-lived for such reasons as lack of personnel, lack of equipment, and even for lack of interest on the part of those for whom the school was opened."

The most successful attempt was in the training of carpenters. This project was kept going in co-operation with the government until 1946. During the period of its existence it turned out men who are now in business for themselves and who are successful. As one sees the beautiful furniture, such as chairs, tables, wardrobes, dressers, and sideboards, which were made by the boys in the school or by those who received their training there, he wishes it were possible to have things so beautiful in his own home.

The latest venture in the field of education is the establishment of a school for the training of nurses. This is in its infancy and depends for its success upon several things: First, adequate facilities in connection with the hospital which will enable the students to secure the practical training and experience that is needed to prepare them for the profession; second, an adequate teaching staff consisting of qualified nurses; and third, living quarters for the students. In India, as elsewhere, such institutions cannot be self-sustaining, and this new venture will have to depend on aid from the home church in order to provide all the facilities necessary for its successful operation. But what a blessing it will be to the girls who desire to enter this field which is one of the noblest of all professions open to women! Its benefit to the hospital, the patients, the med-

ical staff, and the community cannot be measured. And last, but surely not least, those who will go into homes of their own will have the knowledge that will enable them to do for their families the things that are so much needed in a land where sanitation, dietary problems, and other health helps have for so long been neglected.

Institutions of Charity

From the beginning the church in India has concerned itself with the needs of homeless and indigent people. It has always cared for orphans and sometimes had as many as six hundred of these unfortunate waifs on its hands. Earlier the girls' orphanage was located at Rudri, but when those buildings were taken over by the government the institution was moved to Balodgahan where at the time of my visit there were some eighty girls in the home. The orphanage for boys is located in Dhamtari and serves also as a home for boarding students from the villages or homes outside of Dhamtari. The Home for Blind and Crippled Old Men was established in 1919. At that time there were twenty-seven inmates. This number has now decreased to two or three. The Widows' Industrial Home has been a haven of refuge for helpless and unfortunate women who became victims of the social customs of their land and had nothing to look forward to but hardship and difficulty. It is now located at Balodgahan and shelters some fifty people. Some of them are old and not able to do much. Others are younger and are able to work. They like to help in the fields and about the compound. One of them has charge of the flock of geese which belong to the mission. At harvest time they work in the rice and during the season they help with the gardening. Some have learned to



Main Building, Dhamtari Christian Academy

make rugs and do needle work, others help care for the babies that are brought to the Babies' Home.

After this hasty review one begins to wonder about the future of the church in that land. Ever since I have been in a position where I heard about the hopes of the missionaries, they have spoken longingly of the day when the Indian Church can take over its work and go on. This time has now arrived. The spirit of independence that

(Continued on page 229)

CHRISTIAN LIFE

Songs with a Gospel Message

By RUBY P. ZOOK

"Ever since the time of the creation music has been almost as essential to man's existence as food and raiment. He has had an undying need for music in his heart and soul ever since the morning stars sang together in glory while the Creator formed and fashioned the world."

The earliest of records inform us that song is one of the wonders of heaven. In the Book of Zephaniah we are told that the Creator Himself sings. Richter says, "Music brings the waves of eternity very near the weary heart of man as he stands on the shores of time longing to cross over. Music is the evening breeze of the future life."

Real music opens the heavens, and brings heaven into the heart. And with a song in his heart that will never die out, the Christian moves onward towards that heaven. The world was redeemed with music—you recall the glad tidings of great joy, "Peace on earth, good will towards men." The world will also end with music—the song of Moses and the Lamb. The Book of Revelation is all one continual strain of praise, worship, anthem, adoration, and glory in the soul.

Ever since the time of the creation music has been almost as essential to man's existence as food and raiment. He has had an undying need for music in his heart and soul ever since the morning stars sang together in glory, while the Creator formed and fashioned the world.

The Psalmist says, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God" (Psa. 40:2, 3). Salvation and song go together, and have gone together, through the ages. Whenever and wherever the heart of man has been changed a new song has been heard. Expressions of worship, prayer and praise have arisen to God through the avenue of songs with a Gospel message from the voices of millions in all lands and in all climates for thousands of years. There is a real message in the words which are in harmony with the Word of God and this gives it a "power of God unto salvation to every one that believeth." There is a message of the Holy Spirit in the songs which come forth from God. Many hundreds and even thousands of testimonies prove that this is and has been true. Great revivals have been the result of Christian song throughout history. The songs which were sung during the period of the Reformation had much to do with the great spiritual unrest and upheaval of that time. Have you not read of the courage of the martyrs and how they

sang even after they were persecuted severely or were already in the flames?

The voice which God has given to man is used as an instrument to bear the message of the Gospel to the heart of those who hear, —often through song. The spirit brings conviction to the heart and moves upon it to yield to God. When this conviction is heeded the result will be salvation. D. L. Moody said he believed his singing evangelist, Sankey, sang more people back to God than he had ever preached back.

The association of Gospel preaching and singing makes a powerful combination to change lives and nations. The Christian minister has often been led to give a Gospel message, which lifted up his hearers spiritually, through the inspiration received through the singing of one or two hymns, or more. They are more powerful for good than the best set of laws ever made to make man good. It is said that "Out of the heart are the issues of life," but the mouth is the telltale of what is going on inside.

MYSTERY OF LIFE

**Beneath the starry canopy of night I linger
And gaze into the vaulted dome of
heaven;**

**Each way I look, I trace the wondrous
finger**

**Of the Artist—who this loveliness has
given.**

**Beyond that far-flung arch of moonlit
spaces**

**His work goes on—although I cannot see
For all the teeming universe embraces
His might, and power, and endless mys-
tery.**

**Yet, wondrous thought! This One with
endless power**

**Dwells deep in human hearts day after
day—**

**Is with me now—with you this very hour.
Has promised He will be with us alway.**

**What mystery is this, my heart, for mor-
tals' understanding?**

**My finite mind cannot the answer bring,
But yet, I know, I KNOW with all my in-
most being**

**He walked and talked with me today
—My Lord and King!**

—Joanna Palmer.

Paul and Silas were not afraid to sing at midnight while in prison, and the result of these Gospel songs was the immediate conversion of the jailer, and later his entire household was saved. These missionaries realized their opportunity and made use of it, regardless of the time and the place.

There is an opportunity to render service for God in each community by participating in its song life, by inspiring people to sing wholesome and worth-while songs. The prophet Isaiah urged, more than 700 years before Christ: "Make sweet melody, sing many songs, that thou mayest be remembered." God is constantly seeking to make men happy, and the individual who possesses a heart and soul that is tuned to singing certainly makes the world more cheery. He radiates a spirit that makes for better living.

Christian songs have been the means many times of encouraging the downcast and giving them strength inwardly to meet the battles of life. They are truly a source of faith, hope, and consolation.

In a room sat a very useful and well-known Bible teacher, just a bit discouraged. Presently the noise of a large coal wagon was heard coming down the street. The driver was whistling a song. It was that much-loved song, "Trust and Obey, for There's No Other Way to be Happy in Jesus, But to Trust and Obey." The distant rumbling noise of the wheels and the notes of the whistler died out, never knowing until in that day when all shall be rewarded, what that song meant and what it had accomplished in the heart of that one of the Lord's servants. Do not fear to sing the song that God has placed in your heart, whether in the kitchen, behind the plow, or in the shop. The world is not ashamed of its song; why should the Christian be? His songs are not only "hits" today, but they will be in popular use as long as time shall last, and even thereafter.

Singing was a means of strengthening our Saviour; for we are told that on the night of His betrayal He and His disciples "sang an hymn." It is that there are more commands in the Bible to sing than to pray, and we are urged to sing in the Spirit. If this is done our minds are brought to Him from whom the inspiration to sing has come and the songs we sing become a part of our very own character. Intelligent singing of songs is one of the mightiest factors in the building of human character that this world has ever known. We are exhorted to "sing with the understanding."

"Make a joyful noise unto the Lord. . . . Come before his presence with singing." The singing of Gospel songs brings joy and peace to the soul—that peace which only God can give and which passeth all understanding. In Jas. 5:13 we are told that if there is anyone among us who is cheerful he is to sing praise. "Singing and making melody in your heart to the Lord," is a divine injunction.

The sick and dying have been lifted up in spirit in their hours of pain and have been given visions of the heavenly bliss which awaits God's children, or have been moved to accept the plan of God for their

life. In a prominent city hospital lay a young man of twenty-three years, daily coming closer to the end of his life. The nurse informed the widowed mother that life was only a matter of several days, and she said, "When I call you by phone, it means that your son is about to die." In the dead of night, at 2 o'clock the fateful phone message came. The mother hastened through the streets of the city with a heavy heart. After her arrival the young man remarked, "Dying is a new and strange experience. I am afraid. I want you to sing and to pray for me." She prayed and then sang through the song, "Jesus, Lover of My Soul." The song ended. The young man's face lit up as by a light from the upper world. He said, "Now, mother, I feel better; that's the kind of songs that help."

Songs learned in childhood have sometimes come back to the memory in hours of crises during manhood or womanhood and have carried the soul through to victory. Not only have they done that, but they have proved to be a blessing to the saved as well. Sitting beside an elderly lady of 92, a man noticed her blind eyes. He knew that she could hardly hear the sound of a voice, except when the speaker would scream into her ears. Yet, she seemed contented and happy. He just had to ask her one question: "You seem to be so happy and contented. Tell me, what makes that possible in your quiet and dark world?" Her answer was, "When I get lonesome I start to sing the songs I learned when I was young." Is not that a lesson for us? To learn and remember the tunes and words of Gospel songs will help us all through life.

Songs have stayed the hand of the murderer, changed the minds of those contemplating suicide. Songs have saved men from crimes in the hour of temptation. Surely songs have brought conviction in many ways to the sinner and have proved to be a real blessing to mankind.

Songs in the glory world bring highest praises to God and a deep satisfaction to the saints. Read Rev. 15:2-4. When the new song was sung in glory it awakened all the hosts of heaven and earth and sea, and the result was one grand glad chorus of praise to Christ as the Worthy One to open the seals of the book in the right hand of God. Read Rev. 5:8-14.

Surely Gospel songs are a great blessing when we realize how they lead the sinner to repentance and to salvation through Christ, how they help the Christian to better living, what an inspiration they are to the Christian worker and minister, how they encourage the discouraged and the downcast, how they lift up the spirit of the sick and the dying, and how they have power to completely change the course of the lives of people here on earth. And, when we consider the songs of the glory world and how we shall forever sing praises to God, it makes us wonder why we are not now more interested in singing than we are. Daily we ought to sing from the depths of our very heart and soul,

"I owe the Lord a morning song
Or gratitude and praise,
For the kind mercy He has shown
In length'ning out my days."

La Tour, Mo.

Building Confidence

BY W. EVERETT HENRY

A good way to build up confidence in the Lord is to practice new truth as we learn it.

As a boy I carried home a small pup in a basket. He grew up to be a very affectionate and wise little dog. I taught him to sit up on his hind legs, and after much training I could call to him from a distance of fifty feet or more, "Duke, sit up," and up he would get. I taught him to jump through a hoop, and then to jump up in my arms held like a hoop, and I would catch him.

Many times I stood by a bunch of briars or a pile of stones and called to him to come. At the first call he would look at me with his bright eyes and give a peculiar shake of his body as if to say, "I don't want to. I'm afraid I'll get hurt." But at the second or third call he would come with a running jump into my arms. Of course, I never let him fall.

Isn't there here a parable of the building of confidence? This little dog acquired confidence in me through learning and obedience. Do we not acquire confidence in our Lord through the same process?

When we first believe on the Lord Jesus we are wholly without experience in Christian living. We have many things to learn

as to what our Saviour wants us to do and become. As we learn these things and practice them, we become more and more confident that our Lord is to be trusted in all things, for He never fails us.

Does anyone of us, however experienced in Christian living, think he has learned all the Master wants to teach him? Of course not. There is still spiritual truth in the Bible to be discovered by the saintliest soul, and when this truth is discovered the true Christian immediately, though perhaps hesitantly, begins to build it into his life.

Such discovery and obedience often transforms lives. The death of Henry Martyn's father caused him to want very much to understand life. He felt the Bible was the only book that would help him and he began to read Paul's epistles. They were beyond his youthful understanding. His friend Kempthorne came to his assistance.

"Why not begin with the Gospels?" he asked. "And by the way," he added, "do you ever pray?"

"Praying has never been of much help to me," replied Martyn with some impatience.

"Go easy," said Kempthorne, "and keep pegging away. I expect that praying needs practice as well as anything else."

Accepting the advice of his friend, young Martyn began to pray. Soon he became aware that some Person was listening to him. Under the inspiration of the leadership of that Person he carried in later years the glorious light of the Gospel into Asia both by word of mouth and by translating the New Testament into Hindustani, Arabic, and Persian.

A woman who had dedicated her life to foreign missionary service was not being very successful. She was led into a meeting where the speaker emphasized the power of God. Three words of that address fastened themselves in the missionary's mind, "He is able." That was the message she needed. She took it to her heart. She reveled in it. In the realization of this fresh recognition of truth, she went on to become one of the finest missionaries of her generation.

Sometime ago a young pastor was talking to his church treasurer and suggested that he did not regard the giving of money as possessing any high spiritual quality. The treasurer, more experienced in Christian living, kindly pointed out to the young pastor that to the Christian the handling of money was as highly spiritual as prayer or worship. Later that pastor publicly thanked his treasurer for pressing that great truth upon his attention.

A Christian woman well into the seventies had maintained contact with a Japanese girl who had graduated from an American college before World War II and had been teaching in her native land. After the war was over, this girl expressed the desire to come back to America for postgraduate work so that she might be able to render better Christian service to her people. This Christian woman undertook to bring her to the United States and help support her here. A little while ago she declared publicly she had never before known the deep joy to be found in giving.

Such is the process of building confidence. We learn a new truth or a new phase of a familiar one. We begin to apply what we have learned to life. God honors His truth and our fidelity, and we become more firmly persuaded that He is indeed a great God and greatly to be trusted.

McMinnville, Oreg.

MOURN NOT THE DEAD

Mourn not the dead that in the cool earth lie—
Dust unto dust—
The calm sweet earth that mothers all who die,
As all men must.

Mourn not your captive comrades who must dwell—
Too strong to strive—
Each in his steel-bound coffin of a cell,
Buried alive.

But rather mourn the apathetic throng—
The cowed—the meek—
Who see the world's great anguish and its wrong
And dare not speak.

—Ralph Chaplin, from "Somewhat Barbaric,"
Dogwood Press, Seattle, Oregon Prison Assn.
in *The Bulletin*,

OUR HOME CIRCLE

Training for Honesty

BY MARY KATHRYN KING

The home, the church, and the school should all do their part in training for honesty.

John heard there is a city named Trust, in which only certain people can find an abode. No, not just any one is worthy of being a citizen of that city. But why? After making inquiry, John learned that only one road leads to the beautiful city. People often try to reach the metropolis by cutting across the fields for they are not willing to travel on this one road. Such persons find they cannot gain entrance to partake of the happiness that is found within. This only road to the city of Trust is honesty. Only those people who are willing to be honest are worthy of being trusted.

Why did the disciples tell the early church to choose "men of honest report" to help in the work of the congregation? Why did Paul tell the Romans to "provide things honest" and to "walk honestly"? Again, why did Paul tell the Corinthians to "do that which is honest," or, the Thessalonians to "walk honestly," or, the Philippians to think on "whatsoever things are honest"? Why do we need to be honest? In Psalm 31 after David says that he puts his trust in God he craves God's help. This is followed by a committal of his spirit into the hands of God for "thou hast redeemed me, O Lord God of truth." Why is it that David could commit his innermost being to God? Why is it that man throughout the centuries since has been able to do the same? Because God is a God of truth. Can truth and honesty be separated? Can a line of distinction be drawn between them? Because God is a God of truth He desires truth on the part of those who are His children. If we would enter heaven, we need to be honest for "all liars, shall have their part in the lake which burneth with fire and brimstone." Is not dishonesty a form of lying? Dishonesty is a serious matter.

Since God Himself is truth, and man is made in His image, why do we need to train for honesty? Is not truth inherent in man? No, truth is not an inborn characteristic of man. Man has a depraved nature. Jesus said that "out of the abundance of the heart the mouth speaketh." Through Jeremiah God says that "the heart is deceitful above all things, and desperately wicked." Man, then, left to go according to his nature is not honest; therefore, we need training for honesty. It would be absurd for a man to think of entering the medical field as a life pursuit without first being trained. It

is just as ridiculous to expect a person to live honestly without being trained for it.

There are many institutions of learning in which a man can gain his medical training, but where shall people receive their training for honesty? There are three institutions of learning in which we should find such a training course. The first of these, and the most important is the home. This institution is the most important in training for honesty because the home's force in the life of every individual is derived from the possible early associations and conditionings which so greatly influence later conduct. Psychologists have seen the potency of this early conditioning when they noted that long before a child goes to school his inherent tendencies are buried beneath a superstructure of conditioned reactions. Environment is an important force in life building. The home furnishes the environment for the years in life which are most impressionable. God knew these principles long before modern psychologists entered into their study. Did God command the children of Israel to educate their children in the home for right-



A PRAYER FOR A LITTLE HOME

God send us a little home—
To come back to when we roam—
Low walls and fluted tiles,
Wide windows, a view for miles;
Red firelight and deep chairs;
Small white beds upstairs;
Great talk in little nooks;
Dim colors, rows of books;
One picture on each wall;
Not many things at all.
God send us a little ground—
Tall trees standing round,
Homely flowers in brown sod,
Overhead Thy stars, O God—
Bless all the winds that blow
Our homes and all we know.

—Anonymous.

eous living just because they had no schools or Sunday schools? No, He didn't. The home is the institution for the education of its members to live life at its best. The modern home has failed in its teaching program. Where do our Mennonite homes stand in the training program for Christian character? Can we be honest and say they are doing their best?

The church is the second place in which training for honesty should be carried on. The church's training program should never supplant that of the home but supplement and enrich it. The church is that institution which should be solely concerned about the spiritual welfare of the people. Can the church train for spiritual living and Christian witnessing and omit honesty?

The third institution in which training for honesty should be carried on is the school. The first schools were religious. One does not need to look far until he can see the great distance the modern school has moved from the Christian principles upon which formal education was founded. Since the public school is not concerned with spiritual living some may wonder why it should be possible to receive training for honesty in the public school system. Schools are very emphatic in launching good citizenship programs. So now comes the question, "Can anyone be a good citizen and be dishonest?"

Whenever we see the need of a training program we have the problem of how we shall accomplish it. This process of training for honesty cannot be carried on by adherence to a rigid set of rules. But there are some principles that hold in the teaching of any moral or spiritual truths. The method decided upon must be lined up parallel with the nature of the individual being taught, and the teacher needs to be on the alert to change the method when it is necessary.

In order for the child to see the need for honesty and to want it as a characteristic, he needs to have help in forming his notion of what is admirable and worthy in character. We need to help the child grow into the knowledge that honesty is one of the moral virtues which lies in the foundation of vital religion. The child is molded by the moral standard in his home. For the training to be effective, the child should translate the lessons taught into better conduct and stronger character in his daily experience. This he can do best by seeing it lived by those in closest contact with him.

An effective training for honesty makes it a quality which becomes a part of us so that we will not need to try to be honest but we will be so. Honesty pays in great dividends, eternal dividends. Solomon in his God-given wisdom says, "The lip of truth shall be established for ever. Lying lips are abomination to the Lord: but they that deal truly are his delight" (Prov. 12:22). Not only do we gain values from being honest but God also is benefited. "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Peter 2:12).

West Liberty, Ohio.

Divorce and Remarriage are Adultery

Christ's Words on the Marriage Relation Forbid Divorce and Remarriage

A study of the words of Jesus on a subject that is perplexing to many. As Mennonites we have always held to the truth of the general statement; details of the interpretation may be new.

Before we turn to the Saviour's words in this connection let us remind ourselves that we are interested in what the Scriptures actually teach in these matters and not what is the consensus of opinion of any group of men however eminent. If we have preconceived ideas let us try to divest our minds of them and fairly consider the words and the context.

Even a casual reading of the two longer passages in Matthew 19 and Mark 10 will show that the Lord Jesus Christ was setting forth the divine mind with respect to the institution of marriage.

1. From the very beginning there were only two, one man and one woman.

2. The marriage relation was to supersede the relation of the son to the parents, because a man was enjoined to leave his father and his mother and "cleave" unto his wife.

3. The two are to be "ONE FLESH." This is twice repeated. They are not any longer reckoned to be two but ONE. Matt. 19:5, 6. It would then seem that the Saviour could not have been more specific in setting forth the indissoluble nature of the marriage relation after the two have become one. No exception is allowed in the thunderous declaration, "What therefore God hath joined together, let not man put asunder!" Being convinced from these words that Christ is setting forth an irrefragable union we are disinclined to believe from the outset that He will later introduce an exception that will dissolve the indissoluble or break the unbreakable. To do so would be for Him to contradict Himself, to stultify Himself.

So drastic are His words, so contrary to the looseness of the times in which He lived, so great an advance upon the allowance of the great Lawgiver, that they immediately take issue with Him and demand of Him why Moses made certain concessions and permitted divorce after marriage. He replies that it was on account of the hardness of their hearts.

Bereft of the Holy Spirit as an indwelling presence since Adam's fall, without the example of the God-man who lived in poverty and self-sacrifice and died in agony and ignominy, the hearts of men, under the law, were ignorant, impenitent, hard. "But," He repeats, "from the beginning it was not so." It was not so in the sinlessly felicitous condition in which the first couple found themselves and it is not to be so when, by the impartation of the Spirit at Pentecost, men and women are to be made partakers of that beloved Adam the Last—the period of grace.

Demon of Divorce

Now we come to verse nine in the great battleground, the verse which the ignorant have wrested and the vicious have perverted

to provide an aperture through which the demon of divorce has been permitted to enter the Body of Christ. This writer admits with shame that he himself was formerly one of "the ignorant who wrested" the verse to mean something that with careful consideration and hallowed study it obviously does not mean.

When we viewed the blighting effects of divorce within that which calls itself the church and became convicted that we and others had spoken all too glibly about "Scriptural grounds for divorce" without any very careful study of the lone two verses of almost identical phraseology (Matt. 5:32; 19:9), from which such "grounds" were allegedly derived, we set ourselves to discover the truth.

We know of no occasion on which we have carefully and openmindedly set ourselves to know the truth of any passage under the guidance of the Blessed Holy Spirit that we have been left further in darkness or error. This occasion was no exception.

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9). If the verse is read at first omitting the parenthetical phrase, "except it be for fornication," it will be seen that divorce and remarriage are forbidden in the strongest terms. What a volume of sin and wickedness has been excused with that little parenthetical phrase!

We note the exception rests with the word "fornication," while the word "adultery" occurs twice later on in the same verse. Exactly the same thing is true in Matt. 5:32. We are forced to conclude then that there is a definite distinction in the use of the two words "fornication" and "adultery." The consultation of any reputable English dictionary will show that "fornication" means "illegitimate sex relation on the part of an unmarried person," while "adultery" means "illegitimate sex relation on the part of a married person."

A study of the Greek words which these English words are used to translate will show about the same meanings, with the difference that "porneia" (fornication) widens out on some occasions to mean general unchastity. However, when in this verse Christ uses it in contradistinction to "moikeia" (adultery) we are compelled to the conclusion that it is used in its specific sense of premarital impurity.

Scripture Never Makes Adultery Ground for Divorce

So it is with "porneia" and "moikeia." When these words are used together they denote a contrast and no amount of sophistry or obscurantism can make them synonymous

or interchangeable. Fornication here simply does not mean adultery unless words have lost their meaning, and it is a reflection if not an insult to the omniscient Son of God to insinuate that He was unable to express Himself clearly in such an important statement. If He had intended to make adultery a ground for divorce under His law He could very easily have said so. When He meant "moikeia" (adultery), He said, "moikeia."

The cause of the misunderstanding of this passage by many honest hearts lies in a difference between Oriental and Occidental customs and terminology. When a Westerner reads the words, "Whosoever shall put away his wife, except it be for fornication," etc., he naturally supposes that "fornication" is used of something of which a "wife" can be guilty. A "wife" with us in the West is one who has already entered into the marriage relation. It is never used of a young woman who is merely betrothed. But in the East betrothal is a very serious affair and is legally as binding as marriage itself, so that even before the marriage is consummated the young woman is a wife.

This is seen in the first chapter of Matthew, where in verse nineteen we read, "Then Joseph her husband . . . was minded to put her away privily." He was NOT her husband according to our usual Western terminology as the verse preceding clearly states. Mary was merely "espoused" to him. The same thing appears in the next verse in which the Angel Gabriel counsels Joseph. "Fear not to take unto thee Mary thy wife." She was not yet his wife according to our Western usage. The use of "wife" for a betrothed girl is seen also in Deut. 22:23, 24.

It was the real occurrence in the case of a betrothed wife of what Joseph thought had occurred in the case of Mary that Christ had reference to in Matt. 19:9 as a just cause for terminating a betrothal contract which had not yet eventuated in marriage. It is noteworthy that Joseph planned to put away Mary. This implies a legal process and not merely an oral disavowal.

The verb used in his case is exactly the same verb as the one used in every instance where it is translated "divorce"—"apoluo." While Joseph himself, on the assurance of the angel, became convinced that Mary had not committed fornication, the stigma of illegitimate birth pursued the Blessed Lord Jesus all through His life and never left His lovely mother. This is seen in the wicked taunt that His adversaries hurled at Him in later years, "We be not born of fornication . . ." (John 8:41). It serves only one purpose for us, and that is the further clarification of the use of that ugly word—unwed motherhood is invariably that "porneia."

We believe that every fairminded reader will follow us in concluding that the parenthetical phrases "saving for the cause of fornication" and "except it be for fornication," in Matt. 5:32 and 19:9, respectively, are not to be taken to contradict the whole trend of His remarks wherein He is setting forth the indissolubility of the marriage relation and the union into one flesh of two bodies but

(Continued on page 244)

BIBLE STUDY

Christian Ordinances

XV. Feet Washing—Continued

BY THE BIBLE STUDY EDITOR

After-Supper Incidents

There seems to be an effort made on the part of many interpreters to crowd into the Passover period as many of the incidents in the last fellowship time with Jesus and His disciples as may be possible. In this method of interpretation the Lord's Supper would have been the last incident, with the exception of the discourses which John records, as occurring before His betrayal and death.

However, after the washing of the disciples' feet, the Lord resumed His place at the table—that is, He again reclined at the table—and began a series of discourses, which John and only John records. It seems that it was during these discourses that Judas left the company as the Lord had pointed out, both by His declarations concerning "one of the disciples" and by the replies to the inquiring members of His company. It is possible that the discourses of the Lord continued during the Passover feast also, but the subject of them would have differed from the talks which He had with the disciples after the feast, and after the institution of the memorial of His death. In view of His departure from them the Lord gave them His personal instructions and His consolations which they so much needed to maintain their proper relations toward each other, and to sustain the hope which they would need in the work, and in their testimony, of the Gospel. Stevens and Burton, in their "Harmony of the Gospels" have consistently followed the general outline of the Life of Jesus as given by Luke. Only in a few instances have they changed the order of Luke to accommodate it to the records of Mark and Matthew. Thus in the account of the Passover and the Lord's Supper, Luke's account is interrupted and interchanged in order to make the contention of the disciples and the occasion of washing their feet occur before the feast of the Passover, or during the feast. And the Lord's Supper is made to follow that special service of the Lord to His disciples.

In the transposition of the text of Luke, the section, Luke 22:19, 20, is made to coincide with Matt. 26:26-30 and Mark 14:22-26. Luke 22:21-23 is associated with Matt. 26:21-25 and Mark 14:18-21 and John 13:21-30. In the two transposed sections of Luke 22 (v. 19-23) Luke has maintained a logical

connection in his record of events. And this connection is continued with verses 24-30, which introduce the occasion of the washing of the disciples' feet, at which point the authors introduce the record of John 13:1-20. All of the Gospels record the account of Jesus' warning to the disciples of their being scattered and Peter's presumptuous declaration of his loyalty to the Lord, and these records follow the accounts of the Lord's Supper. There are no parallels to the account by Luke of the discussion of the question of greatness, nor of John's account of the washing of the disciples' feet. Both of these accounts could as readily follow that of the Lord's Supper as to precede it. The only discrepancy that might be noted is the account of the betrayal by Judas and Judas' leaving the company. John 13:16-30.

We have noted that after Jesus had washed the feet of the disciples, He resumed His place at the table. There is nothing in the records telling how long the company tarried at the table and in the upper room after the close of the feasts. At the close of John 14, in verses 30, 31, Jesus stated, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. **Arise, let us go hence.**" Following this purpose of Jesus to leave the room, John gives the account of the Vine and the Branches, the Comforter, and the Prayer of Jesus. Matthew and Mark say that they sang a hymn and went to the Mount of Olives. Luke writes that the company went there as was Jesus' custom. And John says, "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples" (Jno. 18:1).

There was a considerable time spent in the upper room after Jesus returned to His place at the table. The disciples no longer discussed the question of who should be the greatest in the kingdom, for they had been taught the lesson of true greatness and remembered the example of the Lord. But Jesus was troubled in spirit concerning the events to which He soon would approach. What John records of the betrayer differs entirely from what the other writers say. "I speak not of you all: I know whom I

have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me" (Jno. 13:18). That one who pledged his friendship by eating bread with the Lord, had turned and walked away from his friend. Jesus then stated that one of them would betray Him. But this time they did not ask, "Is it I?" Even Judas had asked that question and the Lord had said, "Thou hast said." But Peter now beckoned to John that he should ask the Lord who it should be of whom He spake. The reply to John was, "He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." This was the most definite sign that Jesus gave as to who the betrayer should be.

It would appear that Judas resisted every possible attempt to prove him to be the one who should betray the Lord. Satan had put it into his heart to betray the Master, and he had consulted with the priests as to the plan and the time for the betrayal. He had previously boldly asked the question, "Is it I?" He had dipped in the dish with the Lord and had received an acknowledgement from the Lord, "Thou hast said." But he still clung to the group as one who was entirely innocent of any wrong intent. But when Jesus gave him the sop Satan entered into him, and at the suggestion of Jesus, "That thou doest, do quickly," he left the company. Thus John describes the last time that Judas had fellowship in the company of the Lord and His disciples.

These last events mentioned by John are quite different from those recorded by Matthew and Mark and Luke. The events occurred while they were reclining around the table, after the supper. They were not dipping in the dish with each other and the Lord; but the bread and the dish were before them, and it was convenient for the Lord to do this one act by which Judas would know that he had been identified as the betrayer, and the disciples would also know if they would, or could, that one of them was actually the betrayer of their Master. Judas could no longer conceal himself by his pretended friendship. He clung to the company with all the cleverness of his satanic master. He remained with the Lord until he was practically expelled from the group. One whom Satan had inspired to betray the Lord, the Son of God, and into whose life Satan entered to accomplish that end had no place in the company of the Lord and His disciples. Judas had eaten the Passover with the group, and brazenly shared in the emblems of the Lord's death, and submitted to the washing of his feet by the Lord, whose loving-kindness and sustained mercy would have won the one who had a devil, if possible, and would have purged

his uncleanness; for Jesus waited for an acknowledgement of this man's sin; but at last He had to sever even the formality of a friendship that was false to the core.

After the departure of Judas, Jesus reminded Peter that he was also in danger of trusting his loyalty to his own presumptions. "The cock shall not crow, till thou hast denied me thrice" (Jno. 13:38). This warning from the Lord after supper fits into the picture of the experience with Judas who left the company because he had been pointed out as the betrayer of the Lord. This fact is also noted by Luke, as coming after the Passover supper and after the Lord's Supper had been instituted. Luke 22:31. Luke's record continues, after the warning to Peter, with the account of the Lord and the disciples going to the Mount of Olives. Luke 22:39. But John interposes the four chapters of consolation before they reach the brook Kidron.

This comparison of the various versions of the Passover and the Lord's Supper, and the similarity of the records of Luke and John regarding the events after supper, are intended to show the plausibility of the washing of the disciples' feet at the time when supper was ended. "Jesus . . . riseth from supper, . . . and began to wash his disciples' feet, and to wipe them with the towel wherewith He was girded" (Jno. 13:3-5).

The Purpose of the Ordinance

Since the matter of the time of the instituting of this ordinance is dependent on a proper harmony of the events of the Gospels, it is also essential that there should be a proper motive in its institution. John did not find it so important to mention the events of the Passover, since his message to the believers was that of the new life in Jesus Christ. Matthew wrote for the sake of the Jews and pointed out the old Passover feast and its merging into the new memorial of the blood of Christ. Mark briefly mentions the Passover, and Luke passes quickly from the Passover to the new ordinance, from which he also passes in order to show the nature of the new life in its relationship with men, who should seek to serve one another instead of finding honor in position or power.

But John saw on this occasion of the last feast with his Master the new life which was set before the disciples in a marvelous manner. The old feast, the Passover, and its symbol was ended. Not so the new life and its character, as expressed by the act of the Master. "And there was also a strife among them, which of them should be accounted the greatest" (Luke 22:24). Jesus had mentioned a new kingdom after He had instituted the Lord's Supper. Matt. 26:29. The strife continued until the Lord graciously ended it by a most unexpected and unexplainable service. John saw in the Master one who knew the greatest glory possible for any being—the greatness of God. He needed not to aspire to greatness, for He would soon return to it as His own rightful place and honor. He had come to the world for a little while to bless men, and

He loved them and would allow nothing to interrupt that love. Greater glory no man ever had, and greater love had never been known. Here John saw the love of Christ in action in order to save His own from the great catastrophe of strife in self-seeking glory. Christ-likeness was seen exemplified, and the act of service was set as a pattern for all believers.

It was this that John recorded rather than the ceremonial acts of the Passover. John came quickly to this climactic act in the life of the Lord. "And supper being ended." The old memorial was past, and would never again be observed, for it was about to be fulfilled. The new memorial had been given immediately following the old. But the disciples needed more than the memory of the death of their Lord—they needed the inspiration of His life in order that they might meet all of the difficult problems of relationship which they would experience among themselves, and in the world.

As John states in this chapter, the disciples saw in the Lord one who had come from God. Peter had said, "Thou art the Christ, the son of God." John could write, at this later date, "And went to God." This Jesus knew at the time when He assumed the lowly position of servant among the disciples. Of position and power and glory there could be no greater than God. At the moment of His service, the greatest glory and honor were associated with the number of those beings on the earth who had fallen the lowest from the glory of their created ancestors. Rom. 3:23. But the remarkable circumstance of the occasion was that He loved them, and loved unto the end. Could this also be said of Judas, the betrayer? Jesus loved other persons who were possessed of demons. He loved Judas enough to call him among His disciples. He loved His enemies and those who crucified Him. He loved His own, and He loved them unto the end. In this expression is seen the great gap between the glory of Christ in His heavenly relationship, and the strange fellowship to which He descended in coming into the world. But this experience was the purpose of His great commission from His Father. It was a mission of reconciliation, and Christ expounded it and exemplified it in the fullest sense. Reconciliation is the restoring of fellowship that was lost through the fall. It means the bridging of the gap between the height of God's glory and the depth of man's depravity. This latter separation was restored by virtue of the atonement, and the fellowship was restored by the love of Christ, who loved men and brought them again into His friendship and fellowship.

There is no suggestion as to who served at the feast of the Passover. It is possible when Peter and John made ready for the feast that all the preparations were made and all that was needed, such as the roasted lamb, the unleavened bread, the bitter herbs, and the wine which was customarily used, were at hand and nothing more needed to be served. They all sat, or reclined, together at the table. Jesus was the master of ceremonies. It was He who gave the last cup

of the Passover feast. He took the bread and blessed it and brake it and gave to the disciples, in memory of His body and blood. It was the Master who introduced the new emblems, and it was by His authority that they were to be perpetuated in His memory. Nothing more was required for the feast and no service seemed to be necessary on the part of any one to carry through both the service of the Passover and the new memorial. There seemed to be no occasion for any one to serve. When Judas left the company there was an intimation that he might be going to provide something for the feast, but none of the disciples knew what it might have been that was needed. They assumed that Judas might have been sent to give something to the poor. No servant was needed to wash the feet of those who arrived for the feast, for that cleansing had been performed, and they were all clean, every whit.

A New Service

Jesus had arranged for this Passover feast, which He desired to eat with His disciples before He suffered. He had arranged for it, both the time and place. Every part of this ritualistic feast was performed according to the law. Twelve men and their Master were sufficient to eat the lamb, or kid, which had been prepared. Each article of the feast was used as the Master desired. No one disturbed the solemnity of this occasion. They continued eating until the last cup had been given, and the new covenant had been established. The older order had reigned until that time. They were seated, or reclined, at the table, according to their reckoning, in the order of their merits. John, whom Jesus loved, leaned on His bosom. The positions of the rest of the disciples at the table is altogether conjectural. One may infer, that Judas was near to Jesus, so near that he could ask, "Is it I?" and Jesus could reply, "Thou hast said." Peter was so far from John that he needed to make a sign to John suggesting that he ask Jesus who it should be that would betray Him. Judas was near by to receive the sop. The whole service was controlled by the Master. But order and rank and preference were to be broken.

Jesus had often rebuked men for seeking honors and expecting favors. He had instructed others regarding these matters, but the lessons were not taken to heart by His disciples. The spirit of lordship rankled in the hearts of fishermen as well as in the hearts of rich Pharisees or publicans. How could the haughty, self-seeking spirit be changed? Not without proving that service is no dishonor and is as worthy as the position of Master.

The Master, the Son of God, became a servant, and that by His own choice. It was not a needed service which Jesus performed, but the service needed to be performed to show that every master should be as a servant. The gap of position and honor among men is bridged only by the spirit of Christ, who though He thought it not robbery to be equal with God, took upon Him the form

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EDUCATIONAL

Training Young People to Give a Christian Witness in the Face of World Ideologies

BY ERNEST E. MILLER

An illuminating and timely address by the President of Goshen College to the annual meeting of the Mennonite Board of Education.

The topic assigned to me for discussion forms itself easily into three parts: (1) world ideologies, (2) training young people, (3) having these young people give a good witness.

I. WORLD IDEOLOGIES

Ever since mankind learned to think there have been conflicting ideologies. The most inclusive of these ideologies and comprehending most of the others is the age-old conflict between God and man. The manifestations of this conflict between good and evil are numerous. Today in our world some of the more common ideologies are promoted under such titles as "capitalism," "socialism," "communism," "militarism." Other ideologies less popularly known but also important are "nihilism," "humanism," "materialism," "economic imperialism." Since there is not time to discuss these ideologies in detail, let us examine several of the larger concepts around which most of them have formed.

A. Statism

Statism is the ideology which holds the predominance of the state, in all matters. The conflict which arises is the conflict between the assumed rights of the state and the rights of the individual person. This is, indeed, the great conflict which is taking place in our world today. It is a very great and widespread conflict, this conflict between the concept of liberty and the ideology of the authoritarian state. Its manifestations appear under such diverse political systems as communism, socialism, fascism. Collectivism of any sort and under any name subordinates the individual man to the will of the group. In this process the individual tends to lose his individuality. As collectivism develops into a more complete situation, man is no longer free to follow his own conscience. He must do under the system as the group directs, and increasingly the determining group becomes a smaller and smaller body. To rebel against the group under a benevolent form of statism is to cut one's self off from livelihood, and under a well-developed system of statism, such as Mussolini's Italy, or Hitler's Germany or Stalin's Russia or Mao Tse-tung's China, is to suffer cruel punishment and eventually in many cases even death.

Standing over against the doctrine of statism we have the first and great commandment: "Thou shalt have no other gods before me." The first and great commandment marked the emergence of the idea that no man was to be exploited by his fellows. On that high level conference on Mount Sinai freedom was born. Freedom was born because God was present. Nothing—neither love of power or wealth or pride or anything else—shall be allowed to supplant or interfere with man's supreme allegiance to his Maker. This was the essence of that first commandment. When this concept is understood and when it claims the loyalty of the heart, it destroys the basis of human exploitation. **Before** the giving of this commandment and even long afterwards, men enslaved their fellows and ruled over them. The strong exploited the weak for their own pleasure. The less able served their masters without question. But as this great concept of the supremacy of God over all men began to take hold of the minds and hearts of the people, it weakened the hold of the tyrant and there emerged a vision of man as a free being. God alone, and not other men, was now to be the keeper of the conscience of men. Man was God's creature. No other person had a right to oppress, to persecute, to exploit, or to enslave. To the extent that the first commandment is observed, men are free. When it is nullified, men are enslaved. **Statism is the negation of this commandment.** It places the state over man and makes it and not God the keeper of his conscience. The blasphemous totalitarian state finally exalts itself to usurp the place of God.

B. Militarism

Another large concept which groups together certain lesser ideologies is that of militarism. Militarism is the continuation of the animalistic doctrine that "might makes right." Today most of the countries of the world are setting aside a large percentage of their income for the production of the materials of war. Many of the larger countries, and particularly the Western countries, have also adopted or are adopting the draft which means that men and women no longer have choice in participating in the further-

ance of these ideologies, but that they are compelled to do so. England, France, Russia, China, India, United States are spending very large sums of money in the preparation for war. India is spending 80 per cent of its total income in military preparations.

We are now engaged in a war in Korea. It is a war being fought, not by two or three countries but **by the United Nations.** The total number of Americans alone committed to that war has gone to 400,000. Of these 400,000 more have been killed or wounded in the first bitter year than were on all U.S. casualty lists the first year of World War II. These figures do not take into account the losses suffered by other countries who are participating in the United Nations effort in Korea. They also do not take into account the half million to a million casualties of North Koreans and Chinese. There is war also in Indo-China, in Indonesia, in Palestine, in Burma, and in the Philippine Islands.

It is clear that we are disobeying the commandment, "Thou shalt not kill." We are trying to forget that war is contrary to the will of God. Some months ago while traveling from Hong Kong to Tokyo I saw a statement in the morning paper from General Ridgway saying, "The whole purpose of the U.N. forces in Korea is to kill as many Koreans and Chinese with as few casualties and losses to ourselves as possible." Only a week earlier I had read a statement in the free press paper in Hong Kong where Mao Tse-tung said, "We don't care how many people are killed in the Korean War because China is greatly overpopulated and a surplus population is only a handicap." Seeing these statements even Mrs. Roosevelt called attention to the moral degradation which has come about in our public thinking when we place all human conflict on this admittedly low level.

The government in our day is trying to make war seem respectable. Our radio advertises it as a thing of glamor. I heard recently a government official soliciting ladies to join the army. "It is the career of the year. Same pay as men. See the world. Travel overseas." Not only are we trying to glamorize war, but **we are beginning to take force for granted.** The dreadful danger is that once the sanctions of force are approved and employed, then men come to trust in them and abandon any higher level of action. This is the tragedy of our world today. We are losing an idealism earlier characteristic of our American thought and life. We move again in the darkness of the Middle Ages.

Our government is trying also to force other people to participate in this program of militarization. Japan by constitution has provision against establishing an army and having soldiers. Although our own country agreed to this constitutional provision when it was made following World War II, it now finds this position inconvenient to our plans to military preparedness. So in consequence we are permitting direct and indirect pressure to effect modifications of this position. Instead of earlier disarmament conferences

our own government is now not alone itself preparing, but is trying to bring pressure upon many countries to themselves adopt a program of military preparedness and conscription. It is a sad fact that our U. S. government has during the past year allocated over five billion dollars to Europe with the specific understanding that it use this money to strengthen its military defenses. We have given with a similar intent \$555 millions to Asia, \$415 million to the Middle East, and \$40 million to Latin America. We are leading the world in a program of militarization.

C. Economic Imperialism

Another of these ideologies current in our time is economic imperialism. Many countries in the world are exceedingly poor in normal times. War, migration of population, floods and drouth, lack of security, have increased this need to staggering proportions. There are refugees in Europe, in the Middle East, and in the Far East. Railway stations and streets are crowded with people who lie down to sleep wherever they can find a place. Seeing this great physical need of the world our government decided to enact legislation providing for an all-time high program of American philanthropy. We are the richest country in the world. We have the material possessions and the resources. The American dollar has the highest value of any currency on the globe. So we set out to let the U. S. dollar go into all the world and guarantee the social security of our world mission.

So we set up the Marshall Plan and other plans such as ECA and STEM. We have in the past several years and are now in the process of expending billions of dollars of American taxpayers' money in many parts of the world. We allocated in this past year, aside from military aid, more than a billion and a half dollars for the economic recovery of Europe. We allocated \$375 million for the economic improvement of Asia, \$125 million for the Middle East, \$22 million for Latin America. With this money huge irrigation projects have been put under construction in India, new jute factories have been built in Pakistan, and new housing units are going forward for thousands of homeless in Indo-China. Bombed-out buildings are being rebuilt in the Philippines, and new roads are under construction in Indonesia. All of these projects are striking and significant.

These programs were to be a demonstration of the good intentions of the American people to the backward peoples of the world. Instead the program tends more and more to become an instrument of power politics. There is beginning to be ample evidence that a good deal of our present U. S. government philanthropy is tied to power politics—in Formosa, in Indo-China, in Syria, and in Turkey. There is no doubt that today a new type of imperialism is spreading over the Far East. It is a subtle, economic, U. S. imperialism under the cloak of philanthropy. Subtle inroads of this imperialism strike fear into the hearts of the peoples of many of these countries. This

economic imperialism is not conducive to peace. It is an ideology built upon selfishness.

D. Materialism

The ideologies of statism, militarism and economic imperialism are instruments of government. There are other ideologies which are less dependent on the arm of government but are nonetheless permeating the life and thought of peoples of the world. There is the doctrine of materialism. This theory considers the facts of the universe to be sufficiently explained by the existence and the nature of matter. There is no necessity, according to this theory, for a Supreme Being or for religious faith. The ethical implications of this doctrine are the consideration of the material well-being of the individual himself. According to materialism, this material well-being of man should be

THE NARROW WAY

"Can two walk together except they be agreed"? (Amos 3:3).

Oh, strait and narrow is the way
Wherein I walk my Lord beside;
So easily my feet might stray
That I am glad it is not wide.
Because 'tis such a narrow way,
Oh, close together we must stay.

The narrow way is sometimes dark,
And yet so near my Shepherd is,
I do not mind when shadows come,
For night and day alike are His;
And so because my sight is dim,
Oh, very close I keep to Him.

The narrow way is sometimes rough,
And I might stumble if alone;
But now my Lord directs my steps,
And holds my hand within His own;
However steep the path may be,
I cannot fall, so close is He.

Sometimes a sorrow comes to me
Or trial that is hard to bear,
And then He wipes the tears away,
For I am always in His care;
So not for long I grieve or fear,
My Comforter's so very near.

—Annie Johnson Flint.

the rule in determination of man's conduct. This ideology gives undue importance to material interests. The materialist holds only that food, houses, medicine, recreation, physical comfort, and pleasure are the real things in the world. Beyond this nothing much matters. Chemistry, biology, technology—these are the essential things to be pursued in life. The materialist further holds that human power comes from within. Strengthened by modern psychology, he believes there are very large untapped resources in every human being. He holds that in the cerebral cortex of each of us there are neuron cells sufficient to produce power far beyond any present performance. He holds that all the individual needs to release this power is a sufficiently strong faith in himself to unlock the potential resources. This is man's belief in man. It is the dynamic functional ap-

proach. It is the doctrinaire of the intelligentsia. It was Hitler's program.

E. Nihilism

There is again the ideology of nihilism. This is the doctrine that holds that conditions in the social organization are so bad as to make destruction desirable for its own sake. This is the ideology which believes that there is no reasonable cause for any constructive program, for any new attempt. Nihilism is comparable to defeatism. Although the philosophy is as old as the history of man, yet it has sprung up at different periods and in our time it is again prevalent in certain countries where there has been much suffering and defeat. It rose to prominence in France following World War II. One finds it still prevalent in the minds of many German youth. It is characterized by the university students in Germany who continue to write on the walls of their buildings, "Ohne uns" or "ohne mich." One finds it also in Japan where many, many young people ask immediately when there is an opportunity for questions: "Since we can no longer believe that all purpose of our living is to serve the Emperor, for what purpose are we to live? Can you make this clear to us?" These young people have come to the conclusion that nothing in life is worth while. It is the doctrine of defeatism. On the island of Kyushu in southern Japan there were last year 2,282 suicides.

This doctrine had its crystallization in a large religious system known as Buddhism. Buddha came to the conclusion centuries before Christ as he was contemplating under the bodhi tree in India that existence and evil are contingent and that one can get rid of evil only by getting rid of existence. The only way to get out of evil is to get out of existence, Buddha said. "Nirvana" is synonymous to annihilation. The stupa is the altar of a Buddhist shrine. "Why is the stupa always oval-shaped," I asked a monk in Rangoon. "Because Buddhism believes that life is a bubble. Life is only a bubble—sunnayavada. Nothingness is at the heart of life." So Buddha would cheat the sufferings of evil by getting rid of life itself. He would have us perform a sanctified suicide, not only of our physical beings but of personality itself. For Buddha life had only a final "no." These then are some of the great ideologies of our day which are opposed to Christianity.

II. THE TRAINING OF OUR YOUNG PEOPLE

What are we to do now to train our young people so that they will be able to witness against these false ideologies?

A. In the first place, we must inform our young people about these ideologies. We must help our young people see clearly the relationship philosophically of these ideologies and the Christian ethic and lead them to an understanding of the teachings of the Bible as related to the whole matter of freedom, individual conscience, and the right of the individual. We must make provision for courses—for actual classes—which will help our students to see that the really great desirables in life are related to the teachings

of the Scriptures, the Old and the New Testament, and to see further that the only way we can counteract the evils in the world is to know the positive forces for good.

There is the urgency of staying with the Bible in our teaching. The Bible has many things to say to us. The Ten Commandments set forth the only basis upon which a free society can exist. Not alone must men acknowledge God as supreme if they want to preserve the place of free men, but they must recognize that freedom depends on the exercise and obedience to certain great moral principles inherent to this concept. There is, for instance, the commandment, "Thou shalt not bear false witness." If men are not truthful, then one cannot determine the facts of any situation. It is only truth which makes intelligent action possible. What is the use of placing one's hand on the Bible and taking an affirmation to tell the truth if one does not believe the Bible or the God back of the Bible? Why do we have such perjury in our day? It is because men no longer reverence the commandment. Without truthfulness a free association of self-governing men is impossible. Freedom is based on those spiritual qualities which the saints and prophets of all ages have spoken to us about—faith—honesty—truthfulness—generosity—good will—thrift.

If these things are to be made clear to our students, then effective courses must be put into our curriculum. Our courses in economics, in literature, in history, and in psychology must all be permeated with these great basic truths. Unless our students know from theory and history why and how unsound practices tend to destroy new freedoms, we shall not be able to protect ourselves from the allurements of the world or from those evil men who make glowing and profuse promises. The devil took Jesus up into a high mountain and said, "All these possessions will I give you if you will fall down and worship me." **Communism is profuse in its promises; so are the militarists, and so are the economic imperialists.** Materialism promises the full and abundant life without any reference to God or obedience to His will. Marxist philosophy denies religion. More than that it advocates dishonesty, boasts of its untruthfulness and cunning, using all these means as instruments of policy to gain its ends. "What communion hath light with darkness" (II Cor. 6:14)?

B. Not only should we give our students teachings from the Scriptures, but we must also give them examples from real life showing the result of holding these wrong ideologies.

There is the striking story of Stephen Zweig which illustrates the futility of materialism. Stephen Zweig represented the European intelligentsia at the peak of their creative achievements between World War I and World War II. He was a great Austrian writer, a man of unusual ability, a man of culture, a man of many friends and a wide reputation. When the European war broke out he fled as a refugee to Brazil. He brought his wealth with him. He purchased a home in the beautiful hills of Rio overlooking the most beautiful bay in all the world. Here

was food and money and the satisfaction of all his physical wants. He might have been expected to be happy, but on February 24, 1942, he committed suicide, leaving a note behind praising the beauties of Brazil but saying that after one's sixtieth year if one finds one's philosophy untrue, one cannot make a new beginning. His death reflects the inner weariness, the spiritual emptiness of modern materialistic civilization. Seeing his world shattered he knew no other way except of resignation, abdication, suicide.

C. We should also be continually alert to give our students opportunity to exercise in the opposites of these wrong ideologies. Indeed, we must give our students the opportunity of doing charity without doing it through the agency of the state. For the concept of Christian charity is in conflict with the welfare state. Christian charity is a voluntary sharing of the goods that has come to one under the blessings of God and through his own efforts. It is motivated by good will and love. It can be practiced only in a free economy where there is production of wealth. The welfare state takes from the area of loving-kindness the material with which he can function, because the state itself undertakes to supply the needs of the unfortunate. One of the things about which I am personally very unhappy in these times is the depersonalizing of our sense of responsibility for our close neighbors and for those across the world. We give them over to impersonal concentrations of public power which make decisions with little reference to the laws of God. We must, therefore, continue to give our young people exercise in the use of free will, thoughtful giving, motivated by Christian impulse rooted in the knowledge of what God has done and is doing for us.

D. And finally we must help our students also to a strong faith. As expressed in nihilism, the danger we face in our world is that of defeatism. There is no hope because there is no faith. Dr. Trueblood in his book "Alternative to Futility" says: "Men cannot live well either in poverty or in abundance unless they see some meaning and purpose in life. Millions go through the motions as though they were waiting for catastrophe."

What our world needs more than anything else, then, today is a restoration of faith in something which will dignify its existence. It can be no less than faith in God. This is the way of salvation. We seek a faith which can dignify the average little life by grounding it in essential bigness, but without divisiveness of class or race or nation. **If modern man can achieve a faith which gives his efforts cosmic significance, then we will be set for a better day.**

Once long ago there was such a faith, and it swept the ancient world with a remarkable speed. Once there were a few unlettered men in an obscure province and their movement seemed a failure, for their leader had been executed. Yet something so remarkable happened that within a generation these men and others like them were beginning to make a difference in the entire Greco-Roman world. They brought to a civilization, suffer-

ing from a sense of futility, a new faith and finally when the Roman power fell into decay it was the Christians who provided the main structure of faith upon which civilization could be rebuilt.

If we ask how this remarkable miracle of history was conformed, we are amazed at the simplicity of the method. Jesus did not form any army, establish a headquarters, or even write a book. All He did was to collect a few men, inspire them with a sense of His vocation and theirs and build their lives into an intensive fellowship of affection and worship and work. We must recapture something of the faith of that early Christian brotherhood. A society of loving souls set free from the self-seeking struggle for personal prestige would be something very precious.

Dean Luther Weigle of Yale Divinity School relates this story about his elder son who had just graduated from Yale. "Dick," he queried, "out of what course do you think you got the most these four years?" To his surprise the answer came, "Billy's T and B." He meant the course of Tennyson and Browning taught by Professor Phelps. He asked his son, "Why?" After a few moments the reply came, "I suppose because it gave me more to tie to and live by." To tie to and live by, that is what the church college must give the youth of this generation and the next. It is this dynamic vital faith in God that is both the reason for the church college and the imperative for its continuance. Only if we are true to this mission do we truly do our duty.

III. A GOOD WITNESS

There is yet left the matter of witnessing. How are we to make sure that our young people will testify and that they will carry their knowledge into the world? On this point one doesn't need to say much. You and I know that one speaks or testifies when one has an urge to do so. **It needs to be an urge which is greater than lethargy.** It needs also to be an inner urge sufficiently great to at times overcome a restricting environment, or in certain cases it even needs to be so strong and so powerful that it will overcome any active prohibiting opposition. But if the motive is there in all its strength, then the testimony will come forth.

DIVORCE

(Continued from page 239)

simply to allow of the termination of a betrothal contract if the woman is found guilty of impurity before the marriage is consummated.

It is deeply significant that in Mark's Gospel, written more for the Romans than the Jews, the words of Christ with respect to the unbreakable nature of the marriage bond are again set forth, but the exception is omitted. Mark 10:2-12. The Gospel of Luke, written by a Greek to a Greek, carries only the one verse on the subject (16:18) in which Christ unequivocally affirms that divorce and remarriage are adultery.

From the tract, "Divorce And Marriage," Osterhus Publishing Co., 4500 W. Broadway, Minneapolis, Minn. Reprinted from "Herald of His Coming."

Let There Be Light for the Blind

In commemoration of the hundredth anniversary of the death of Louis Braille and as a tribute to the great service which he rendered to the blind, this article is reprinted from the "Bible Society Record" by permission.

This is a year of great significance to blind people everywhere. Observances of the centenary of the death on January 6, 1852, of Louis Braille will be held in many parts of the world.

And who was Louis Braille?

Probably the greatest benefactor of the blind that the world has ever known. He was born in the little French village of Coupvray, about twenty miles from Paris, on January 4, 1809. His parents lived comfortably, his father being a saddler with a reputation for high integrity. At three years of age, while imitating the work of his father, little Louis put out one eye with a knife; the loss of the sight of the other eye soon followed. In spite of his blindness the child was sent to the village school. During his free hours he worked at such simple tasks as he could about the home and shop, taking particular delight in being with his father. After all attempts to save his sight had failed, his parents reluctantly took steps to send him to the National Institute in Paris, where he was accepted as a pupil at the age of ten.

He soon became a favorite with both pupils and teachers. His diligence and natural ability gained for him high rank in scholarship; but music proved to be his true vocation, and therein he distinguished himself, becoming a proficient organist and later a successful teacher. He died at the age of forty-three. During his last years he was almost an invalid, and perhaps his invalidism added to the endearment and the esteem in which he was held by all who came in contact with him.

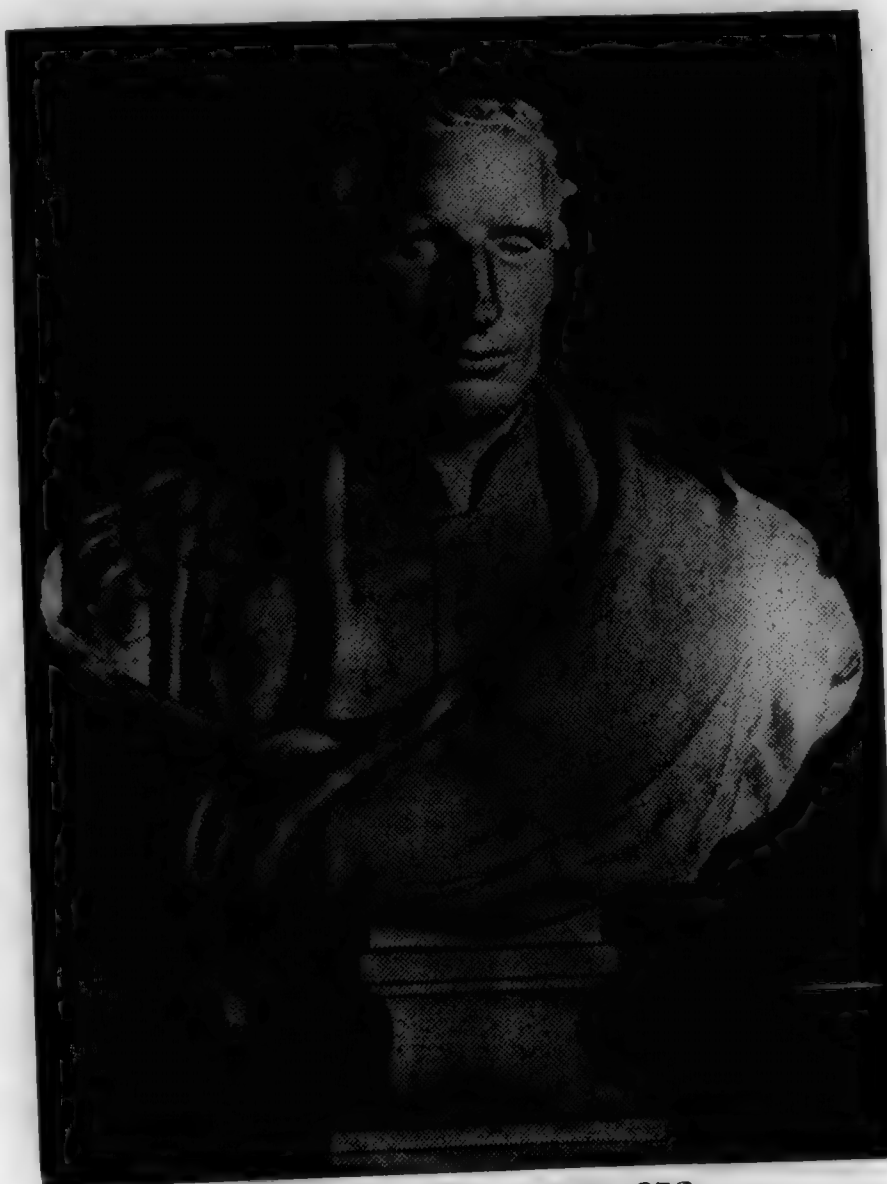
While the system of reading from raised dots had been invented by Charles Barbier, another Frenchman, it remained for Louis Braille to bring the system to the point of practical utility.

In 1829 Braille ventured his first publication; but it was not until 1837 that he published his full system, which, with no great changes, remains the system used today.

What Gutenberg with his printing press accomplished for the sighted, Louis Braille

with his system of dots in relief did for the blind; not only giving them books to read for themselves, but at the same time a medium for writing.

The American Bible Society has marked this centennial by publishing a new edition of the Bible in Braille for the increasing



Louis Braille, 1809-1852

numbers of finger-tip readers entirely dependent upon this system. This Bible is in eighteen large volumes, requiring about five feet of shelf space and costing nearly \$60 per set. As few blind persons can afford such a price, and in order to make the embossed Scriptures available to all, the Society offers these expensive volumes at a fraction of their cost—25 cents each, and often as full donations.

For those unable to read the raised points of the Braille the Bible Society offers the Scriptures in the Moon system; a modified raised-letter system; and for the many thou-

sands unable to read any embossed system, there is a new recording of the entire Bible on 170 Talking Book records.

Last year surpassed all others in the Society's one hundred seventeen years of service to the sightless, not only in distribution in the United States but also in foreign lands.

Beginning in 1835 and up to the end of 1951, the Society has distributed the embossed Scriptures in thirty-five different languages and systems to the blind; their ages ranging from five to ninety-five, some having the additional handicap of deafness.

How we wish that here we could share with you the many beautiful letters of appreciation and love from these grateful recipients—from little blind Tommie who reads with ease and rapidity the Scripture lesson in church services; from ninety-two-year-old Mr. Keeble, who was so pleased and surprised when he received the Braille Gospel of Matthew that he wept and said, "I have so wanted to read 'The Sermon on the Mount' again;" from Mrs. Bonnell, who, on learning about the Bible Talking Book records, exclaimed: "I'm really awfully excited about this—it is as if a new constellation had suddenly appeared in the sky!"

Let There be Light for the Blind.

—Bible Society Record.

CHRISTIAN ORDINANCES

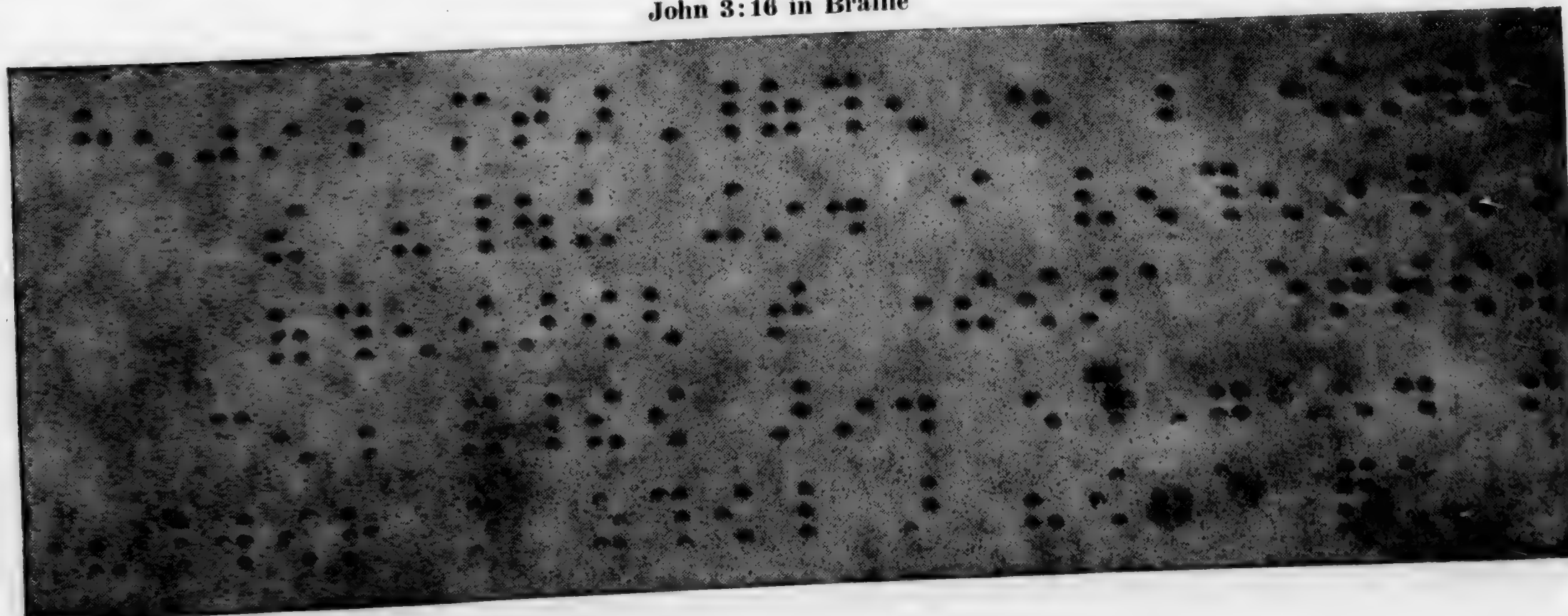
(Continued from page 241)

of a servant, and humbled Himself even to the obedience of death. The shame of being a servant was not as great as the shame of His crucifixion.

A new order of life was instituted by our Lord when He left the table, laid aside His outer garments, took a towel and girded Himself, and poured water into a basin and began to wash His disciples' feet and to wipe them with the towel with which He was girded. All the miracles of Jesus were the work of one that was mightier than men—the great work of the great Master. This act of Jesus, the last service to be performed for the disciples, was the miracle of a new life performed by the Son of God. The testimony of a new life in Christ is that all believers are servants one of another. The world needs to know and see this miracle of the grace of God.

(To be concluded)

John 3:16 in Braille



Courtesy American Bible Society

Into the Deep South

II

BY IRA D. LANDIS

Bro. Landis concludes his description of our mission areas and efforts in Alabama.

Alabama's History

Martin Waldseemüller in 1507 carried an outline of Mobile Bay on the first map naming America. Pineda, Narvaez, and Hernando de Soto all explored parts of the state. The latter fought the Indians at Choctaw Bluff. Luna's 1559 Spanish colony was here for two years. The French at Mobile, 1701 to 1722, were here with plantations of rice, indigo, and sugar which were farmed by Negro slaves imported since 1710; also the fur trade was engaged in with the Indians.

Cherokees, Chickasaws, Choctaws, and Creeks were incited to rebel by Tecumseh in the war of 1812 and were only quelled by Andrew Jackson in 1814 in the Battle of the Horseshoe Bend. They owned 90 per cent of the land, but by 1839 the last Cherokees

securing the license, and one year's residence is necessary before a divorce is granted.

Escambia County in the Southwest on the Florida border has 31,443 population. Forty per cent is composed of Negro and there are Creek Indians on a reservation. The rest are whites who settled here from Georgia, the Carolinas, and Mississippi. Brewton is the county seat. Atmore in the southwest was but "corners," fifty years ago, but is now a thriving small town. "At more of Alabama." Large areas around are owned by only a half dozen families.

Ten grand soil divisions (1951 survey) contain many series in colors—red, brown, gray, and yellow; from fine to coarse loams, clays, and sands; and from well, to poorly drained grounds. Some sections erode bad-



David Weavers and Their Alabama Home

moved across the Mississippi. Alabama entered the union December 14, 1819, as the twenty-second state. (Fourth to secede, readmitted in 1868). Montgomery became the Confederate capital in May, 1861, for some months, when it was moved to Richmond, Virginia. Thus the state was under six flags: Spanish, British, French, Republic of Alabama, Confederate, and U.S.A. It had five capitals: St. Stevens, near Mobile, (1817), Huntsville (1819), Cahaba (1820), Tuscaloosa (1826), and Montgomery (1847).

Alabama's 223,369 farms are 4% of the number of farms in the U.S.A.; her 19,067,844 acres are 1.6% of the total and her \$559,742,089, represent 1.2% of the value in farm buildings. The 51,609 square miles compare with 45,333 in Pennsylvania.

Marriage licenses are granted with consent at 17 for boys and 14 for girls, and without at 21 and 18 respectively. A physical examination is required before, but no wait after

ly, others are not sufficiently drained for cropping. A few grow potatoes, others peanuts, cotton, and corn; slightly more are adaptable only for pasture which may revolutionize Southern agriculture. The cattle, with pastures of white clover, Dallis, and Lespedeza would produce cheap gains. Their markets are almost as good as in the North.

Before we left Atmore we needed something tangible for the stomachs of the bid-dies, so we stopped at Currie's. Since Alabama, one of sixteen cotton states, produces one fifteenth of the total production, it was not surprising that Currie's had a large gin near by. This we had to see. The gins separate offal, then seeds, and finally run it through "the saws and ribs." Eli Whitney's revolutionary invention which has never been improved upon. Seven counties haul cotton here on open wagons or trucks. The cotton is sucked from the wagons or trucks and then through all this machinery. It is

baled into 480-550 pound white blocks, banded in burlap. This gin last year processed 7,300 bales at \$10.50 per bale in 63 days, running day and night, except time off for Sunday morning church. They allowed \$60.00 per ton for seed which may produce 318 pounds of oil per ton.

The farmers had from 1 to 300 acres each (about 25 average), producing one and one fourth to two bales per acre and returning to them, gross \$200-\$215 per bale. It should be picked in three pickings and, where labor is available, by hand rather than by machine for cleanest cotton. Machine picked may be docked \$20.00 or more per bale. Their greatest enemy is the boll weevil which first appeared in 1909. We observed the few bales left under Government bond and could see the difference in length of staple, in hand and machine picked cotton, and in method of handling. It proved fascinating. There is another 10,000 bale gin in town too.

The Week-end Meeting

Friday evening we met for the first of the week-end series at the new Freemanville Church. A real fellowship was enjoyed with Wilbur Martin leading in the devotions and Harry Harms of the Church of God in Christ Mennonites of Florida giving the benediction. Messages on "How to Know We are Saved" and an evangelistic sermon, were the Spirit's portion for the opening evening.

The next forenoon we spent very agreeably with the David Weavers. They live five miles from the church on a 2,300 acre farm, with 130 acres on his section. The children of this home are Anna Kauffman, Laura Jane Dewise, Mark, Carl, Naomi, and David. They are on the edge of a Creek Indian Reservation (13,000 families left in the state). This contains an Indian school with three Indian teachers with some sixty pupils in six grades. They appealed to the government for schools and Uncle Sam gave them this with the privilege of going farther, via McCullough Grammar and Atmore High Schools. When they became educated they claimed that the government by former treaties still owed them money. They have already secured two million. Some of these Indians, of course, farm their land. They with "a middle buster" tear loose the corn-stalks, collect and burn them, then with eight-inch Olivers break the soil (but never plow yet) twice and put fertilizer in the furrows. With a "Jo-Harry" they mix the fertilizer, and with a one mule planter drop corn therein in rows. When corn is through, they "plow" four inches on the row (using fenders). The last time through, they "lay the corn by."

In this country they can graze five to six months and then crop. Corn can be harvested by the end of August. Clover can be sown to be grazed until March, followed by cotton or corn.

We stopped with Mrs. Albert Rolin in the settlement, opposite the tent site of last year's Summer Bible School. The men were down in Baldwin County in the potato harvest. A colored church has a Christian day school attached.

Our next stop was Warren Shirk's home northeast of Flomaton. He is a son of Leroy Shirk of Lebanon, R. 2. Grace is a daughter of Amos Rutt of Landis Valley. The Shirk family consists of Martha May (13), Erma (12), Ruth (11), Leon (9), Edith Marie (8), and Stanley (6). He has a cabinet shop in Flomaton, producing and repairing

more permanent work can be opened, it is done. The Freemanville, Boonville, McCullough, Osaka, Pine View, in Escambia, and Lottie, in Baldwin County, areas are such spots. Chester Denlingers will be located in Pine View and Benjamin Martins will be doing colportage work this summer. Le Roy Stoltzfus received seventeen into their fel-

the west, now located in Florida. Earl Wengers on their honeymoon en route from Ephrata, Pa., to Alabama, via the west coast, worshiped here also. Erbie Lee was the Sunday school secretary. David Weaver was Sunday school chorister.

As I left, I reflected; Nine years ago there were no Mennonites in this area, none closer than Tampa, Florida, 460 miles away. Today there are four new churches and three others used as regular mission churches. There are five ordained ministers and ninety-eight members, including six other mission-minded families from the north living in their midst. The local membership is growing slowly but surely. The local part of the body is much appreciative of the coming of the Mennonites in this area and are showing real manifestations of genuine conversion. The self-supporting brethren are not only making a living and doing their part in the missions program but, in what may be an awakening period of the South, may be able to lead the way agriculturally, for some of the soils of the area have numerous latent possibilities. It will have a future with grassland farming stressed. Cattle will be on the program of the future. Milk has been bringing \$5.40 to \$6.20 per hundred pounds. If housing could be economically furnished and cows be put in, "without plunging," it would have a future. Plant production for the north seems promising. This country is just getting awake. Others will learn this too.

The workers all seem to be happy on the way, enthusiastic about their field and mission. They appreciate brief visits from the North and await the voluntary service workers for another feast of good things in the extended Summer Bible School season all are engaged in. They are also anxious to return to visit here as the opportunity presents itself. Their work is producing fruit, and we trust it is but the beginning. Rural mission work is our special calling because of our aptitude for it.

(Continued on page 255)



Warren Shirks at Home

furniture. He had the opportunity less than two years ago of buying 116 acres with a new seven-room house for \$5,000. (It is still to be bought but at a higher figure.)

The "oil scare" in this area affected nearly everything. The peanuts alongside his house are dug by a plow. Peanuts are stacked around a pole about ten feet high to dry. They are then hauled to the separator. These have the oil extracted, since they are "non-commercial peanuts." Many plant four rows of peanuts, then two rows of corn, and repeat. When the peanuts are dug, hogs are turned onto the land, whether corn is included in their diet or not.

This was the evening for the dedication of the new building. It was also the night when two and one-half inches of rain fell, the first here since April 12. Le Roy Stoltzfus preached the sermon (text, Prov. 3:5, 6). The Alabama-Cobbtown membership was well represented, and the house was filled. After two years of services in the Kling garage, this was a necessary and decided improvement. This adds another building to our plant in this area.

The Prospect

In April, 1943, after the Spring Lancaster Conference, C. Z. Martin and Mahlon Hess went to this area to ascertain the Lord's leading. As a result three Summer Bible Schools were held. For this summer 27 are in prospect with the following in Voluntary Service here this summer: Mervin Shirks and Otto Millers at Bainbridge (southwestern Georgia); Aaron Kings and Roy Kreiders, Glenville, (southeastern Georgia); H. R. Lichtys, Ruth Martin, Alta Jean Leaman, Edna May, Benjamin Martin, and Chester Denlingers at Marian. Alvin Weavers are in work among the colored people in Tampa.

When summer Bible schools are over, the local ministry keeps in touch, and when a

lowship on this visit. All of these were baptized in a stream.

The area is not unchurched. Methodist, Baptist, Free Holiness, Assemblies of God, Holiness, Pentecostals, Nazarene, Catholic, "Mennocostals" (Luke Eby), and Mennonites (Holdeman, General Conference and Congregational, South Central, and Lancaster Conference.) If, however, a religious census were conducted, the figures would be surprising.

Three services were held. Freemanville had sixty persons in Sunday school. The evening showed the largest local attendance of the week end. Present were Daniel D. Stoltzfus, who spent fifteen years in the Martinsburg area, seven in Hesston, and now lives in Florida; also a Langenwaller from



Clair Shens at Their Home in Alabama

SUNDAY SCHOOL

Lesson Nuggets of Truth

BY J. C. FRETZ AND MERLE SHANTZ

THE BEGINNING OF THE KINGDOM

I Sam. 9:1, 2; 10:24-27; 13:5-7, 19-22

Lesson for August 10, 1952

The Chosen People because of their dilemmas under the rule of the Judges demanded that a king be granted them. Samuel, their last judge and their prophet, warned them from God of the nature of the kingdom and what they were invoking by asking for a king. But because of their insistence God allowed their plea to prevail.

Chapter 9. As Saul meets Samuel we learn of the great transition from the chaotic days of the Judges to the establishment of a kingdom of Israel. The genealogy of Saul is imperfect. He was probably a descendant of Caleb. The meeting of Saul and Samuel came about through concern for the lost asses of Saul's father. Circumstances often have much to do with the course of life a person chooses. The influence of a godly environment is the source to which many people trace decisive moments in life. But dependence upon these influences alone is not satisfactory, for blessings follow the man who, refusing the way of the ungodly and of sinners, has delight in the law of the Lord. Ps. 1. As Saul is about to take leave, the words of Samuel, "that I may cause thee to hear the word of God" (R.V.) become significant.

The prophet knew that soon immense responsibilities would fall upon the shoulders of the first king of Israel. He would very largely determine by his life and conduct the destiny of millions in Israel. He is anointed and receives the prophet's greeting. The announcement of God's favor is vouched for by three signs assuring him of God's approval, of the allegiance of his people, and of the Spirit's possession. Chapter 10:1-8.

Chapter 10:24-27. Samuel had duly informed the people what was involved in their desire for a king, but when God consented to their request the blessing was not withheld from Saul as long as he proved to be obedient. The manner of the selection was entrusted to Samuel. As the lots were cast in the line of his family, Saul was absent until he was particularly sought and called. The selection of a king appeared as a great triumph for the people, and their acclaim was hearty. Children of Belial, however, registered their disrespect. The manner of the kingdom, written on a roll, was placed in custody with God.

Chapter 13:5-7. The Philistines were observant of the proceedings in Israel and directly made invasion. The Israelites were inexperienced in co-operating their strength and followed their leadership with trembling. Many hid in the caves and rock ledges that had proved a protection formerly. Samuel's advice in the situation was not followed and Saul found himself in error because of his haste in sacrificing.

13:19-22. Neighborliness with the Philistines in the period of peace did not guarantee these relations at a time of provocation, and Israel discovered that they had not made provision for carnal warfare. God's people rightly need to put their dependence in Him. God delights in those who are known by His name here on earth. His people may forsake Him and cause permanent separation from their God, but the fault is never His. "The branch cannot bear fruit of itself, except it abide in the vine." John 15:4-7, 10.—J. C. F.

THE TRAGEDY OF SAUL

I Samuel 13:8-13; 15:17-22; 18:6-16; 31:3, 4

Lesson for August 17, 1952

God's chosen people had the privilege of divine guidance and strength, above the levels of other nations who did not put their trust in God. Saul's beginning under divine permission and his recognition of dependence upon God constituted a good start in his kingly career. But he reserved for himself the right to act under emergency and to do without supernatural help at times. The Lord our God is a jealous God, and we have to choose to crown Him Lord of all or He is not at all. With Saul's attitude toward God, disobedience to the word of the prophet can be understood.

Chapter 15:17-22. From the text we believe King Saul had a high regard for God at first. But royalty evidently wrought a change in his estimation of himself. To disregard the word of the prophet seemed trifling. To compensate for unlawfully bringing home spoils from the conquest of the Amalekites he thought he would offer sacrifices therefrom. But this put-on-put-off type of devotion and obedience was displeasing to God and Samuel found it his duty to reprimand him.

Chapter 18:6-16. By this stage in Saul's career we find David, a youth of very wise conduct, one who found favor with the people, particularly with Jonathan, son of Saul,

and at times with Saul himself. Samuel the prophet, instructed of God, had privately anointed David. The battle of the Philistines with Israel, under David's leadership, was going well for Saul. But the applause that followed showing favor for David, kindled increasing jealousy in Saul. The evil in his heart flared to intent for murder. What a downward plunge for Saul—but it is no surprise with the presence of the Lord withdrawn. Saul's one restraint was that he recognized the favor of God upon David.

Deplorable circumstances beclouded the remainder of the life of Saul. In the interval described in ten chapters David is beyond the reach of the evil, and at times insane, designs of King Saul. The death of Samuel has taken place. Saul sought, through the witch of Endor, to interview Samuel concerning matters of the kingdom. Disappointment and despair lay in the wake of his fruitless quests. His self-will led him to a tragic close of life. What a big contrast in the Book of I Samuel! It opens with the beautiful narrative of a praying mother and a dedicated child and closes describing a backslider who committed suicide, was cremated, and whose bones were buried under a tree at Jabesh.

How do the rugged experiences of life react in our lives? For Jonathan and David they were upbuilding, while for Saul they were defeating. Wherein lies the difference? David's heart was fixed on God. In time of error he fled to God and sought Him wholeheartedly. Saul reserved a premise in his heart for himself, whereupon selfishness grew to open sin and its consequent trail of woe. In and out fellowship with God is unsafe. The life of victory needs to be attained to assure against the evil day. God claims constant abode or no abode.—J.C.F.

DAVID BECOMES KING

I Samuel 18:1-5, 14-16; 22:1-2; II Sam. 5:1-5

Lesson for August 24, 1952

Chapter 18:1-5, 14-16. Already David as a youth had been privately anointed by Samuel by the direct command of God. It was God's purpose to prepare him at Bethlehem, his home community. His courage in the conquest over Goliath brought him into particular favor with the people, including Saul and Jonathan. The friendship between David and Jonathan led to their agreement by covenant, and Jonathan yielded to David first place in the kingdom, after his father. Under the blessing of God, David was accepted into the royal family to become commander of the men of war. Thus he grew

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

into the confidence of the people. The fidelity with Jonathan was mutual and resulted in well-being to their posterity.

Chapter 22:1, 2. David's early success as a leader, while it brought him into favor with the king and the people, also provoked much disfavor on the part of Saul. It was well for David and his men to find refuge in the cave of Adullam. Here, upon occasions during the years of Saul's jealousy, they could flee for refuge. In these solitudes David had many times drawn nigh to God, as indicated in various Psalms. Adversity and seclusion have blessings for the child of God today; these should not be minimized by murmurings and selfish reactions.

After Saul's death the second anointing of David took place at Hebron when men of Judah came to seek his leadership for that tribe. II Sam. 2:4. He reigned in Judah for seven and a half years before the united tribes accepted him as king of all Israel. The spiritual tone was much improved under David and the people were ready to pledge allegiance not only because he was their successful leader but to recognize the shepherd of Israel. The aggregate gathering of over a quarter of a million at the coronation was some evidence of the loyalty of the tribes to their national head. See I Chron. 12:23-40 for those who attended. Both people and king recognized God as the true Sovereign. So well did this prove to be a reality that of David it could be said that he was a man after God's own heart, desiring to regulate his conduct and his rule by the command of God. This gave his people great confidence in him and great incentive to be actually the Chosen People of God. The pattern of life in David is a standard for leadership within the church and within the nation which when followed would mark the beginning of a new day. Let it be recommended that those chosen to public office seek divine guidance and commit their ways to God who has ordained the powers that be.—J. C. F.

THE REIGN OF DAVID

II Samuel 5:6-10; II Samuel 8:13-18

Lesson for August 31, 1952

II Samuel 5:6. "And the king and his men went to Jerusalem." It was but twenty miles from Hebron to Jerusalem. Yet what a long road lay behind! One that emerged from obscurity amid sheepfolds, that led through valleys and maritime plains and over precipitous mountain crags. He who led his men against the supposed impregnable stronghold of the Jebusites was no fledgling leader but already in mid life a seasoned warrior. Thus God prepares men for climactic crises. Those who recoil from privation in youth win few laurels in later life. "Except thou take away the blind and the halt," described those who supposedly could defend Jebus. But taunts and sarcasm betray pride rather than valor. Pride is frequently the prelude to a fall.

Verse 7. "Nevertheless David took the strong hold of Zion." Physical obstacles are rarely insuperable to men of faith. Yet

this was more than the victory of a day. Behind it lay the discipline of a life. In yesteryears are forged the swords that win today's victories.

Verse 9. "And David dwelt in the fort, and called it the city of David. And David built round about." The place of conquest became the king's home and he extended its walls. Zion grew because David himself was a man of expanding horizons.

Verse 10. The secret of growth is living in God's presence. "David went on and grew great, and the Lord God of hosts was with him." Living in the presence of the divine companionship is essential for the growth of king or commoner.

Verse 12. "David perceived that the Lord had established him king over Israel." Devout men give God the glory. The Word of God recognizes no self-made saints, only self-made fools. What a contrast with his predecessor who remorsefully admitted "I have played the fool!"

II Samuel 8:13. "And David got him a name." Names are not only bestowed at birth, they are also won in life. Yesterday's babe is life's potential. Today's true man is the achievement of life's accumulated experiences.

Verse 14. "And Jehovah gave victory to David whithersoever he went" (R.V.). The annals of faith are those of God-given victories in the lives of men yielded to Him.

Verse 15. "David reigned over all Israel; and David executed justice and righteousness." Ultimately the rule is given to the righteous. In this, Israel's great king was a prototype of Christ, and righteous One whose right it is to rule.—M. S.

A HUMBLE, GREATHEARTED LEADER

II Samuel 12:1-7a; 13-15a; 18:32, 33; 24:24

Lesson for September 7

II Samuel 12:1. "The Lord sent Nathan." In the perspective of history this prophet appears relatively obscure. Yet back of the eminence of great kings there is often the faithfulness of those whom the world would call lesser men.

12:7. "Thou art the man" concludes a story that was a sword. Straight as a shaft

it struck a vulnerable spot in a royal heart. It is sentimental weakness that keeps us from letting the weapon fly which God can use to uncover human sin. Nathan's faithfulness was used by God to redeem a king and preserve a nation. In the midst of present-day iniquity God's children dare not be moral cowards, lest we wrong others and vitiate ourselves.

12:13. "And David said unto Nathan, I have sinned against the Lord." The greatness of David was not only revealed as he faced the enemy in battle but also as he confessed his sin to the prophet in private and later to others in public.

12:14. "The child shall surely die." Pardon does not necessarily exclude penalty. The child's death was not only punishment for David, and an evidence of God's wrath against sin, but it might also have been God's disguised mercy to the innocent child of illicit love.

18:32. "Is the young man Absalom safe?" David's concern was not only for his throne. It was also for his family. Here concern for the wayward outweighed desire for the throne.

Verse 32b. The reply of the Cushite, Joab's messenger, though designed to bring relief to the exiled king but added to his sorrow. Victory is poor balm for grief.

Verse 33. David the king is revealed here pre-eminently as David the father. Royal thrones give no immunity to sorrow. How gladly he would have exchanged his life for that of Absalom! The vicarious spirit is a true ingredient of spiritual greatness. Great men are capable of deep emotions, and the greatest are those with most sympathy for the weakest.

24:24. Though offered as a gift, David refused to accept without cost Araunah's threshing floor as the site of God's altar. The humble in spirit and great of heart will not offer cheap devotion to God. What costs nothing benefits little. The spot where burnt offerings were made to stop Israel's plague later became the site of Solomon's temple. The magnificent temple where God's praises were sung had its foundations laid in costly sacrifice. Upon a threshing floor consecrated to God was built an edifice that symbolized the habitation of the Divine Presence.—M. S.

Sectional Meetings in the Church-wide Sunday School Convention

BY J. J. HOSTETLER, *Convention Director*

Many outstanding Sunday school leaders will direct sectional groups in the forthcoming Church-Wide Sunday School Convention, planned for August 21-24, 1952, at Goshen, Indiana, on the College campus. Among these will be writers and editors of our lesson materials, as well as teachers and persons with experience in their respective fields.

The morning sectional meetings are planned on the departmental graded level. Teachers, officers, and pupils attending the Convention may choose the division in which they work or are interested. Groups and leaders are as follows:

Nursery and Cradle Roll—Katherine and Mary Royer, Goshen, Ind.

(Continued on page 253)

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

The topics for this month have to do with two units of study. We will complete Unit VI, which is **LEARNING ABOUT MYSELF**. We will have the first two topics in Unit VII, which is **BEAUTIFUL CHRISTIAN LIVING**.

After considering the depravity that has been man's state since the fall, we will take up topics concerning the power to choose and the choices we may make. The topics are as follows:

1. **For August 10** we consider **My Freedom to Choose**. God does not ask anything unreasonable of man which He does not give him power to fulfill if he will. And when man chooses the way of death, in face of the great opportunity to escape from the heritage of eternal doom, or to inherit the glories of eternal bliss, there is none to blame but himself. Well could the Psalmist write, "I am fearfully and wonderfully made; marvelous are thy works: and that my soul knoweth right well" (Ps. 139:14).

2. **For August 17** we consider **What Happens When I Choose**. Upon my choice depend contrasted issues of blessing or cursing. It should be our most earnest study, when we decide between two different courses, to know which one we are to choose for happy results for time and, especially, for eternity. Sometimes what seems right and pleasant for time to a depraved flesh is only a snare to spoil our chances for eternity and to deceive us into wrong choices. Dishonesty with ourselves and with God can only result in deception and the terrible judgment that falls upon those who love darkness rather than light because their deeds are evil.

3. **For August 24** we consider the topic, **Choosing God's Order for Me**. This is the wise thing for me to do. The Creator is wise and mighty. He knows what is best. His order for me will work out for good to me if I accept His way and permit Him to work out my life according to His purpose.

4. **For August 31** the topic is **Preparing to Serve**. This is the first topic of Unit VII, **BEAUTIFUL CHRISTIAN LIVING**. Beauty of Christian living lies not in the outward glory of the world's view but in the inward living motives which are beautiful in God's sight. The topic we are considering reveals the beauty of a life that is given over to the Lord in unselfish, sacrificial service. Consecration to the cause of serving brings a heart ready to learn to be useful in whatever service the Lord would have done. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This means that we are alert, waiting for His counsel, ready to respond to His call, desirous to do the very best service.

5. **For September 7** we have the topic, **Bearing My Cross For Jesus**. Jesus connected our bearing of our cross with the following of Himself. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). The death blow must be endured against anything that stands between us and a completely loyal service toward Christ. The salvation of our souls is dependent on our bearing the cross for Christ's sake. "What shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mk. 8:36).

My life, my love I give to thee,
Thou Lamb of God who died for me;
Oh, may I ever faithful be,
My Saviour and my God!

O Thou who died on Calvary
To save my soul and make me free,
I'll consecrate my life to thee,
My Saviour and my God!

—R. E. Hudson.

MY FREEDOM TO CHOOSE

Gen. 2:8-17; Deut. 30:15-20

Topic for August 10

MOTTO

"Choose you this day."

MEDITATIONS ON THE TOPIC

I. **My Freedom to Choose**.—God has given us the right to choose. He has made many promises on condition that we meet certain requirements. He has warned us of many penalties in case we transgress certain commandments. He has definitely set before us the blessing and the curse, and then ex-

horted us to choose life. He has said, "As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die" (Ezek. 33:11)? He is ever addressing men with the implied understanding that they are responsible for their actions as the product of their own willing choice. He uses innumerable "if's" throughout the Scriptures which express that man's choice is in his own power and that he must exercise it if he would obtain the blessings or escape the curses which God has set forth—"If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them" (Jer. 18:8). "If ye abide in me, and my

words abide in you, ye shall ask what ye will and it shall be done unto you" (Jno. 15:7). "To present you holy and unblameable and unproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Col. 1:22, 23).

It is our responsibility to choose and we will be rewarded or punished according as that responsibility is properly or improperly discharged. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (Jno. 3:19). "Whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

Although man is helpless to save himself and has come into that helplessness in a great part by inheritance and the fall of others before him; yet he becomes responsible for remaining in this lost condition, because God has placed before him a means of escape, which it is his responsibility to choose to use if he would be free (Heb. 2:2, 3). The two ways of life necessitate a choice, but that choice on our part is free. We can choose to take the conditions for salvation or choose to continue under condemnation.

II. **The Test**.—Gen. 2:8-17.—This tells of the garden which God fitted out for man's dwelling. God gave the man a command with permission to eat freely of every tree except the tree of knowledge of good and evil. He was neither to touch nor to eat it on penalty of death.

Deut. 30:15-20.—Here God sets before Israel the way of life and good and the way of death and evil. He urges Israel to choose life. The way of life is to love and serve God while the way of death is to refuse God and turn to other gods. The responsibility as well as the opportunity of choice belongs to the people.

OUTLINE STUDY

I. The Test in Eden (Gen. 2:8-17).

1. A garden planted by God.
2. Man placed in it.
3. The trees of the garden.
4. The provision for man's welfare.
5. The one prohibition.

II. The Gift of Free Will.

1. Power to choose life or death (Deut. 30:19).
2. Power to reject Christ (Matt. 18:37).
3. The will to stay away (John 5:40).
4. Freedom to come (Matt. 11:28; Rev. 22:17).

III. The Voice of Conscience.

1. Accusing or excusing (Rom. 2:15).
2. Bearing witness (Rom. 9:1).
3. Keeping a conscience void of offense (Acts 23:1; 24:16).
4. Holding a good conscience (I Tim. 1:19).

IV. Our Supreme Test.

1. The test of obedience (Gen. 2:17).
2. Our attitude toward Christ (Matt. 22:42; 16:13-16).
3. Choosing Our Master (Josh. 24:15; Rom. 6:16).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Choose.

2. Adam's Choice.
 - a. God had provided for every need.
 - b. The tree of knowledge.
 - c. The disobedience of Adam and Eve.
3. Our Choice.
 - a. We can choose Christ.
 - b. We may reject Him.
 - c. To delay is to reject Him.

For Seniors.

1. The Test in Eden.
2. The Gift of Free Will.
3. The Voice of Conscience.
4. Our Supreme Test.

PERSONAL THOUGHT

My service of God is to be a glad and willing service. He has made me with this gift so that my life might be filled with happiness in His service and that He might have the glory in my willingness.

SEED THOUGHTS

"Arise, take up thy bed and walk." You are on your bed now. You put yourself there by your own choice. Every sinner is a sinner because he chooses to be; and you are no exception. Jesus commands you to repent and trust Him and follow Him. The moment you are willing to obey, He gives you strength to obey.—T. L. Cuyler.

But for us there are moments, oh, how solemn, when destiny trembles in the balance, the preponderance of either scale is by our own choice.—Mark Hopkins.

Decision is a vastly important thing with a convicted sinner. He must choose, or he must be lost. If he will not do it, he may expect the divine Spirit to depart from him, and leave him to his own way.—Ichabod Spencer.

Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to Thee.
Thy ransomed servant, I
Restore to Thee Thine own;
And from this moment live or die
To serve my God alone.
—Chas. Wesley.

Jesus, I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be:
Perish every fond ambition,
All I've sought, and hoped, and known;
Yet how rich is my condition,
God and heaven are still my own!
—Henry F. Lyte.

WHAT HAPPENS WHEN I CHOOSE

Matt. 7:24-29; Luke 10:38-42

Topic for August 17

MOTTO

"He will be with thee."

MEDITATIONS ON THE TOPIC

I. Consequences Following Choices.—We have seen that the choice lies in the will of the human being. It is for better or for worse, depending upon which way the decision has been made. The two ways of life are often set forth in all the Scripture. It is a sad picture on the one hand when people choose the way of the ungodly, but it is a glorious picture when they choose the way of the godly. Compare Psalm 1. The Book of Proverbs also sets forth the contrast between those who choose the way of wisdom and those who choose the way of folly. The Book of Ecclesiastes speaks of the "vanity and vexation of spirit" in those who seek earthly pleasures and treasures. It also shows the reward of those who "fear God and keep

his commandments." The message of God's prophets have ever dwelt on these themes and have represented the Lord's pleading that the people would choose the way that will enable Him to bless them both in time and in eternity. See Josh. 24:15-27; Isa. 1:16-20; Ezek. 33:11; Mal. 3:13-18.

It is well to consider the choices that will result in true prosperity in the Lord. Especially do we find the spiritual progress of those who have chosen Jesus Christ as the Saviour of their souls and are making the way of spiritual life in Christ their chief aim in life. We find that those who walk in the Spirit and give their life in full obedience and surrender to the Lord's will, are fruitful in spiritual character (Gal. 5:22, 23) and enjoy the consolations and fellowships which God has provided. Phil. 2:1-16; I Pet. 2:1-10; I Jno. 3:1-3; Jude 20-25; Rev. 22:12-17.

Jesus intends that His followers should be a light to the world and a salt of the earth. Matt. 5:13-16; Phil. 2:14-16; Eph. 5:8-33; II Cor. 3:18-4:7.

He wants to use His children as instruments in spreading the glad tidings of salvation to the people of all nations. Matt. 28:19, 20; Mark 16:15; Acts 1:8; Luke 24:45-49. Those who choose to walk in fellowship with the Lord continually are those who will be used of God for the gathering of the lost of all the world. I Thes. 1:5-10; Eph. 6:10-20.

II. The Text.—Matt. 7:24-29.—Here Jesus sets forth the results of hearing and doing the words which He has given as well as the failure of those who hear and do not do.

Luke 10:38-42. We note the special pleasure which Jesus had toward the earnest heart of Mary who had chosen to hear His Word as of greater importance than the glory of serving Him much with a sumptuous meal.

OUTLINE STUDY**I. Going Down! (Rom. 1:18-32).**

1. Indifference to God.
2. Vain reasonings.
3. Forgetting God.
4. Conceited folly.
5. Uncleaness.
6. Vile passions.
7. A reprobate mind.

II. A Member of the Kingdom.

1. Into the kingdom of Christ (Col. 1:13).
2. All things new (II Cor. 5:17).
3. Built on the Rock (Matt. 7:24, 25; I Cor. 3:11).
4. Indwelt by the Holy Spirit (Rom. 8:9).
5. Growing unto the perfect man (Eph. 4:13).
6. Changed from glory to glory (II Cor. 3:18).
7. Living victoriously (I John 5:4).

III. Choices Build Character.

1. The habit of prayer (Dan. 6:10).
2. The custom of church attendance (Luke 4:16).
3. Placing righteousness before wealth (Prov. 16:8; Matt. 6:33).
4. Holding our faith (Heb. 10:23).
5. Holding the teachings (II Thess. 2:15).

IV. Helping Others to Choose.

1. Presenting the alternatives (Deut. 30:19).
2. Testifying to the ends (John 3:36).
3. Showing God's love (John 3:16).
4. Preaching Christ's death and resurrection (I Cor. 15:3, 4; II Cor. 5:14, 15).
5. Warning against neglect (Heb. 2:3).

SUGGESTIVE ASSIGNMENTS**For Juniors.**

1. Text Word, **Life**.
2. A New Life in Christ.
 - a. Having the Holy Spirit.
 - b. Overcoming sin.
 - c. Growing to perfection.
3. Building Good Habits.
 - a. In private devotions.
 - b. In church attendance.

c. In living with others.

For Seniors.

1. Going Down!
2. A Member of the Kingdom.
3. Choices Build Character.
4. Helping Others to Choose.

PERSONAL THOUGHT

Lord, give me wisdom and grace that I may become a faithful follower of the Lord Jesus and may choose always those things that are pleasing in His sight.

SEED THOUGHTS

In the heavenly pastures fair,
'Neath the tender Shepherd's care,
Let us rest beside the living stream today;
Calmly there in peace recline,
Drinking in the truth divine,
As His loving call we now obey.

Far from all the noise and strife
That disturb our daily life,
Let us pause awhile in silence and adore;
Then the sound of His dear voice
Will our waiting soul rejoice,
As He nameth us His own forevermore.

Oh, how good and true and kind,
Seeking His stray sheep to find,
If they wander into danger from His side;
Ever closely may we tread
Where His holy feet have led,
So at last with Him in heaven we may abide.

Glorious stream of life eternal,
Beauteous fields of living green,
Tho' revealed within the Word
Of our Shepherd and our Lord,
By the pure in heart alone shall they be
seen.—Mrs. M. A. Whitaker.

CHOOSING GOD'S ORDER FOR ME

I Corinthians 12

Topic for August 24

MOTTO

"Take my yoke upon you."

MEDITATIONS ON THE TOPIC

I. Choosing God's Order for Me.—God has a path of greatest success and blessing for every one. He knows exactly what is right and good for me as an individual. If I allow Him to have His way with me in every line I cannot fail to reach the highest happiness and the greatest place of usefulness possible to the glory of God and the welfare of my fellow men.

God will save all who will choose to come to Him through Jesus Christ. The great plan for every individual is to be made right with God and to fill a place in His glorious kingdom forever. The first step in my choosing is to receive Jesus as my Saviour so that God can work in me both to will and to do of His good pleasure. He gives the new birth when He adopts us into the heavenly family. We then have a place of fellowship with the Father and with His Son Jesus Christ through the presence and fellowship of the Spirit He has given to dwell within.

The place of fellowship, if we follow on in it by the daily and hourly choice of doing His will, leads us into the place of work and service for which we are fitted to serve God most effectively. It is not wise to change the place in life which He has given us without His definite leading. We are born into a home in which certain duties are ours to perform. We ought to follow the business of honoring father and mother as long as we live. There are environments in which His providence has placed us to which we owe our service. God may call us to enter some other environment. But we want to be sure that it is His plan for us and that the call that we choose to heed is the call of God

through His Word and Holy Spirit. The world has many plans and courses of life mapped out, but it is ours to choose the way of life and the forwarding of the cause which God has esteemed as the highest mission of His people. Christ is the Redeemer, the Head of the Church, our Lord and Teacher. We take our place in the Church of Christ, in that place which Providence and the Spirit of God and the teaching of His Word assigns us. We fill that place, as man or as woman, in whatever service the gift of the Spirit and the ability of our being and the calling of God qualifies us.

II. The Text.—I Cor. 12.—This passage deals with spiritual gifts. All receive the Spirit, yet the Spirit imparts a gift or gifts according to the plan and purpose of a heavenly leading. There is a perfect harmony of service similar to the working together of the various members of a human body—eyes, ears, tongue, hands, and feet. There is no schism in the body of Christ if each one permits the Spirit of God to use him or her in the place and ability given of God.

OUTLINE STUDY

I. The Urgency of Choosing Rightly.

1. Now is the accepted time (II Cor. 6:2).
2. Christ's return imminent (Matt. 24:44).
3. Future uncertain (Prov. 27:1).
4. Life but a vapor (Jas. 4:14).
5. A limit to the Spirit's striving (Gen. 6:3; cf. John 6:44).

II. Finding My Place in the Kingdom.

1. Christ the Head (I Cor. 11:3).
2. Man the head of the woman (I Cor. 11:3).
3. Varying gifts of the Spirit (I Cor. 12:4-11).
4. Different offices (Rom. 12:4-8).

III. Filling My Place.

1. Willingly (Jonah 1:2; I Cor. 9:17).
2. Joyfully (Acts 20:24).
3. In the strength of Christ (Phil 4:13).
4. In humility (Mark 10:45; Rom. 12:10).
5. In love (Eph. 5:2).
6. As unto the Lord (I Cor. 10:31; Eph. 6:5-7).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Serve**.
2. Why We Should Accept Christ Now.
 - a. He may come at any time.
 - b. We do not know what will happen.
 - c. We have the chance now.
3. My Place for Christ.
 - a. Serving Him through the church.
 - b. Serving Him in all of life.
 - c. Serving in love and joy.

For Seniors.

1. The Urgency of Choosing Rightly.
2. Finding My Place in the Kingdom.
3. Filling My Place.

PERSONAL THOUGHT

The plan of God for His people and for me as an individual is the best. I choose to be saved by His grace and to serve in His Church in complete submission to all His counsels, in a church fellowship that has chosen to keep all His commands and fulfill all His purposes for them.

SEED THOUGHTS

Note, whatever gifts God confers on any man, He confers them that he may do good with them, whether they be common or spiritual. The outward gifts of His bounty are to be improved for His glory, and employed in doing good to others. No man has them merely for himself. They are a trust put into his hands, to profit withal, and the more he profits others with them, the more abundantly will they turn to his account in the end. Phil. 4:17. Spiritual gifts are bestowed, that men may with them profit the church and promote Christianity. They are not given for show, but for service; not

for pomp and ostentation, but for edification; not to magnify those who have them, but to edify others.—Matthew Henry.

Whatever the place allotted to us by Providence, that for us is the post of honor and duty. God estimates us not by the position we are in, but by the way in which we fill it.—Tyron Edwards.

Between two evils, choose neither; between two goods, choose both.—Tyron Edwards.

The first consideration a wise man fixeth upon is the great end of his creation; what it is, and wherein it consists; the next is of the most proper means to that end.—Walker.

PREPARING TO SERVE

Prov. 4:1-13; Heb. 5:12-14

Topic for August 31

MOTTO

"Learn of me."

MEDITATIONS ON THE TOPIC

I. Preparing to Serve.—"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8). This passage of Scripture suggests our training school with Jesus. Our Master taught the disciples that true greatness lies in becoming a servant rather than being served ourselves as the men of the world are inclined to do when they are in the place of power. Matt. 20:25-28.

It was a blessed privilege to be in the school of Jesus Christ while He walked on the earth in the form of a man. It is our blessed privilege to be in His school, even now, when He has been exalted to the right hand of the Father's glory. We do not hear His physical voice, feel His physical touch, or see His physical form; but we can read and study His eternal Word under the tutorage of Spirit. We can be taught by men and women who have learned the great lesson of life, that real success does not consist in the pleasures of the flesh and the indulgence in earthly advantages and earthly fame, that real success means becoming a servant of love to others by which they enter into fellowship with us in the great school of Christ. Our spiritual vision is similar to the vision He had, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). That unselfish joy did not consist in enjoying the riches of glory for Himself alone, but in bringing many sons to glory because of His sacrifice.

In this frame of mind, as we come from the blessed experience of a renewed life through Christ Jesus, let us enter into the presence of Jesus in spirit and open our hearts to the blessed lessons from His Word. Let us receive the training of His providence, learn the place of prayer and the exercise of faith, and let us walk in full surrender and obedience. We will need to study faithfully the long, tedious lessons of this school and the tiresome road of service in which there seems little of the romantic. As we follow in this path we have access to Him in prayer and we shall enjoy the fellowship of the Spirit of God. We will learn that the souls about us are those whom Jesus loves and wants to have us share with Him in rendering a service of love. Every activity of life will both be chosen and con-

tinued when it is seen to fulfill the heavenly vision of a life of service under the leadership of Jesus to whom we look as "the author and finisher of our faith."

II. The Text.—Prov. 4:1-13.—This passage reveals the secret of entering into the lessons of wisdom. It is a father instructing his son in that which a father before him had taught. It advises that wisdom be made the "principal thing" and that it should be held as a treasure above all attainments.

Heb. 5:12-14.—This passage reveals that it may be possible to remain in spiritual ignorance when the time is overdue for us to be teachers of others in the school of spiritual wisdom. It is the background of the appeal for us to "GO ON" (Heb. 6:1, 2).

OUTLINE STUDY

I. Our Chief Aim.

1. Glorifying God (I Cor. 6:20).
2. Serving the Lord (Rom. 12:11).
3. One thing (Phil. 4:13).
4. The prize (Phil. 4:14).

II. Becoming Skilled Laborers.

1. Learning of Jesus (Matt. 11:29).
2. Learning the things written for us (Rom. 15:4).
3. Knowing the Scriptures (II Tim. 3:15).
4. Keeping the things we have learned (II Tim. 3:14).
5. Able to give a reason (I Pet. 3:15).
6. Rightly dividing the Word (II Tim. 2:15).

III. Our Church Schools Help.

1. Teaching the Word (Matt. 28:19, 20).
2. The value of example (Phil. 4:9).
3. Follow teachers as they follow Christ (I Cor. 11:1).
4. Associations with other Christians.
5. Wider view of church.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Learn**.
2. How the Disciples Learned to Serve.
 - a. By watching Jesus.
 - b. By obeying His teaching.
3. How We Can Learn to Serve Jesus.
 - a. By following the examples of older Christians.
 - b. By studying the Bible.
 - c. By practice.

For Seniors.

1. Our Chief Aim.
2. Becoming Skilled Laborers.
3. Our Church Schools Help.

PERSONAL THOUGHT

Are we in school without having the true vision of what true Christian life and service is? Let us not rest till we are enabled to get the right viewpoint of life.

SEED THOUGHTS

I have seldom seen much ostentation and much learning met together. The sun rising and declining, makes long shadows; and midday, when it is highest, none at all.—Bp. Hall.

I call education, not that which is made up of shreds and patches of useless arts; but that which inculcates principles, polishes taste, regulates temper, cultivates reason, subdues passions, directs the feelings, habituates to reflection, trains to self-denial, and, more especially, that which refers all actions, feelings, sentiments, tastes, and passions, to the love and fear of God.—Hannah More.

Educate men without religion, and you make them but clever devils.—Wellington.

If we work upon marble, it will perish; if on brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, and imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something that will

brighten all eternity.—Daniel Webster.

BEARING MY CROSS FOR JESUS

Mark 8:31-38; I Pet. 4:12-19

Topic for September 7

MOTTO

"I am crucified with Christ."

MEDITATIONS ON THE TOPIC

I. Bearing My Cross for Jesus.—Jesus had a cross which He bore before His life was cut off on a cross of wood. He had no sin to suffer punishment for. But He lived a life so pure that it conflicted with the life of the world's affections and lusts. This testimony brought a hatred from the world which amounted to reproach and persecution and suffering even before He was delivered to be crucified. Jno. 7:7. The final culmination of His conflict with the world was when the world crucified Him. The cross which He bore through life was His denial of the heavenly home for the sake of becoming the Redeemer of the world.

My cross is in likeness to Him. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). Our flesh is naturally sinful and must be renounced. His life was sinless, but He lived in a sinful surrounding which caused a conflict which brought the enmity of the world upon Him. We need to have self and self-interests on the cross also, just as Jesus willingly left the good things of heaven to endure the humiliation of living in the world of sinful men. This is our cross as His followers. "If any man serve me, let him follow me" (Jno. 12:26). This passage from John referred to the willingness to cease loving our life in this world that we might keep it unto life eternal. See context, vv. 24, 25. When I bear my cross for Jesus, I make Jesus my center of loving service. I renounce everything that comes in conflict with His orders, however dear the relationship of such persons or things may be. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Lk. 14:26, 27).

Through Jesus' crucifixion, the world is crucified unto me, and I am crucified unto the world. Gal. 6:14. I have nothing of the world's desires and ambitions to claim for my indulgence. The world is dead in that Christ has paid my debt and there is no claim from that source. The defeat of the world is certain. I am dead in that my past sins are canceled and I am born again to a new life which has nothing for the world. The sufferings, the self-denials, and the difficulties which I must endure for the cause of Christ may bring pain, but they are not without a remuneration of rejoicing and expectation both in the present hour and in the future hope. II Cor. 4:8-18.

II. The Text, Mark 8:31-38.—As Jesus faced the cross by which He was to die, He told the disciples of what was to happen. This was distasteful to them. But He rebuked the suggestion of Peter, that it shall not be, as the suggestion of Satan. He then taught the truth that whosoever would come after Him would need to deny himself and take up his cross and follow Him. He declared that saving the life without Christ is to lose it, while losing it for Christ's sake is to save it. Our full loyalty must be for Christ, regardless of what is lost in relation to the world of people and the lust of the flesh and things of this life.

OUTLINE STUDY

I. What My Cross Means.

1. Not deserved punishment (I Pet. 4:15).

2. Union with Christ (Gal. 2:20).
3. Counting the old man dead (Rom. 6:2, 11).
4. Suffering for Jesus' sake (I Pet. 4:12-19).

II. My Attitude Toward My Cross.

1. United with Christ (Gal. 2:20).
2. Rejoicing with the disciples (Acts 5:41).
3. Happy in reproaches for Christ (I Pet. 4:14).
4. Assurance of reward (Rom. 8:17; II Cor. 1:7).
5. Glorifying in the cross of Christ (Gal. 6:14).

III. A Life of Discipleship.

1. Bearing the cross daily (Luke 9:23).
2. Leaving all (Matt. 4:18-22; Mark 10:28; Luke 5:28).
3. Being good soldiers of Christ (II Tim. 2:3).
4. Taking Christ's yoke (Matt. 11:29).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Cross**.
2. What the Cross Meant to Jesus.
 - a. Enmity.
 - b. Persecution.
 - c. Death.
3. What the Cross Means to Us.
 - a. Death to our old nature.
 - b. Denying self for the sake of Christ.
 - c. Suffering for Christ.

For Seniors.

1. What My Cross Means.
2. My Attitude Toward My Cross.
3. A Life of Discipleship.

PERSONAL THOUGHT

Am I bearing the cross that I am suffering, for Jesus' sake. Is it a happy and grateful service? Can I gladly accept a mission of love for His name's sake, whatever the cost in terms of earthly ease or comforts?

SEED THOUGHTS

To deny one's self, to take up the cross, denotes something immeasurably grander than self-imposed penance or rigid conformity to a divine statute. It is the surrender of self to an ennobling work, and absolute subordination of personal advantages and of personal pleasures for the sake of truth and the welfare of others, and a willing acceptance of every disability which their interests may entail.—G. C. Lorimer.

Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed thro' bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

Sure I must fight if I would reign;
Increase my courage, Lord,
I'll bear the toil, endure the pain,
Supported by Thy Word.—I. Watts.

The mistake we make, is when we seek to be beloved instead of loving. What makes us cowardly, is the fear of losing that love. Never forget this: A selfish heart desires love for itself—a Christian heart delights to love—without return.—Sel.

SUNDAY SCHOOL CONVENTION

(Continued from page 249)

Kindergarten—Mrs. Paul Erb, Scottdale, Pa.

Primary—Esther Lehman, Harrisonburg, Va.

Junior—Ida B. Bontrager, Canby, Oregon.

Intermediate—Elizabeth Showalter, Scottdale, Pa.

Youth—Richard Detweiler, Souderton, Pa.

Adult—Millard Lind, Scottdale, Pa.

Superintendents—J. J. Hostetler, Peoria, Ill.

(Schools of 100 or more)

Superintendents—Russell Krabill, Goshen, Ind.

(Schools of 100 or less)

Home Department—Howard J. Zehr, Fisher, Ill.

The afternoon sectional meetings are planned on the functional and promotional level. This group also includes associated teaching agencies vitally integrated with the work of the Sunday school. These meetings include the following:

Publicity and Promotion—Ford Berg, Scottdale, Pa.

Secretaries and Treasurers—Roy Umble, Goshen, Ind.

Teacher Training—Paul Roth, Manton, Pa.

Librarians—Mrs. Paul Erb, Scottdale, Pa.

District S.S. Leaders—Paul M. Miller, Goshen, Ind.

S.B.S. Workers—C. F. Yake, Scottdale, Pa.

W.D.B.S. Workers—Noah Good, Lancaster, Pa.

Methods of Teaching—Karl Massanari, Goshen, Ind.

S. S. Music—John Duerksen, Hesston, Kans.

Convention attendees will choose the groups in which their interests lie. A good suggestion is that each Sunday school send enough delegates so that a representative will be in each sectional meeting. This will provide a good basis for round table discussion in the home workers' conference.

All Sunday schools are encouraged to register their delegates early to insure sufficient copies of the convention packets prepared for all delegates. This will enable the planning committees also to provide adequate accommodations.

There will be Sunday school displays, providing visitors and delegates with ideas and suggestions for use in home schools. Sunday school leaders and teachers who have helpful and successful ideas, are encouraged to send them to the Planning Committee before Convention time, so that they may be utilized in adding to the possible lists of promotional ideas.

Send for your registration and room reservation cards without delay. Prompt cooperation will help make the Convention a real success.

Peoria, Ill.

Eternal life is existence plus the right and freedom to enjoy all that God has prepared for them that love Him.—J. J. Wagner.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

America on Its Knees

If my people, which are called by my NAME, shall humble themselves, and pray, and seek my face, then will I hear from heaven, and will forgive their sin, and will heal their land. —II Chron. 7:14.

The text quoted was spoken to the only nation on the face of the globe, which could call themselves the "Lord's Nation" in the past, can do so today, and will be able to do so in the future. The prophet spoke clearly when he said: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your SEED and your NAME remain" (Isa. 66:22). It is to this nation that God spoke the words, "If my people, called by my name, shall humble themselves . . . pray . . . seek my face," that He would forgive their sins and would heal their land.

Neither can the United States nor any other nation on the face of the globe qualify for the above promise—though often so used. However, since there are millions of Christians in this nation, the promise is applicable to **them** in the nation. Acted upon, they can bring much blessing to this and other nations.

We do not want America beaten to its knees by the "Hammer and Sickle" of Soviet Russia, but we do want the nation freely, intelligently, responsibly, confidently to bow before Almighty God **on its knees**.

All of us recognize that we are living in a day of transitory madness. Thinking people were never more receptive. Troubled men in a troubled world are ready for God's answer. J. Edgar Hoover (FBI) says, "If there is any hope for the future of America . . . we as a nation must return to God and the practice of daily family prayer . . . and to the days when God was a part of each household." Columnist H. I. Phillips affirms, "What the world needs more than atomic bomb defenses is . . . a return to prayer in the devout clear-toned fervor of our forefathers." An outstanding British statesman, adds, "Britain needs a revival such as we had in Wesley's day." Ad infinitum.

The Congressional Record Speaks

It is high time for **America to Wake Up**. Clay A. Cooper presents this reprint from the Congressional Record of the United States, published at Washington, D. C.

In this atomic age when civilization itself is threatened, what is our prime need? Is ours an economic, or an atomic, problem only? Or is ours a moral and spiritual problem wherein the hope of survival lies not solely in the possession of a larger stockpile of atomic bombs than Russia possesses, but in God? "Righteousness exalteth a nation," declares the Bible.

"In God we trust" not "in bombs we trust." This is our, and the world's, only hope. A return to God now on a national scale throughout America, as I see it, could well provide the solution, not only to our, but to the world's ills. By lifting high the blood-stained banner of the cross we may hope to keep the stars and stripes aloft.

BY CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Let's reminisce: How can you explain the rise of our nation to such prominence while so young? Is it not traceable to the righteousness of its founders? Our Pilgrim Fathers prayed at Plymouth Rock. After so perilous a crossing of the Atlantic what was their first act but to kneel and worship . . . the sole actuating motive for the colonizing of the new world. Now amidst all our efforts to preserve and extend the blessings of democracy, it is well to remember, it was from the soil of religion that democracy sprang. Only a return to the God of our Fathers, and the Faith of our Fathers, can justify its perpetuation!

When framing the "greatest document ever struck off by human hand," the Constitution, what did our forebears do but hold a daily prayer meeting by resolution. Following the motion, made by Benjamin Franklin, the previously stymied Convention moved on smoothly and prayer became the very foundation stone in the Nation's building.

Wake up America! No nation ever relegated God and the Bible to the background and survived. What happened to Chorazin and Bethsaida which rejected the claims of Christ? Did not sin bring ancient Capernaum down to hell? . . . from the pinnacle of glory she sank into oblivion and no trace of her can be found today. What contributed to the recent downfall of the French Empire? . . . but the decay of the moral and spiritual fiber of her people. France excluded the Bible from her schools, much as we are doing now, banished the name of God from her legal documents, removed the phrase, "God protects France" from her coins and went merrily on her way to destruction.

Here is the ancient and the modern by way of comparison. Gibbon in his "Rise and Fall of the Roman Empire" lists five contributing factors to the debacle. I give you the causes. "Rapid increase of divorce with the undermining of the home—the mad craze for pleasure—the building of gigantic armaments when the real enemy is within, the decadence of the people and the decay of religion." This conclusion coming from an unbeliever causes one to think. Licentiousness and adultery have swept nation after nation out of existence. The obscene frescoes of Pompeii and Naples tell the tale.

There is **our** morals decline and the breakdown of the home. Are not we too lovers of pleasure more than lovers of God? Is there not now a decay of religion? Less than two per cent of the citizenry of our land frequented any place of worship last Lord's day evening, with a slightly higher percentage in the morning.

Our deplorable crime situation, our economic problems, our domestic strife are but effects. What is the cause? J. Edgar Hoover, Federal Bureau of Investigation, speaks; "These conditions are secondary in importance to the disastrous decay of religion. Over 60,000,000 of our fellow citizens profess no religion, many of them no belief in God. This is **America's gravest peril**."

It is high time the Christian forces everywhere arouse themselves and petition the Lord for a spiritual awakening. To safeguard our democracy and preserve the true American way of life, we need, we must have a revival of genuine old-fashioned religion, deep, widespread, in the power of the Holy Spirit, if our land is to be healed. It is this or the dissolution of the home, church, and nation. Let us all make a spiritual contribution to this generation by a personal and national return to God with repentance for our sins and with faith in the Lord Jesus Christ.

The Nation's Prayer

It is profoundly stirring to have men like Conrad N. Hilton, President of Hilton Hotel Corporation to suggest the words which "America on its Knees" should pray. Here they are:

OUR FATHER IN HEAVEN:

WE PRAY that you save us from **ourselves**. The world that **YOU** have made for us, to live in peace,

we have made into an armed camp. We live in fear of war to come. We are afraid of "the terror that flies by night, and the arrow that flies by day; the pestilence that walks in darkness and the destruction that wastes at noonday." We have turned from **YOU** to go our selfish way;

We have broken **YOUR** commandments and denied **YOUR** truth. We have left **YOUR** altars to serve the false gods of money and pleasure and power.

FORGIVE US AND HELP US Now, darkness gathers around us and we are confused in all our counsels. Losing faith in **YOU**, we lose faith in ourselves.

Inspire us with wisdom, all of us of every color, race and creed, to use our wealth, our strength to help our brother, instead of destroying him.

Help us to do **YOUR** will as it is done in heaven and to be worthy of **YOUR** promise of peace on earth.

Fill us with new faith, new strength, and new courage,

that we may win the Battle for Peace. Be swift to save us, dear God, before the darkness falls.

Added to the editor's usual duties as pastor, editor, and evangelist, is his part in the "Brunk Brothers Revival" at Kitchener-Waterloo, Ont., and for the Province of Ontario and Western New York. We trust our readers will pardon us if we let the widely known Scottish Bible teacher, Herbert Lockyer, suggest what to do about our national and international chaos. His words are timely:

WATCHMAN, WHAT OF THE NIGHT?

The Levitical order provided a constant watch in the Temple service. And Isaiah's frequent references to these day and night watches have this ministry of the Levites in mind. "I have set watchmen . . . which shall never hold their peace" (62:6). The watches were performed by a loud cry from time to time by watchmen to mark the time, and that frequently and in order to show themselves as being constantly attentive to their duty. "The watchmen in the camp of the caravans go their rounds, crying one after another, 'God is one, He is merciful,' and often add, 'Take heed to yourselves.'"

That these watchmen were national guardsmen is borne out by the description Isaiah gives us in an account of the necessary preparation for the invasion of Sennacherib:

The Burden of Dumah,
He calleth to me out of Seir,
Watchman, what of the night?
Watchman, what of the night?

The watchman said,
The morning cometh, and also the night:
If ye will enquire enquire ye:
Return, come.—Isa. 21:11, 12.

Here we have a watchman in Seir addressing his call to another watchman at his outpost, and then his reply echoing over the valley.

A study of the entire chapter shows Isaiah making consistent use of the figure of the

watchman. In fact it was a favorite metaphor of his. See 52:8, 56:10, 62:6.

First of all, we have the watchman in his watchtower. Isa. 21:5. From some lofty height he was able to scan the horizon and warn the community of approaching danger. These towers would be similar to the towers in some of the American forests. And, as spiritual watchmen, we can only sense coming catastrophe as we abide in the watchtower. Our view of the events and affairs of the world must not be on the world but from above. From the heavenly watchtower, looking down on the nations, we must strive after a Spirit-imparted vision.

Further, for the arduous, nerve-racking work of watching, watchmen had to be well fed: "Prepare the table . . . eat, drink (Isa. 21:5)." We, too, must be strengthened for our task as watchmen. As the table suggests "fellowship," the thought emerges that it is only in full fellowship with our Lord above, and by feasting upon what He supplies for our spiritual sustenance, that we can properly function as watchmen in the world's night.

Then the watchmen had to declare what they saw: "Go, set a watchman, let him declare what he seeth" (21:6). To see, and not to say, might prove to be tragic. Alas, there are modern watchmen who appear to be afraid to warn others of what they discern! Isaiah refers to watchmen who are as dumb dogs that cannot bark. Dogs, in eastern countries, are liable to degenerate, owing to the extreme heat, and consequently they become indolent and dumb. Dogs taken to the West Indies and to Africa degenerate in the same way. Their voices become so weak that their barking is scarcely to be heard. And the heat of popularity weakens many a human voice. Positive witness is oftentimes faint.

But what did the watchman in the narrative before us see, "He saw . . . a lion" (21:7, 8). And the lion was to be feared even though there were horsemen, asses, and camels on the plain. Are we alert watchmen? Do we see the lion? Satan is spoken of as a "roaring lion," seeking to devour all he discovers. Looking abroad upon the chaotic condition of the nations, do we see this cruel lion of wickedness? Behind the visible warfare in which millions are engaged, do we see the invisible struggle between two lions—The Lion of the Tribe of Judah, and the raging lion, Satan? The wrestling going on in Europe and in the East is not merely between flesh and blood. Light and darkness, God and Satan, heaven and hell, are in combat.

That the watch had to be unceasing can be gathered from the declaration: "My Lord, I stand constantly upon the watchtower in the daytime, and I am set in my ward whole nights" (21:8). And for his constant watch, all necessary provision was made, as we see in verse 5. The post had never to be vacated. Day and night eyes scanned the horizon. What a lesson there is for ourselves in this diligent guardianship! Like Nehemiah, we, too, are doing a great work and must not forsake it. In season and out of season, we must watch; and what we see must not be allowed to dim our vision nor silence our lips.

1. The Watchman's Question

The contrast of the narrative is suggestive. "The morning cometh, and also the night." For the believer, this is the daytime of service. "Work while it is day." The present is known as "the day of grace." And it is blessed to know that still brighter day awaits all those who labor and look for the Lord.

This same period, however, is nighttime for a godless world. And what a night of anguish it is! It is the Saturday night of the world's week. Darkness reigns and a still blacker night is at hand.

At this point let us consider the double question and appeal. "Watchman, what of the night? Watchman, what of the night?" Are we true, untiring watchmen? Have we an understanding of the times? Can we read the significance of the moral and spiritual blackouts characterizing Europe? National decadence in Old Testament days was evidenced by the putting out of the Temple lamps. So many lamps are going out, never again to be relit, we fear.

What of the night of universal chaos and despair? All nations are distressed and perplexed. The world has lost its balance and, as all Spirit-taught watchmen know, will not recover its poise until Christ appears to end its dislocation.

What of the night of bloodshed and anguish? Sennacherib, the invader, is referred to as the

treacherous dealer dealing treacherously, and the spoiler who spoileth. Isa. 21:2. Is this not a fitting description of Stalin, the blood-thirsty spoiler? Treaties and pacts, made and broken, prove him to be a treacherous dealer. And in his effort to cover the earth with human blood he is certainly revealed as a cruel, heartless spoiler.

What of the night of neglected privileges? Churches, the family altar, home, faith, the Bible—all are no longer appreciated by the majority of the people. The blackout of personal faith in God is tragic. Gross darkness is upon the multitudes. Scorning all thoughts of eternity. Satan-blinded souls are bent on having a good time here while the going is good. The restraints of the Christian faith seem no longer to count.

What of the night of religious impoverishment? Have not the lamps of Christian witness gone out in many centers where they once shone brightly? And even in some circles professedly fundamental, there is a dead orthodoxy which like anything dead, is obnoxious to the nostrils. God forbid that we should be among the number who have a name that they live, but are dead! The old men of God were wont to speak of the return of the Lord as the "pole star of the Church." If the church is in darkness, is it not because she has ceased to direct her course by the light shining from this advent star?

What of that night of Satanic hostility? Knowing that his time is short, the devil is manifesting great wrath. And that he is getting nearer the earth is felt by all those who believe that the present earth-struggle is more satanic than human. The forces of evil are astir to wreck the world ere the Lord Jesus comes to reign over it. Dictators plaguing the earth with war, famine, pestilence, tears, and horror, seem to be demon-possessed. Satan, the usurper has the world now, but Christ's day is at hand.

In a world lost in the darkness of sin and unbelief, it is our responsibility to shine as lights. Did not the Master commission us to watch? Let our eyes, therefore, scan the horizon, for the upheavals all around are a clear indication that our translation is near. Meantime, let us live with our lamps trimmed and burning bright, so that a soul here and there may find its way to Him who is ever the light of the world.

2. The Watchman's Evangel

The call out of Seir for knowledge regarding the threatening forces was immediately met with the answer:

The morning cometh,
And also the night:
If ye will enquire, enquire ye;
Return, come.

And what a stirring message this was and is! In critical days like our own, there is need of an authentic voice. A war-torn world must hear the Evangel carrying the authority of heaven.

The morning cometh! It is comforting to believe that the blackness of midnight will burst into light in the blaze of Christ's glory. And what a bright and golden morning it will be for the church when her blessed Lord returns! The Psalmist declares that she is to be helped "right early" (Psa. 46). Here the phrase "right early" means "at the dawn of the morning." Presently harassed by pagan forces, the church patiently endures persecution by her foes, knowing that her redemption draweth nigh.

Beloved, daybreak is at hand! Lift up your head and heart, for the tears of earth will soon cease. As we meet one another amid gathering shadows, let our heartening salutation be, "The morning cometh!" May grace be ours to live with our faces toward the dawn!

Also the night! While the future of the believer is gloriously radiant, that of the sinner is dark and dismal. Unrelieved night is to be the portion of all who die out of Christ. The repetition of the watchman's question calls us to an urgent declaration of the sinner's peril. The Night! The Night! Without being branded as an alarmist, one can affirm what present world history and the Bible indicate, namely, that there are dark, dark days ahead, both for the world and the godless within it. The Great Tribulation and the Battle of Armageddon ought to strike terror into the hearts of men. And believing as we do in the certainty of the Great White Throne, we ought to be found urging the godless to flee from the wrath to come.

Enquire, enquire ye! Here we have another repetition, implying the emphasis of the matter in question. Would God we could discern a

spirit of inquiry abroad! Our hearts would leap with joy if we could hear the multitudes around crying out for mercy. But the fact is that evangelistic work is hard. Few sinners find their way into Gospel meetings. There is a lamentable absence of conviction. Inquiring souls, with the question on their lips, "What must I do to be saved?" are few and far between.

And for those of us who are saved but who may require further light on current and future events, let there be a reverent spirit of inquiry. God's incomparable Word, with its plan of the ages, is open before us and all we have to do, if we would be rightly taught, is to inquire within. Saul's sin, for which he lost his kingdom, is plainly stated: So Saul died for his transgression which he committed against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it" (I Chron. 10:13). Let us beware of going to the wrong sources for enlightenment. Our one infallible source of information regarding the trend of world affairs is the Scripture of truth.

Return, come! Our chief business, as Spirit-taught and Spirit-inspired watchmen, is to lead souls back to God. While the door of mercy stands ajar we must present the pardoning grace of our Lord. Whether sinners return or no is not our responsibility. Unceasingly we must present the willingness of God to receive all who come to Him by faith. In Christ's stead we must beseech them to be reconciled to God. Our simple plea must be, "Come to Jesus, and He will give you rest." Failing to invite and warn those outside of Christ, we fail of our sacred trust. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken in his iniquity, but his blood will I require at the watchman's hand" (Ezek. 33:6).

God forbid that there should be sinners in hell who might have been in heaven if only we had cried: "Return, come!" The sword of judgment is about to fall upon the guilty, and there is no time to lose, while the day of salvation is still before the world. Let us spend our time lovingly inviting souls to the Lord Jesus Christ.

INTO THE DEEP SOUTH

(Continued from page 247)

Le Roy Stoltzfus, the Klings, Thelma, and we, after the day's work was completed, visited until this side of midnight and C. Richard did more seeing, seeing us to Flomaton for the return. We slept on the first watch of our return journey. We saw peaches and cotton in some of the 159 counties of the Empire State of the South, the largest east of the Mississippi, cotton mills in the Carolinas, and a plumbing sign of a Landis north of Concord, in the Tar Heel State. The houses were mostly one story scattered en route, and paint was generally spared. In North Carolina they were baling hay the right way, and at least one cotton mill was running at night. The Palmetto State has 25 per cent cropland and the Old North State 22.5 per cent.

We arose in Truman's Castle and enjoyed the cold weather on the eastern seaboard,—after we were up. The landscape was refreshed sometime recently, and then west of Philadelphia, it became more wonderful the farther we went until we landed in Oregon, in Landis Valley, again.

Bareville, Pa.

Christians are like the several flowers in a garden that have each of them the dew of heaven, which being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.—John Bunyan.

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Photo by Harold M. Lambert

"Beside the Still Waters"

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In Season and Out of Season

By CLAUDIA DOUGLASS

A Christian worker discovers that testifying for the Lord "in season and out of season" pays off as the Lord adds His blessing.



EMMA, are you going to meeting?" Then without waiting for the obvious answer (for Emma was already dressed for the cold out-of-doors), her sister-in-law continued, "Why don't you stay at home till Gustaf gets back and then you

won't need to risk going unaccompanied at night?"

Emma's smile always sent the tiny lines shooting in all directions, lighting up her already radiant face till it was really pretty. It went with her sense of humor. "Well, the moon is full, and any molester can easily see that I am neither young nor wealthy. So who would bother a spinster of uncertain age?"

"It isn't of that kind of molesters that I am thinking, but of young Olaf Jensen. You know that since he has been home from the army his rage against the salvationists has been very, very disturbing. He delights in breaking up meetings, and—"

"He wouldn't harm me," Emma was confident. "Why, we are old neighbors."

"Don't count on his neighborly and friendly feeling to keep him from being violent. He has threatened Gustaf as well as pastor Hoeglund with a beating if he ever caught them alone and unprotected, and if he would beat up your brother, who also was his old neighbor and friend, you see you can't trust—that is, you can expect anything from an atheist like he is. Gustaf thinks he is dangerous, and he has been giving him a plenty wide berth so as not to invite trouble."

"Well, your husband and Pastor Hoeglund can't be reached thirty miles away. He knows they are at Helm and only the Readers are carrying on in their absence, and I feel they need my support. He won't likely molest women. The opposition he will use will likely be only words, and he does that all the time anyway, calling us dupes, weak-minded, unlearned women, and hypocrites. That I do not mind. Somehow I feel for the laddie. You know he has much reason for thinking religion a farce, for he (as well as we) has all his life seen people who called themselves Christian, even the choir and the clergy, often taking too much liquor, being profane, and sometimes even being immoral. It is not very conducive to a living faith in God to see people so drunk that they must be supported while they take the communion."

"Laddie!" almost snorted her usually placid sister-in-law. "That's a nice term for a six-foot-four almost two-hundred-pound bully! And I wouldn't count on his chivalry. He has threatened to kill his own sister if she doesn't give up her religious nonsense. She has shown me her poor bruised body where he struck and pinched her. I tell you

he is raging mad against Christianity. I almost believe he is demon-possessed."

"I appreciate your concern, and I appreciate too being able to go with you and Gustaf whenever you go, but somehow I feel very certain that God will care for me tonight."

"Well, may He go with you."

Emma walked over to her sister-in-law and patted her cheek. "Do not worry, sister dear. Perhaps Olaf will not be there tonight, and if he is, who knows when the Lord will get hold of him?"

"When! O Emma, I envy your faith."

But young Olaf was there, and though he made no disturbance he sat throughout the service seemingly unmoved. When Emma left the schoolhouse after services he was nowhere in sight. She walked homeward in the moonlight praying for this neighbor boy and others. Presently she heard heavy crunching on the snow behind her. Glancing back she saw it was Olaf. There was no mistaking that proud military carriage.

I CAN TRUST

I cannot see the far-off land,
But over there,
Built by my Father's loving hand,
Are mansions fair;
And God will welcome me when I
His child come home.

I cannot see beyond today,
But I can trust
That He who guides me all the way
Is wise and just;
And He will let no tempest wild
O'erwhelm His child.

I may not know the reason why
Of simple things,
But o'er the greatest I can fly
On faith's strong wings,
And live a life of trust and love
In God above.

—Selected.

"Olaf," she said, not giving him time to speak, "When are you going to turn to the Lord?"

"Emma," he replied in all seriousness, "I will burn in hell (if there is a hell) before I do that."

"Olaf, you do not know what you are saying. Promise me you will pray God to forgive you for what you have just said. Promise me that you will pray to Him to show Himself to you," she pleaded.

"Oh yes, I'll pray," he mocked as he strode past, leaving her to pursue her way unmolested.

Two days later Gustaf Larsen and his fellow pastor returned home; they stopped for coffee and cakes as Gustaf always did in

mid-afternoon whenever he was near his mother's house. "Emma," said the pastor's friend as his sister served them, "your brother and I have just had the strangest experience. We saw Olaf Jensen coming in the distance and remembering his threats against us, and knowing that they would not be empty threats, we turned down an alley hoping he had not seen us. But he had, and he soon came charging down the alley. Gustaf told me to run, but he stopped. I did not like to run away and leave my brother to the tender mercies of Olaf; so I stopped after I had gone about a dozen paces. I saw Olaf grab your brother and lift him entirely off his feet in a bear hug. The tears were running down Olaf's cheeks and he seemed unable to speak. I received the same treatment. Nothing was said, we just gulped our surprise, and he was overcome with emotion. Finally he managed to tell us that he was saved night before last. He promised to give his testimony in meeting tonight. You won't want to miss that."

It was Emma's turn to have a heart too full to talk. That was the night she had urged Olaf to pray. It seemed almost humanly impossible to wait calmly and patiently for testimony time. It came at last and, true to his word, Olaf stood to tell them how the Lord had saved him:

"You all know what I have been. Last night I pushed in to heckle the Reader and break up the meeting if I could. While I was waiting for an opportune time, one of the readers stood up to sing, the tears streaming, and not even looking at the audience but upward, something made me so I could not be other than orderly. Of course, I wasn't being taken in. She was sincere I could not doubt, but mistaken. On the way home I saw Emma walking ahead of me, and I thought I will hurry and have some fun with her anyway, but she was used of the Lord to speak the words He would use to get me in a corner after I got home." Then he recounted the conversation they had had.

"After I got home I remembered my mocking promise to pray. Of course, I wouldn't pray. I hadn't intended to when I said I would. But something kept telling me, 'If you are a man of your word, as you have always prided yourself on being, you will need to do as you promised.' 'But,' I argued with myself. 'I didn't mean it.' 'But you said you would, and if you don't you are a liar. You had no business saying you would if you didn't intend to. You have called the folks who took their religion seriously, hypocrites, and now if you don't pray who is a liar and a hypocrite?' I could neither out-argue that voice nor still it. So I dropped to my knees. I would not pray insincerely, and I did not believe there was a God. What should I do? Emma's words came to me, 'Ask the Lord to show Himself to you?' So I began:

"O God, if You are, show Yourself to me." Then it seemed that I was on a very hard, smooth street with the brightest lights I had ever seen on both sides. I was going rapidly down this street till I came to a wall about two feet high closing off the end. I

(Continued on page 285)

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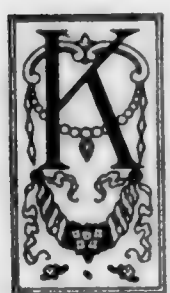
SCOTTDALE, PA., SEPTEMBER, 1952

No. 9

Who So Loved

By ARLINE YODER

The great Golden Text of the Gospel has not lost its appeal and power.



KAREN Craig, thirty, disappointed, and lonely, pulled aside the heavy maroon drapes and, looking out of the big picture window, watched intently as if she were expecting someone or something to come into view. Her face was drawn and expressionless. Within her wretched being she felt much but expressed little.

Without, wind clouds hanging low painted fantastic pictures as they sailed across the sky. September winds whistled around the house and rustled vigorously the fast coloring leaves of the maples. She pressed her face tightly against the pane and closed her eyes. Repeatedly, whistling loud blasts, moaning, and dying away, the wind spoke a message to her soul. What a weird, hollow echoing sound! What a forlorn, fatal, dismal sound! Lightning flashed across the dizzy horizon. Deep, dead rumblings of distant thunder rattled the windows. Gathering dusk made the storm seem even more severe and depressing. Moments later torrents of rain dashed madly against the windowpane. The trees bent low to the earth, bowing in submission to a greater force. Storm without, and storm within the soul of Karen Craig.

Mingling now with the sounds and echoes was the low, helpless moan of a human being. Karen turned from the window and walked quietly toward the bed in the far corner of the large living room. A bright fire glowed in the hearth, and the leaping, crackling flames cast ghostly shadows across the darkened room. She turned on a small light by the bedside.

"Yes, Mother, I'm here." Karen's voice, quiet and expressionless, sounded distant and far away.

Low and feebly she queried, "Karen, hasn't Father returned yet?"

"No, Mother, he should be here soon." Karen sat on the foot end of the bed and watched her mother's face as the red light of the flames danced across it.

"I hate to leave you, Karen. What will become of you and Father?"

"Don't talk so, Mother. You'll be all right." There was another loud clap of thunder, mocking the empty words of a girl who felt she dare not think about the future.

"No, Karen, I know now. My days are numbered." She twitched nervously.

"Your what?" asked Karen in a matter-of-fact way.

"The letter I received from Aunt Tillie yesterday. Poor old soul! She didn't mean to tell me, but she did. She told me about a woman who had leukemia just like I have, and she didn't linger long."

"Is that why you wouldn't let us see the letter? Did she tell you that, Mother?" There was a spark of expression in her voice. It might have been an expression of anger or it could have been an expression of fear. Karen did not know herself.

"Yes, but don't mention it to her, ever. She is old and feeble. She just didn't think." Another moan.

"Do you have much pain, Mother?"

"No, Karen, but it is so—so dark. If I only knew what will become of me when this leuk—leukemia does its worst." She seemed to dwell on the hideous thought.

There was another loud, howling blast of wind, as if echoing the blackness and storm in her soul.

"I dread to think of death. It is like taking a step into the black unknown." She laboriously raised herself for a moment and cried out in agony, "Oh, for light, for rest, for peace!" Then she fell back on her pillow, exhausted.

"Mother, don't talk so. I don't like to hear about it. Father will soon be here with the Reverend Mr. Brown. You can tell him about it. He will show you the way."

There were a few moments of silence, save for the continued fury without, then the mother spoke again. "You know, Karen, I wonder if Mr. Brown can show me the way. I sat under his preaching for the past year

and I never heard him tell the way yet. I really wonder if he knows the way himself. I've been thinking much since I know I must leave. I have one deep regret, and a confession to make to you. I am truly sorry that I stood in the way of your marrying Charles O'Conner. I am sorry I refused to let him show you how to become a Christian. I believe now with all my heart that Charles O'Conner knew the true way. I'm just now realizing how awful it is to go through life, disillusioned, and in the end miss the way to heaven."

A sharp pang struck the heart of Karen. All the old rebellion seemed to well up again in her soul for a few moments, mingled with all the love and tenderness embodied in a name that would live for all time in the secrets of her heart. Before her lay the one who was the cause of changing her life from one of promised happiness, devotion, and service, to one of morbidity, distress, uselessness, and failure. But she was her mother and she wouldn't have her long.

"Don't feel so, Mother. Surely Mr. Brown can show you the way. That is his work. Surely he knows his own work. Just relax and rest easy. You don't want to be too tired or emotionally upset when he arrives."

There was little comfort in her daughter's words. She tried to appear calm, but within she was frightened and lost.

Presently Snap barked a high, joyful bark. Karen returned to the window. She could see by the lightning flashes that the rain had somewhat subsided.

Two lights, dim and unsteady, were making an uncertain gleam through the darkness and rain. Karen watched them as they moved forward. They had changed directions, and were now moving toward the house. Karen sighed as she turned toward her mother.

"Shall I light this other lamp, Mother?"

"Yes, Karen, it's so dark everywhere—dark—oh, so dark!" she moaned.

"Yes, Mother. It's dark. The storm isn't over yet." She was answered by a loud angry blast of wind that literally shook the door.

"O Karen, it's awful to know you must die and not know where you are going! It's like going out on a dark stormy night just like this, and then, becoming lost, not knowing to what end your wandering will lead you. It sounds as if all the furies of the elements have been set free to do their most vile deeds tonight. That is the way I feel in my soul. Oh, for light! Oh, for calmness of soul! Oh, for knowing where I am going! Oh, for someone to guide me—



to lead me to rest!" She sat part way up in bed, frightened. Again she sank back, helpless.

"Now, Mother," scolded the annoyed Karen, "you must not become so emotionally upset."

"Send for Charles, Karen. I must see him. He can show me the way. I know he can." She was becoming hysterical.

Could some messenger have informed Charles of these words, he would have echoed back across the waters from faraway India. "Yes, I can show you the way, for I myself know Jesus who is the way. I can but show you Him, that He might reveal unto you His great salvation, which will give you a ticket, free and prepaid, to the portals of glory."

"You can not work or buy your way into everlasting bliss; it is a gift from God bestowed on belief and acceptance. Then follow good works which win rewards."

"When radiant good health, and good fortune keep you carefree, pleasure- and money-loving, self-sufficient and self-interested, you have a tendency to forget God, or shun any sense of need of God. You mock at the warnings of faithful servants. You call them fanatic. You don't like for them to tell you about your sins. You speak spitefully about them. You ridicule and try to drive them away. You try to spoil their influence. You want preachers who speak well of you, who praise your good works, who speak sparingly about sin, who shun the mention of eternal judgment and punishment."

"But, ah Soul, there comes a time, solemn and sure, when the inevitable happens, and you grope blindly after God and you cry aloud in anguish. The time is short. You must find Him."

"The words of your blind leaders are mockery now. You, who were high in the estimation of yourself and men, appear as nothing in the knowledge that you must soon face a just and eternal God. On whom do you call at such a moment? Is it not on those who know God, who know the way of salvation, who can point you to Jesus who is the Way? God pity your soul that you neglected so great salvation. 'How shall we escape, if we neglect so great salvation?' God grant you time to learn the truth and find the way."

But no messenger whispered the words to Charles. And the would-be echo was never heard by the lost and dying woman.

A rear door opened and closed. At length two men, their dampened wraps and rubbers discarded, entered the dimly lighted room. The warmth and glow of the hearth fire ordinarily would lend a sense and atmosphere of happiness and comfort against the ugly storm without. But not so in the Craig household. What lends cheer to one lends agony to another.

"Here is Rev. Brown with Father, Mother." Karen spoke in a low tone close to her mother's ear, as the two entered.

Mr. Brown, after the usual greeting, sat on a chair which Mr. Craig had placed beside the bed.

"Here, Dear, is the minister you called for. Perhaps he can make you feel better."

"Well, it's quite a storm we're having," he began. With that another loud blast and banging of the door. "Sure feels good to be inside where it is dry and cozy." Secretly he was wishing he were home by his own hearth fire. "It's an awful night to be out, but I am glad to be of any service I can to my parishioners." His manner was severely formal. "How are you feeling tonight, Mrs. Craig?" His question was merely answered with a moan.

"You will be feeling better. You must keep up your spirits. You know there is a lot of importance placed upon your determination to get well. That must be a consolation to you that you have power within yourself to prolong your illness or to retard it. Karen, here, and your husband, are giving you excellent care, I am sure."

"Don't try to make me believe I'm going to get well." She spoke with bitterness.

"But surely you will, if you so determine," he begged.

"No, Reverend Brown, it may be sooner than I dare to think, but I'm going to—going to—(moan)—die."

"What makes you talk like that, Dear?" interrupted her husband.

"Aunt Tillie—in a letter I got yesterday—told me I wouldn't linger long with leukemia."

Henry Craig was exasperated. "Tillie! What business did she have—? Oh! these busybodies who always have to tell things they should not."

"Don't blame her, Henry. She was being kind to me. I'm glad I know it. Why did you keep the truth from me?"

"I was afraid it would worry you, Dear. I wanted to spare you the pain of knowing that it is incurable."

"It isn't the disease that worries me. It's—it's the knowing that I am going to die, and not knowing where I am going when I do die. That's why I called for you, Rev. Brown. Can you tell me how I can be sure I'll get to heaven? I must know. It is so

NO ROOM

**My gracious Master knocked one day
Upon my heart's closed door.
He longed to come and sup with me
As He had supped before.
I bade Him enter, but He said,
"I see no room, today."
And with a sad reproachful look,
He turned and went away.**

**Dismayed I looked within my heart—
Unlovely things were there.
For while I slept the enemy
Had entered unaware.
I saw a root of bitterness,
Of envy, wrath, and pride,
And for my Lord no room was left,
So fast they multiplied.**

**I prayed, "O Father, cleanse my heart,"
And hearing this my prayer
The devil fled, nor left he ought—
He feared to tarry there.
My Lord no longer knocks without,
Sweet fellowship have we,
For naught impure, unholy, stands
Between my Lord and me.**

—Moody Monthly.

dark and lonely. No one can go with me."

"You are right, Mrs. Craig. No one can go with you. But think how many have gone before you. You are not the first person who ever died. You are now emotionally upset. You must calm yourself and think rationally." Another moan answered this blunt remark.

Mr. Brown would far rather have been making plans for a church bazaar or performing a wedding ceremony. He did not especially like conversing with dying folks or conducting funerals. He always admitted that there were distasteful duties in every profession.

"Of course, you are going to heaven. The Lord looks down in pity on all who are fearful. He knows your fears, but the love of God is stronger than your fears. He will let nothing harm you. He loves with an eternal love."

"But isn't there anything I must do to get into heaven?" she questioned.

"I am sure you have no need to worry, Mrs. Craig. You have always been a good woman. Your good deeds will certainly outweigh your evil deeds. Salvation is a process of growth. Just place your soul in God's eternal keeping and let it rest there."

"Rest! Oh, that I might have it! How do I do that?"

"Just forget about it—and don't worry. That is all there is to do, and all that I can tell you."

"What do they mean about being born again, Rev. Brown?" queried Karen. She had often heard Charles mention it.

He hesitated as if reluctant to answer. "Well, that is a technical point that some folks make too much ado about. Well, Mrs. Craig, just keep your courage up, and you will be all right. I think we had better be going, Henry. We do not want to make her too tired."

"Good-by, Mrs. Craig."

"Thank you for coming on such a night." Her tone was weary.

"I'll come back as quickly as I can, Dear." Henry planted a kiss on his wife's pale cheek.

"Do hurry," she replied.

"After a few moments' silence, Karen sat beside the bed and took her mother's hand in hers. "I'm sure you feel better now, Mother."

"Oh, no, Karen, my soul is just as dark as it ever was. His words seemed so empty and meaningless. I don't know any more how to get to heaven than I did before."

Suddenly Karen thought of something. She rushed upstairs to her room. Opening a drawer she drew out a little book tucked away neatly in one little corner. In the fly-leaf it said, "From Charles to the only Girl in the world." She leafed through it. Many verses were underscored. Finally she found one marked in red. Hungrily she read John 3:16. Charles had often told her that the Bible was the answer to every problem. She pondered the verse for a moment. In desperation she claimed the promise. Charles had explained the plan of salvation to her. She did not want it then. But now that she was willing, it was all coming back to her—these precious words that he told her. Her

heart was crying out to God. How little she knew that somewhere in the heart of India Charles was praying for the salvation of the only girl he had ever loved!

With peace in her soul she returned to her mother's bedside. "I found it, Mother, found the peace you were looking for." The Holy Spirit brought to remembrance many of the things that Charles had explained to her. She now told her mother who was more than ready to listen. Father listened too, for he had just returned.

Feebly the mother repeated, "God so loved

—gave His Son to die—in my place—if I believe that—I have eternal life—will go—to be with Jesus."

"Yes, Mother, so simple. I did it. I have a peace I never had before."

"So—so simple," she sighed with such weariness. "I can rest now." A smile lit up her countenance as she closed her eyes in sleep.

That night before retiring, Karen penned a few brief lines to Charles, telling of her surrender to the Lord, and how she had led her mother to that same rest. How little

she knew that those few penned lines would mean a life of service in India for her! As she threw open her window she inhaled the fresh night air. The storm was over and all was calm, calm within and calm without.

When the purple morning broke, beautiful and bright, the hearth fire had already died down. And in the silence of death lay a white form whose soul, having come to the knowledge of faith in the Son of God, went out into eternal day to meet the God who "so loved."

Barberton, Ohio.

Winged Travelers

BY BENNIE BENGSTON

Always interesting are the movements of the "winged travelers" who are guided "from zone to zone" by the same Power that will guide our lives if they are yielded to Him.

"There is a Power whose care Teaches thy way along that pathless coast. The desert and illimitable air, Lone wandering, but not lost."

Few of us indeed can see or hear wild geese going by in the spring or fall but we are reminded of the above poem by Bryant. So high above the earth on a fine day that we can barely hear their melodious honking they have come a long way and are going to a "far country" but, as the poet writes, they are not lost.

A good deal of mystery surrounds the migration of the birds and many theories have been advanced to explain this phenomenon. It seems probable, however, that a search for favorable nesting localities during the summer months, and for sufficient food in the wintertime has something to do with the semiannual flights of most of the birds. There are many species that do not migrate, of course. The birds of the tropics do not. And even in the cold northern regions many are resident throughout the year. The chickadees, for instance, ruffed grouse, some of the many woodpeckers, blue jays, and many others.

Of those which migrate not all travel the same distance by any means. Some winter just a little to the south of their summer homes and make only a short journey. Among these are the robins and bluebirds. Others, as the swallows, bobolinks, and ruby-throated hummingbirds, are great travelers and winter in the jungles and pampas of Central and South America. Some birds are night flyers, the weaker and more timid ones as a rule, while the stronger and bolder species fly by day and halt only when hunger prompts them to seek food. A few kinds, as the swallows and flycatchers, are able to feed on the wing, and are so strong and swift of wing that they fly almost continuously, making long journeys in a short time.

A great traveler is the golden plover. These birds nest north of the Arctic circle in northern Canada and on the islands of the polar seas and winter in Argentina. Flying south in the fall, they take off from Nova Scotia and make a two thousand four

hundred mile flight over the Atlantic down to South America. This long flight over water may not be made nonstop, however. Amphibious and capable of landing at sea



they have been seen occasionally resting on the ocean. When the time comes to move north again in the spring these winged wanderers apparently desire a change of scenery en route for they return by another airway, making a leisurely journey north along western South America, through Central America and across part of the Gulf of Mexico, then on up the Mississippi Valley and across Canada to their summer resort in the Arctic.

The champion globe trotters of them all are the Arctic terns, their summer and winter homes being some eleven thousand miles apart, for they nest in the Arctic regions and winter in the Antarctic. As it is unlikely that they fly in a straight line they probably put some twenty-five thousand miles annually on their speedometers with never a worry about gas coupons. And their light bills, if they paid any, would be very small too, for it is daylight almost continually in the far North when they are there and similar conditions prevail in the Antarctic where they "winter" during the southern summer. For many years their route of migration was a mystery, but it is now known that they cross the north Atlantic, then fly down along the western coasts of Europe and Africa, and over the south Atlantic to Antarctica.—Selected.

AN EAR OF INDIAN CORN

By Esther Matson

Nothing could be more romantic than the true story of Indian corn, yet we have been in the habit of paying no attention to it, or, when we did notice it, of confusing it with many different sorts of grain.

Strange to say, no one can tell when this grain first began to be cultivated, but it is almost certain that it first grew in South America. When white men discovered North America, this was the most useful article of food the red men had. True, they had beans and pumpkins and squashes, and they gave these and their corn patches a certain rude kind of cultivation, but corn was their mainstay. Sometimes they ground the kernels into a fine powder from which they made a sort of bread. They gave some pieces of this to Columbus soon after he landed, and he found it capital eating. He wrote home to Spain about it, calling the powder by its Indian name, "mahiz," or as near as his Spanish tongue could come to it, and it is from this that we get our word "maize."

It is hard for us to realize what this plant meant in the early history of our country. Our ancestors saw how the Indians planted this grain of theirs without any long plowing or harrowing of the ground. They watched how they "scratched the seed in"; watched how they "girdled the trees with a stone hatchet, so as to destroy their leaves, and let in the sunshine"; and then saw to their astonishment how the corn grew and flourished. True, it would have been a better crop if the preparation had been better, but it did grow, and, best of all, without being harrowed or winnowed, it made good food. John Fiske, the historian, tells us that in his opinion this plant actually saved the lives of the starving colonists in the first terrible winter or two on that bleak New England coast.—St. Nicholas.

All of these institutions, whether educational, charitable, or industrial, rose out of some need which gave the missionaries the opportunity of ministering to helpless and indigent people in the spirit of the Master. No doubt these extra tasks have added to the burdens and cares of the workers, but when one sees what has been accomplished, he cannot but feel that it has all been worth while.

Dudley Criticizes Showing Pictures in Church Houses

Dudley warns against getting away from the spirit of worship in our church services. It is well in these days when so many people are traveling and returning with slides and films that we guard against crowding out our worship services by these devices.

"Our churches have picked up ideas foreign to the good old customs and altogether alien to the simplicity and conservatism of Gospel teaching. We are trying to kid ourselves into thinking that since showing pictures in the church oftens gets the larger crowd, that it is just what we have been needing. But will you listen to me? It's the picture that people are after. They very seldom get the lesson to be taught, if there is one. Many pictures produce thrills, and people like thrills. According to the Bible people are wonderfully made but are also so formed as to be possessed with a profound curiosity. That curiosity seeks to satisfy a nature that will not be satisfied in watching worship on pictures (whether true or false) when it ought to be in worship itself. People go for pictures mostly because they are different and there is an immediate childlike entertainment directly before their eyes. Most people need sound Gospel teaching instead of looking at pictures. The church house was built to accommodate folks while that teaching is going on, but no church to my knowledge was ever built to have a 'picture show' in it. No pictures can take the place of Gospel truth in times of worship."

Dudley sensed some reaction from his audience, also some approval; for a loud "Amen" turned his rare timidity into boldness as he continued: "If Jesus would have thought it better, He would have put the Sermon on the Mount on television. He would have X-rayed for public exhibition the old corrupt hearts of the publicans, scribes, and Pharisees. He would have shown His audience with hearts as black as the darkness of sin instead of telling them how polished they were on the outside. He would have shown Zacchaeus hustling down that tree, instead of being interested in telling folks that Zacchaeus was to be helped to salvation. Folks, are we actually getting to the place where we are so light-minded as to necessitate the showing of pictures to teach us things? Pictures in our time are commercialized in the movie and in advertisements, and we church people are trailing just twenty-seven years behind. However, we have gained on the business the last ten years, and if we continue another seventeen years, we will be swimming in the same shark-infested waters as the masses. The showing of pictures seldom deepens people's thinking. It does not make for increased spirituality; it is carrying out no Bible teaching. It is mostly entertainment, mixed with enough Bible to cause us to think it's O.K. Friends, we're started in a bad way. This can eventually lead us to where we favor television in our churches. I know that some of you consider me a

crank, but, don't forget, cranks have often told the truth ahead of time. The house of God was dedicated for WORSHIP, not for entertainment, nor festivities, nor fun, nor business. There is no question as to what Jesus would do if He were here. He would straighten us out on our idea of worship by telling us that the house of God is no place to show pictures. And if the showing of them must be done to advertise our mission and relief work, we had better move to the workshop of some secular institution for it. As little of the secular as possible should enter God's house.

"It's serious, friends. Dozens of our church workers from far and near write ahead of their coming to represent the church's program saying they have slides or movies and will be very glad to show them. A crowd comes to see the pictures, where often few would come to hear the speaker. This means a larger offering, but it is getting our people trained to come for entertainment. I repeat, it is high time that we become willing to re-examine many of our new activities, and one serious one is showing pictures in God's house in the name of some church activity."

Dudley hesitated for about fifteen seconds, then concluded, "I want you to weigh this carefully. There are already those with leadership ability among us who are doing some clamoring for a movie machine to be placed into the church house for two purposes: (1) So it will be there when it is needed (having especially 'church representatives' and visitors in mind). (2) To substitute a picture program once or twice a month on Sunday nights instead of the regular Y.P.B.M." —Dunn.

Have You Taken Your Vitamins?

By IDA M. YODER

Christian vitamins are abundant and potent, necessary for healthy spiritual growth, rested bodies, sparkling eyes, calm nerves, and restful sleep."

The music stopped abruptly and the radio announcer's urgent plea interrupted my thoughts. "Ladies and gentlemen, are you feeling draggy and worn out?" he questioned. "Do you have constant bachache, nagging headaches, aching legs? Are you unable to eat the foods you want? Is it impossible to get a good night's rest, and do you feel that life is not worth while?" he wanted to know.

"Yes indeed, I get tired and worn out," I answered my unseen questioner. "You would too if you lived on a farm, with all the chores and the work of properly caring for a family. But is it worth while? A thousand times, yes. It is sweet and richly rewarding."

But the announcer had other ideas. "Do you feel listless and fagged out?" he asked.

"No, I can't say that I do," I hastened to assure him. "I have plenty of pep, but I do become healthily tired."

"Friends," he continued pompously, "all this can be changed and you will become a new person. Your aches and pains will simply vanish."

"Splendid!" I thought. "He must have had better luck than Ponce de Leon."

The voice droned on. "Send for a bottle of our multiple vitamin capsules AT ONCE. A combination of A, B, C, and D, they contain phosphorus, iron, niacin, thiamin, and everything your body lacks. They will help build healthy muscles, give you energy, improve your disposition and nerves, and you will be able to sleep like a baby again." Then he added emphatically, "You owe it to yourself and your family. Won't it be wonderful to feel like a new person?"

"Mister, I know all about diet, vitamins,

and the basic seven. I also learn all I can about nutrition, and I do try to feed my family correctly," I thought, as I prepared the salad for supper.

But he added one more bit of bait. "Take them exactly as directed," he advised, "and if you do not feel like a new person in three weeks, all your money will be CHEERFULLY refunded."

Going about my supper preparations, I reflected on the thousands of orders that would be mailed for these vitamin capsules, accompanied by their "cash, check, or money order." The listeners had no real assurance of anything, only the statement of an unknown voice, but no doubt they will unhesitatingly part with hard-earned cash.

Centuries ago, Christ came to GIVE us new bodies and life everlasting, but how slow we are in mailing our orders! Can it be that the price is too low?

The Christian vitamins are abundant and potent, necessary for healthy spiritual growth, rested bodies, sparkling eyes, calm nerves, and restful sleep. They cost nothing and are unconditionally guaranteed if taken regularly as directed.

The best vitamin C made is found in Matthew. "Come unto me, all ye that labour and are heavy laden, and I will GIVE you REST." Isaiah, too, offers it. "COME, buy wine and milk without money and without price."

If we take the vitamin A found in John, we will lack nothing. "If ye ABIDE in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

(Continued on page 265)

Editorials

Holy Addiction

The term "addict" and its derivatives are common words in our language, but they are mostly used in a bad sense. We say that some one is an addict to dope, or to liquor, or to swearing, or to stealing, or to some other vice. Such addiction means that a person has given himself over to some evil as a habit or constant practice.

There is also a good use of the word. One may be addicted to study, to music, or to some Christian virtue or practice. The English Bible uses the word once in a statement by Paul: "Ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints" (I Cor. 16:15). This is one of Paul's fine tributes to a household who were among his first Greek converts and were included in those few that he personally baptized. I Cor. 1:16. Stephanas was also one of a group of three who visited Paul at Ephesus and reported concerning the condition of the Corinthian Church.

Stephanas and his family were given over to a particular type of addiction that we all do well to emulate. They had devoted themselves to a ministry among the saints that made them stand out. What this service was Paul does not explain, for the Corinthians probably well knew what all this noble family had done among and for them. One would naturally conclude that they were hospitable, that they were helpful to the sick and needy, that they offered their home for church services, that they supported the church financially, that they ministered to the traveling evangelists and ministers, that they were helpful generally. In short, they were among those blessed souls that one finds almost everywhere—people who are ready to lend a helping hand in any kind of Christian work, whether it is cleaning the church, mowing the graveyard, entertaining evangelists and traveling preachers, helping with the sick and at funerals, or filling church offices. One would think that Stephanas would have made a good deacon or minister, and who knows but that some time he was on the list of church leaders at Corinth?

There are a lot of addicts that we do not especially need—the dope and liquor addicts, the pleasure addicts, the materialism addicts, the gambling, cardplaying addicts, and their ilk. How fine it would be if they could change their addictions to that of Stephanas and his household, so that they would be useful in the church and in every good work!

That blessed class of folk Paul says we should remember and co-operate with. They refreshed the spirit of both Paul and the Corinthian Church. They do the same for all of us. God bless them, every one.

Home Literature

There are two phases of home literature. We want to think first of that which is supplied in the home for reading by all members of the family, which informs, instructs, and inspires to the best type of living, and which ministers to the physical, mental, social, and spiritual needs of every person in the home. Into this category come all good magazines and books in both secular and religious fields. Into this class would come all of our Publishing House periodicals, quarterlies, and books—those published and printed, and those sold, with at times qualifications concerning the latter.

We cannot stress too much the need of supplying good, helpful, sound literature for the home, so that young and old may have the best reading fare that we are able to provide. Parents should cultivate the reading habit themselves and be sure to nurture their children in it so that they may profitably pass away leisure time that is not taken up by other necessary

activities. Reading is an activity that can yield a great harvest of both pleasure and profit. It is very essential to see that it is not prostituted by patronizing the trashy and evil products of today's worldly press.

The second phase of home literature which we want to discuss is that which treats of the home and family life. Here we have both a wide and a specialized field. Our church has seen this need and has taken steps to provide a series of pamphlets that are being released this year. Some have already gone into second editions and others are yet to be distributed. The entire list, under the sponsorship of the Commission for Christian Education and Young People's Work, includes the following: "Clear Thinking about Courtship," by John C. Wenger; "So You're Going to Be Married," by Dr. H. C. Amstutz; "Living Happily Married," by John R. Mumaw; "Becoming Parents," by Dr. Amstutz; and "Dating," by Esther Eby Glass. In addition to these booklets a pamphlet giving a list of selected books on home subjects, entitled, "Christian Family Living," has been compiled by Alta Mae Erb. This bibliography should be of great help to parents in selecting books on home subjects both for themselves and for their children.

The compiler introduces this extended book list as follows: "Considering the importance of family living in everyone's life, we should study how to bring up children, how to live happily together in families, and how to find happiness in married life. To give help on these matters to Christian parents is the objective of this bibliography." How wide a field is covered is disclosed in the Contents which lists these divisions: The Happy Home—Family Relations, Helps to Understanding Children, Discipline in the Home, Nurturing Children for the Lord, Nurturing Children for Needs Not Distinctly Spiritual, Nurturing Infants and the Very Young, Play and Playthings, Helps in Dealing with Children Who Have Special Problems, Sex Education, Books for Teen-agers, Preparation for Marriage, Married Life, Books for Leaders of Youth, Study Courses in Marriage and Family Living.

We are glad for this constructive effort on the part of the Commission for Christian Education and Young People's Work and the Mennonite Publishing House to supply and to give guidance in selecting good literature on home subjects. Great good should come from it as our people avail themselves of what is provided and suggested. We should spare no efforts in making our homes "the best possible for the honor of Him who planned the family for man's highest happiness."

School Days

September is perhaps best known as the month in which school begins. It begins not only for the six-year-old but for all who continue through grade school, high school, college, and university. It is of interest not only to the children and young people, but to parents, and friends, and the church. In fact, school is so much a matter of church concern that the last Sunday in August has been designated as Church School Day. This does not mean that some other day cannot be observed as well, but it does show the church's interest in her young people and homes and all who are affected by school life and activities.

The concern of the Mennonite Church in educational work is further shown by the fact that she now operates three colleges, two of which offer seminary work; that she conducts ten high schools, including two operated by colleges; that she has sixty elementary schools operated by congregations or boards under some group of Mennonite and Amish churches. In addition to all this there are two nursing schools provided by the Mennonite Church.

All of this expenditure of effort and money is made so that our children and young people may have a Christian education which places the emphasis upon recognizing God as our Creator, Jesus Christ as our Saviour, and Christian service as our goal. School days are here, and whether our children go to public school or Christian day schools they need our interest, our prayers, and our help that they may learn to know God and to serve Him truly.

CHRISTIAN MONITOR PULPIT

Developing a Christian Character

By JOHN E. LAPP

A message given to Publishing House workers in the regular morning devotional period. It should be helpful to all Christian workers.

But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.—Titus, Chapter 2.

Reputation may be what a man isn't, but character is what a man really is. Reputation and character should be the same, but sometimes there may be such a thing as a good reputation and a bad character. Usually, if there is a good character there is a good reputation, but sometimes having a good character may mean that a person is good, sound at heart, and yet men may not know him as being that kind of person because of the slanderous reports that may be circulated about him.

Let us think together of a character that is transformed, a character that has recognized abilities, a character that can work with other people. When it comes to the transformation of character, one of the outstanding examples we have in the Bible is that of Peter. Jesus prayed for Peter when He said, "When thou art converted, strengthen thy brethren." Peter's change was miraculous! He was the man who followed his Lord afar off, and cursed and swore, saying, "I know him not." But he became such a fine character that later on as he was walking through the streets, people would bring their sick folks out into the street so that his healing shadow might be cast over them. The man of profanity and oaths became the man with a healing shadow. Another example of an outstanding transformation is that of the demoniac of Gadara. In Mark 5 he is presented to us as the man who was in the tombs. He was restless; he couldn't sit still. They could keep no clothes on the man; he was shouting day and night. When he was transformed they found him sitting, clothed, and in his right mind, a demonstration of the transformation of the Spirit of God. Another illustration of a conversion is found in the beloved Apostle,

John. He with James was with Jesus on the day that He was passing through the city of Samaria on the way to Jerusalem. They wished to abide in that city, but no man would receive them. John and James suggested "Lord, wilt thou that we command fire to come down from heaven, and consume them?" these hard-hearted Samaritans who will not even receive us into their homes? Jesus, of course, reproved them. But this man, when he was completely transformed, became the apostle of love. We are told that when he was an aged man they used to carry him into the church at Ephesus, and he would say, "My little children, love one another." What a transformation of character!

The woman of Samaria was a woman with an unsavory reputation. Jesus told her about her sinful life—her sinful past and her sinful present. This woman became an evangel of truth. She went out to her fellow citizens of that city and proclaimed to them the Christ. She said, "Is not this the Christ? Saul was leaving his home one day to go to the city of Damascus and bind the Christians that he found there and to bring them back to Jerusalem to persecute them to death. We are told in Acts 9:1 that he was breathing out threatenings and slaughter. That man was transformed into the great Apostle Paul, who said, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." A bloodthirsty persecutor was transformed into one who was willing to be a martyr for Jesus Christ. Or one may think of the coldhearted Philippian jailer who cruelly thrust Paul and Silas into the inner prison and fastened them in stocks

after they had been beaten with many stripes. He was so completely transformed that he bathed their backs and made them as comfortable as he could. These are illustrations of genuine conversions. No character is complete, no character is ready to be used by God or by man until it has been transformed by grace divine.

There are some abilities that are recognizable in a character that is ready for service. First is a knowledge of the Bible. You say, "Why does it take that to operate a press, or to work in the book bindery?" What does a working knowledge of the Bible do? I had an uncle who had a wonderful knowledge of the Bible. I have often wished I would know the Bible as well as he did, and be as apt to apply it to everyday situations of life as he could. I recall being in his home as a boy and playing with his boys. If something would happen, he would quote Scripture. Or if he would be at work and something would happen, he would quote Scripture. He always had a Scripture verse or passage to apply to every situation of life. Do we always recall the quotation from the Bible that fits a certain situation? There is one way to get it, and that is through study. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We must meditate in the Word day and night or we will not be saturated with it and have it at our tongue's end to apply to any situation that confronts us. The Psalmist prayed, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." We need the ability to give a Biblical answer to any question that may be presented to us. Peter tells us that we should "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). In every situation of life we should have the Word of God ready to use. Do we have it?

Every one of us will no doubt contact people who do not know the Lord Jesus Christ and who do not know who the Mennonites are. It is our responsibility to be able to give them a correct expression of the person of Jesus Christ and the true interpretation of the Mennonite Church as based on her doctrines and practices and to do it without apologizing for these things. The day after I was ordained to the ministry two reporters came from **The Evening Bulletin** in Philadelphia to get an account of the ordination service. They knew nothing about the Mennonite Church, but they wanted to know. It was only because I knew a little about the church that I was able to give them a clear understanding of what the Mennonite Church really believes and stands for. Every

person to whom we give this explanation will leave us with a feeling of appreciation, if we give it in an intelligent way.

However, it is not enough to just know the Word of God; we need to be filled with the Spirit. In Acts 6:3 those seven men who were to be chosen as deacons were to be men full of the Holy Ghost, men of wisdom, and men of honest report. But to be full of the Holy Ghost was a special requirement. That isn't just a requirement for deacons but it is a command that comes to all Christians, "Be filled with the Spirit." God's work can never be accomplished by human effort. What you are doing here at the Publishing House is not for dollars and cents or for a name for yourself, but what you are doing here is the work of God. This can only be done by the Spirit of God. If you are a floor sweeper, you need to do that in the name of the Lord Jesus, and unless you do it in His name, it is not worth while no matter how clean you keep the floors. Zechariah said, "Not by might, nor by power, but by my spirit saith the Lord of hosts" (Zech. 4:6). I wonder how much we do in life by way of self-effort. I wonder how many sermons we preach, how many editorials we write, or how many Gospel Heralds or other papers we print in the energy of the flesh, or the energy of the soul, rather than being energized by the Holy Spirit. After all, the worth-while things that are accomplished are energized by the Holy Spirit. But when we are at a loss to know just what to do, how shall we meet the situation, what shall we say? What shall be the means of propagating the truth? You remember that Jesus said we should take no thought when we meet an emergency, for the Spirit Himself shall give us the words to speak. He is the one who will direct us in those tense, serious situations of life. "When he, the spirit of truth, is come, he shall guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." We ought to pray often, "Holy Spirit, faithful guide, ever near the Christian's side," asking for His guidance in every situation of life.

A character that can be used of God is a character that can work with other people. A brother once came to me and said that he was confused about the church administration. He had problems because of certain convictions he had, and problems because of the lack of conviction that he saw in many others and the things that were allowed in the church. I tried to explain to him that we want to stand for our convictions and for the principles of the Bible, and yet we must work with other people. You can't get along without your fellow worker, and I can't get along without my fellow worker. We need each other! In the church of Jesus Christ, in every agency of the church, we need each other. Working with other people is possibly one of the most difficult things for some of us to do. Jesus said in John 13:34, 35, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my

disciples, if ye have love one to another." The love of God in our hearts makes it possible for us to work with anyone.

We need to have a heart loyalty to our church and to her leaders. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves" (I Thess. 5:12, 13). That is excellent instruction, for sometimes we are harsh in our criticism of those who minister to our needs. But if our character is transformed and if we have the kind of character that enables us to live and work with other people, no harsh criticism comes from our lips. We may give criticism in a Christian way. And we should be able to take criticism if it is given in a Christian manner. "Great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165). There is nothing that can offend the person who loves the Lord, who loves the law of the Lord, who loves his fellow

I MEANT TO DO IT

By Eleanor F. Niemela

**I meant to visit them soon.
But I was busy all day.
And very tired in the evening:
Then they suddenly moved away.**

**I meant to write a letter
To a friend while she was ill,
But when she had recovered
I hadn't written still.**

**I meant to show much kindness
To a loved one, but I mourn
With bitter tears of regret
As I view a quiet form.**

**Yes, it happens every day:
We plan, but then somehow
We wait until too late,
Instead of acting now.**

**Keeper of my soul, I pray
Impress me with this thought,
Not to neglect, but to do
The things I know I ought.**

**If I can do some deed today
Bringing joy instead of sorrow,
I pray, O Lord, that I may not
Postpone it till tomorrow.**

Menahga, Minn.

men, and who is willing to work with his fellow men. Of course, we need also to learn to take orders, or we can't work with other people. The man who has never learned to take orders is not qualified to be in a position to give orders.

May the Lord work His transforming power in our lives so that we may use our abilities in His service, may work congenially with others, and may be loyal to those who are in authority.

Lansdale, Pa.

VITAMINS

(Continued from page 262)

John really is a source of multiple vitamins. "He that cometh to me shall never hunger; and he that believeth on me shall never thirst."

The Psalms are rich in vitamins. "Commit thy way unto the Lord," for C. And this wonderful promise for D, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." What more could we ask for? If we use all these vitamins daily, we have no worry about a good night of sleep, for the psalmist assures us, "He giveth his beloved sleep."

Usually I do not care for commercials on the radio, and this particular announcer is not especially pleasing to hear. But as I waited for my family to come to supper, I breathed a prayer of thanks that my complacency had received a jolt. Then I resolved once more to follow directions more carefully in my daily use of Christian vitamins.

Walton, Kans.

WHEN FATHER IS STRICT

A boy is likely to complain when his father is strict. What he ought to do is to thank God for a father who knows what he is about.

A farmer had an only son, of whom he was exceedingly fond. No matter what tricks he played, never would he punish him. In consequence, the lad became wild and wayward. When twelve years old, he ran away from home and joined a band of vagabonds. For twenty years the father never heard of the truant son. Then it happened that he had to make a long trip with a considerable sum of money upon his person. Traveling through a stretch of tall timber he was suddenly halted by a brigand and told to surrender his money. With heavy heart the old man bowed to the inevitable and put the bag of gold into the hands of the robber. At that moment the latter cast a keen glance at the face of his victim and asked: "Do you know me?" "No," the old gentleman replied. "I am your son," thereupon said the robber, returning at the same time the bag. "If you had trained me the way you should when I was young I should have been a credit to you. As it is, I am a disgrace to you and a pest for society." Having said this, he turned and leaped back into the timber. And the father? What comfort had he? He had sown indulgence. Now he reaped contempt.

A boy who is allowed to do as he pleases may think that he is free. A boy who is all the time under the authority of a strict father may at times chafe under his vigilant eye. Either way, when the lad is himself a man, he will understand that fatherhood is a solemn affair. A father who indulges a wayward boy sacrifices him to the devil; and, soon or late, the time will come when the son will be aware of the fact.—C. B. Gohdes.

OUR HOME CIRCLE

The Effects of Present Social Patterns and Social Conditions upon a Child's Physical and Emotional Development

By RICHARD YODER, M.D.

This message was given at the meeting of the Mennonite Medical and Nurses' Association, held in connection with the annual meeting of the Mennonite Board of Missions and Charities. We are glad to share this helpful message with our large audience of readers.

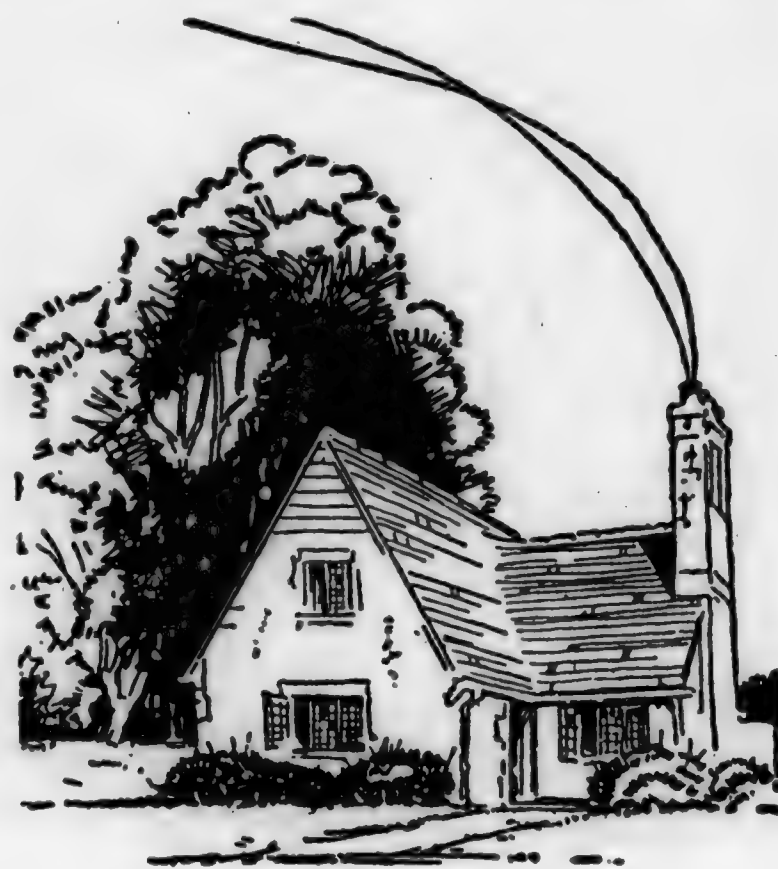
Growth is a dynamic process, ever-changing, always complex. Within each young person are five compartments or phases of growth: the physical, intellectual, spiritual, emotional, and social aspects. This subject concerns three of these phases, namely, the physical, emotional, and social. Normal growth follows certain patterns for all children, but many complex factors can effect changes in its rate and quality. No church or parent should be unaware of the forces in our society which affect the lives and influence the development of our "little ones."

Perhaps the greatest opportunity for teaching Christian ideals and good habits exists during the first five years of the child's life, when he is impressionable and easily molded. The relationship of the child to his family group and the status he occupies within it determine, more than any other factor, his feeling of security or insecurity in these early years. Is he a wanted child? Is he accepted and loved for what he is? Or, is he meant to fit into a certain mold because his parents want him to fulfill some personal ambition or whim of theirs? For emotional growth, the child needs desperately to have the approval of his parents, to know that despite his shortcomings he continues to be loved.

There are many forces that tend to disrupt family harmony within the home. One of these is related to the child's need for increasing independence and the parents' attitude in this regard. Our job as parents is to help our boys and girls grow up and be able to be on their own by the time they leave home. This can be done gradually and graciously, or increasing bitterness and resentment can be built up when parents coerce their children instead of guiding them.

Besides independence, adolescents especially need to find acceptable outlets for their aggressive behavior. Perhaps the schools (especially in the cities) have assumed this responsibility because our homes provided inadequate outlets for the youngsters' needs.

Nowadays in the cities many mothers find it necessary to work outside the home. Suffering from chronic fatigue and having in-



HOME

By Martha Snell Nicholson

Our earthly homes are simple things
Of plaster and of board,
Sometimes as humble as the nest
Built by a wildwood bird.

And yet through all our lives our hearts
Cling to this childhood home
Of hallowed, precious memories,
No matter where we roam.

And so I often think about
How dear, how very dear,
Our heavenly home will come to be
With every passing year.

That home where we shall meet and dwell
With loved ones gone before,
And sometimes, looking up, shall see
Our Lord come through the door.

Sweet home, where all our fulfilled joys
Become rich memories,
And ever deeper pleasures crowd
The long eternities!

—Selected.

adequate time to do the many household tasks, the working mother may lack understanding and patience with the child. These mothers may unintentionally neglect their children's physical needs as well. The diet may not be adequate; the child may receive less rest than he requires.

The popularity of comic magazines and pamphlets has increased tremendously within the past ten years. The criticism by Wertham that they are an important factor in causing juvenile delinquency is probably correct, because crime stories provide children with motives and methods for committing crimes. This is not to infer, however, that delinquency could be cured by burning all the comic books. As parents we should teach our children to be discriminating and selective enough in their reading that they desire to read better books and magazines.

In the field of entertainment within the home there has been an innovation in the past few years. Television, along with the radio, comes right into the living room to cast its spell on the children. There is considerable disagreement regarding the influence of television on children. There is no question, however, that at present many television programs are not worth while, or actually are detrimental to the Christian way of life. Until such time as the standards of many programs are raised appreciably, it should be the duty of Christian parents to provide over-all supervision of any television reception in the home. A frank discussion between the parents and children concerning reasons for permitting or forbidding certain programs should be allowed. Taking the child into our confidence, respecting his rights and opinions, will cause him to think more favorably of us and of our ideals.

In conclusion, the growth and development of our children and all factors affecting these should command the attention and thoughtful consideration of every parent. Moreover, for the future welfare of the cause of Christ, church leaders and workers likewise need to be well versed along these lines. Within the past few decades much new knowledge concerning child development and child training has been acquired. We need to familiarize ourselves with this newer knowledge, and in the light of it we may find a re-examination of our methods and techniques of child training to be worth while. As a practical suggestion for the accomplishment of these objectives we could make available in our libraries good literature relating to these subjects. In addition, we might foster child study groups among parents within local churches.

Elkhart, Ind.

HONEST WORK

Honest work impels the energy and the creative spirit of the worker; moving him onward and upward toward those heights of achievement and service which gratify his desire of progress and independence.

—Edwin Dummer.

Everyday Chronicles

By CORA M. STUTZMAN

Many mothers will no doubt live through their own experiences as they read these chronicles of everyday life.

Saturday

"Well," I announced to my little two-year-old, "we shall have waffles for supper." She ran at once for the "Mennonite Community Cookbook," so used was she to seeing me pore over its pages. And I really do think that this cookbook could not be bettered from cream puffs to end of garden pickle. Of course, the little folks of the family are delighted when I bake those soft old-fashioned cookies featured within its pages. The Old-fashioned Molasses Cookie recipe reminds me of the kind my paternal grandmother would make for her grandchildren. She never failed to treat us with those luscious cookies that she kept in a lard tin at the top of the cellar steps. Sometimes she would treat us to delicious rhubarb pie such as I will never be able to duplicate in my own kitchen. Yes, she even made hoarhound candy for us! This was supposed to ease our colds and coughs. Perhaps we coughed with but little refinement in order to draw sympathy and hoarhound!

It is truly a privilege and a pleasure to bake cookies for eager boys and girls. I know I shall never achieve fame and fortune in this world. It is empty and vain; I do not want it. But it may be as the years pass that the children will remember that their mother liked to take the time to bake cookies for them.

Monday

Today started out in a most provoking manner. I felt weary to begin with, and all the interruptions were so tiresome as I tried to get the big family wash on the line so I could hasten to the garden and gather fresh vegetables. I was upset too that there was much work to do on the lawn because of the prolonged rains. When would I find time to do all that had to be done?

"It is indeed blue Monday," I thought any number of times. But as the day wore on somehow the mountain of tasks disappeared. I felt ashamed and defeated that I had been annoyed on another good day that God had sent us.

Why was I not happy as I hung piece after piece of clothing on the line to flap in the golden sunlight? Certainly it was a gift from heaven to have plenty of clothing and bedding, and more, all the clear, pure water necessary to get those things clean in the electric washer. When grandmother was rearing a family of little ones she did not know the marvel of electric washing. But I venture to say she did have firsthand knowledge of backache on wash days!

While I had been busy with the laundry, healthy, happy children played in the spacious lawn where there was an abundance of flowers and shade. (Blah, that I was small

enough to grumble about all the work the lawn created!) Countless children know nothing of this luxury as they play and somehow grow up on the shadeless, sooty sidewalk.

I read in today's paper that some parts of the country are badly stricken with drought. How ungrateful I was this early morning when I thought with weariness of all the fresh vitamin-packed vegetables that must be gathered and preserved. There are many who long and pray for just such a garden. And I would too if I would suddenly see mine vanish in thin air! I do not think after all that this was blue Monday. No! No! Indeed, it was good Monday.

SERVING HIM BEST

By Arlean Leibert

**I often chafe beneath life's load
Of everyday demands—
Peeling potatoes, mopping floors,
Washing children's hands.**

**I long to stand in marble halls
In flowing robes of white
Making known in dulcet tones
To every one in sight
How Jesus came to give His life
Upon the cruel tree,
So that they need not live in sin
But might have liberty.**

**But can I serve my Master better
By going forth to roam
In far-off greener pastures
Than if I stayed at home?**

Nampa, Ida.

Friday

There is a hint of Fall in the air this evening. The shadows are lengthening in the lower clover field, and a wrap thrown over the shoulders feels good. I almost fail to absorb the grandeur of the evening because of the terrible ache in my heart. It is an ache I knew that some day I would have to face and entertain. I believe there are mothers all over with this heaviness of heart as the doors of the schools again open and beckon within our little six-year-olds.

It seems but yesterday that he was learning to walk and talk. Where have those six precious years slipped to?

Indeed, he has been wanting to go to school for over three years already! The school bus was an enchanting vehicle that passed the lower forty every morning, and his question, "When can I go?" cut my heart.

Wee lad with new book satchel and bright

lunch box, will you be disappointed when you have entered the door of compulsory learning? Will the teacher understand and love you, or will you be to her just another squirming boy whose head must be crammed with letters and figures? When you hear the songs of the birds you have learned to love so well, and from the school window see the rustle of the leaves as the soft September wind blows, will you rebel that you are confined within four walls? Will you sit at your desk and dream of the long preschool days you did have in which to swing beneath the walnut tree at the edge of the garden, or roam the fields in search of insects, or romp with Sniff on the lawn? Will your restless body be content with the calm and quiet of the classroom when it would pursue the longings that are in the heart of a boy?

Yes, you will march off to school with a swagger, the new book satchel in one hand and the bright lunch box in the other one. Your eyes will shine with happiness and expectancy. Your mother's eyes will shine with tears as she stands in the background and begins the painful process of untying you from her apron strings.

Drumore, Pa.

RELIGION AT HOME

The religion of Christ is intensely practical. It is intended to be manifested in our home life, just as faithfully as at church. This is why we can generally obtain a true conception of the soundness of a man's faith by spending a few days in his own home. Many a man has a reputation for piety, when his home life will not bear close inspection. It is in the humdrum duties of home that we are tried.

The way we meet the everyday worries is a better test of our religion than the way we behave in church. It is comparatively easy to be sweet-tempered when we have nothing to vex us, but to keep our faces bright and hearts light amid the uninspiring labors of weekday life we need to have the Spirit of God dwelling in our hearts. Such living is possible. Not only is it possible, but it is necessary for us if we would live up to our responsibilities. Our Lord expects us to be true to Him in our homes, as well as in church and we are not fulfilling His commands when we fail to live every hour of every day in accordance with the high standard He has set before us.

It is an inspiring thought that we can take Him with us into the humblest daily duties. The busy housewife, as she goes about her task, making a home bright for those dear to her, is serving the Master just as truly and just as faithfully as the preacher in the pulpit. Let us encourage our hearts with the thought that He graciously accepts every offering of faithful service of home as well as at church.—George D. Gelwicks.

One little sin indulged makes a hole you could put your hand through.—Charles Buxton.

CHRISTIAN LIFE

Perpetual Life

BY MONT HURST

"In the midst of the joys of our Christian experience it is easy to forget that we have the opportunity not of prolonging our lives, but of preserving them for all eternity."

Today medical men, scientists, and other groups are striving to find ways of lengthening human life. We regularly read and hear of various discoveries that aid in safeguarding life and prolonging the life span of mankind. Statistics of life insurance companies reveal the fact that the average life has been lengthened through these new discoveries and methods. Man naturally wants to live. How many people do you know who actually want to die? But it has been correctly stated that the only thing a person can look forward to are an older age and death of the body.

However, to the true follower of Jesus the death of the body is only a turning of the key that opens the door to eternal life. Christ has been preparing our mansions for nearly two thousand years, and it staggers our imagination to try to think of the beauty and glory of those mansions! We must die the physical death in order to live in those mansions. But we need never die. The death of a soul is the greatest possible calamity and the choice of life or death is placed before each individual. The Bible tells us that "the soul that sinneth, it shall die," "but the gift of God is eternal life." It has been proved by Jesus in His resurrection from the grave and through His raising of Lazarus from the dead. Life triumphs over death when that life is bound up in Jesus, for whatever He has touched is alive forever more!

John Wesley said that Christians die well. He meant that death is a crowning triumph for them because they have victory over the grave and gain an inheritance of eternal life. Christ is the unfailing power for a grand resurrection of any life wholly yielded to Him. He said, "I am the resurrection, and the life." The story is told of two Korean women who were watching a funeral procession on its way to a foreign Christian cemetery. "What sight is this?" asked one. "Oh, they are going to bury the son of the Christian missionary," the other replied. After they watched awhile, the first one said, "They have a wonderful God! It is not so bad for them as when our sons die. The Christians know something that makes them sure that they will get their son back some day. We know nothing about how to get ours back when they die!"

We too must know something that makes us sure we will get our loved ones back by

meeting them in heaven! And our loved ones must know this same thing before they leave the physical life. We need a faith that firmly welds us to Him in order that we may be partakers of His resurrection. Without the certainty of eternal life we can have no real Christian faith. "If Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14). In the midst of the joys of our Christian experience it is easy to forget that we have the opportunity not of prolonging our lives, but of preserving them for all eternity.

Many times when we try to carry out our good intentions we falter along the way. It is then that the Tempter leaps into our lives and begins his program of trickery and deception. We must not only have the right intentions, but we must also guard them and make certain that they become victories in the end. A story is told of several traveling men who came to the hotel in a small town one night after a hard day's drive. Among them was one man who had been there many times and knew the hotel as well as the bellboys did. He said he would find his room alone. When he reached his floor, he found it dark, but feeling sure that he knew where his room was located, he just kept on

DEATH—LIFE

By M. E. Dettlerline

**The finest things of earth must die,
The bees that hum, the birds that fly.**

**And flowers of the grandest hue
Will pass away as all things do.**

**The leafy tree that towers high,
As well as vines that cling near by.**

**The hills in all their majesty;
The earth itself, the land, the sea,**

**Shall crumble into dust again
And go to God from whence it came.**

**And even things that man has made,
Will fall, and die, and rust, and fade.**

**But truth and honor, faith and love;
Implicit trust in God above,**

**Shall find endurance through the ages,
Inscribed on everlasting pages.**

—The United Evangelical.

walking along the dark hall without lighting the match he had in his pocket. Suddenly there was a cry of distress. He had walked to the end of the dark hall and out through a door left open by a careless servant. He was found on the ground below with a broken neck and in his right hand, tightly clasped, was the unlit match. His intention had been good, but he did not fulfill it. God puts opportunities into the hands of each of us, but too many of us do not use them as we should for His glory and the advancement of His Kingdom.

The traveling man needed light for guidance; he had it with him if he had only used his match. God is daily offering opportunities for each of us to further secure our inheritance of eternal life. The words in the Bible about sin blaze with power. "The soul that sinneth, it shall die." Hell is an awful place, a horrible pit that is indescribable. There is no possibility of obtaining another chance after the physical body dies. Day by day, God's wrath is withheld from millions, many of whom claim to be His followers through Christ. Another chance begins every morning after His protection throughout the night. He continually provides the air we breathe. He sees to it that our breathing apparatus is able to receive this air.

How powerful is His warning, "It is appointed unto man once to die, but after this the judgment"! Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Christ also said, "I am come that they might have life." This is a dependable promise. God is not willing that any should perish. The truth of God's Word cannot be disputed. To the sinner these facts are a dire warning, and to the saved they are beautiful music. In the midst of the joys and privileges we have in being true followers of Jesus, let us not forget the fact of eternal life. If we remember this we will redouble our efforts at witnessing and trying to lift lost souls from the pit of sin to the beautiful highway that leads to heaven. Let us pause and consider life eternal often. To do so will strengthen our faith and rekindle our zeal to live for Him in the world but not be of the world. Thank God for the new life ahead!

Dallas, Texas.

CHARACTER OUT OF A BLOT

A friend once showed John Ruskin a costly handkerchief on which a blot of ink had been made.

"Nothing can be done with it now," said the owner. "It is absolutely worthless."

Ruskin made no reply, but carried the handkerchief away with him. After a time he sent it back, to the great surprise of his friend, who could scarcely recognize it. In a most skillful and artistic way, Ruskin had made a design in India ink, using the blot as a basis, making the handkerchief more valuable than ever.

A blotted life is not necessarily a useless one. Jesus can make a life beautiful though marred by sin.

—Selected.

Let Us Worship by Singing

By WILLIAM NOFZIGER

If our singing is to be worth while it must be done in the spirit of true worship.

Why do you go to church? What is your responsibility after you are there? Isn't there something that each of us must do if the service is to have any value? I am afraid that too many of us go to church only because our parents took us for as long as we can remember. Too often we just sit there a certain length of time and then go home without giving or receiving anything. Certainly we are agreed that it is a good idea to attend church and that we should try to bring more people to our services, but the mere fact that we attend regularly and sit in certain pews may be of no spiritual value to us.

We can not all be ministers, Sunday school superintendents, or song leaders, but we should come to the church service for this one reason, to worship God. One of the finest ways to do this is through song, congregational singing. In this way old and young, rich and poor, men and women, boys and girls, are able together to lift their voices in praise and adoration to God. There is something about the blending of many individual voices that serves as a source of joy and blessing, not only to the individuals, but as a real expression of praise to the Heavenly Father who certainly enjoys listening to His children sing in the spirit.

To get this united expression of praise requires much effort on the part of the members. No matter how good the leader is, the people must be willing to co-operate with him. It is not just the singing of the notes or the time that is so important, although that should never be overlooked and we should continually strive to improve, but it is the mental and spiritual attitude of the singers. In too many churches there is no attempt made to develop this, especially for the opening song service, which is one of the most important parts of the church worship service.

Theoretically speaking, our worship should begin before we enter the church building. We should enter and take our seats with a prayer in our minds and not be thinking of any distracting things. If we meet this requirement we will have no trouble in entering into the spirit of the first song, but we must be there on time. We not only deprive ourselves of a blessing, but we interrupt others in their worship by coming in late. Usually there is no excuse except that threadbare one, "I just didn't get up in time." Perhaps if some of us would go to bed a little earlier on Saturday night, we could be at church on time and not sleep during the service. One song leader has said that in his church the second song always goes better than the first because more people are there to help sing. Such a comment should never

have to be made. We meet our business appointments promptly. Isn't it much more important that we meet God at His house at the appointed time?

The gift of song is a wonderful thing, and we should thank God for it. All through history men have enjoyed singing together. Many people have been inspired by the singing of the great hymns of the Christian Church. Singing lifts the singer to higher levels of spiritual experience and thought. It brings people into touch with the Gospel of Christ and gives them new ideas about the "abundant" life Christ came to bring.

Our church hymnals are second only to the Bible in importance to the Christian. Every member of a congregation has the privilege and responsibility to participate in the song service. It is important that everyone does. You may say that you cannot sing. That may be true, but God wants to hear your song anyhow. There is music in every human being's heart and God would rather hear a sincere expression of a humble Christian than the best trained choir in the world that is only singing the notes. You must enter into the singing mentally and spiritually. In his book, "Church Music and Worship," Earl Harper says, "No one has a Christian right to remain silent and impassive during the service. No one save God has a right to listen to the congregational singing."

To do this we must be physically and mentally alert. Many people go to church and want to be entertained by the song leader and the minister. They put no conscious effort into the service. The song leader has a difficult but important job in leading the people in worship. We should co-operate with him in every way. When a song is announced we should find the number as quietly and quickly as possible. Let us try to see how softly the pages can be turned and later the books placed back into the rack. Before a person is ready to sing his best, he must have the correct posture. Either sitting or standing he should be firmly erect and at least look as though he enjoys singing. We should be ready to put some physical energy into our singing. After all, we are supposed to be soldiers of Christ, as such we must be awake and full of energy.

Good congregational singers watch the song leader and always try to follow his interpretation, both of the music and the words. Especially watch the beginning and the ending. Of course it is up to the leader to "lead," but how can he when everyone has his nose in a book?

In congregational singing we should be as inconspicuous as possible. No one should try to make his voice stand out above the

rest. Each individual should be worshiping, but he should remember that he is part of a group expression to God and therefore he must fit himself into the total effect.

Every singer should think of the meaning of the words he sings. Only the best is good enough for our church service. The words really take on great meaning if we stop a moment and look at them. Maybe we have sung them so often that we do not realize what we have said. There is no value whatsoever in singing if we do not think about and understand the words. Our hymns were written for the most part by men who had some deep religious experience and feeling. They have expressed our feelings in much more beautiful language than we could ever hope to do. Certainly Watts was moved by God to write two complete versions of the Psalms. Many of them are in our books today. Do we actually realize that we are singing words taken from God's Holy Bible?

Robert Grant's hymn, "O Worship the King," is a good example. When you sing that song, make the words and the ideas your very own. Put yourself into it with the great thought that God is "Our Maker, Defender, Redeemer, and Friend." Too often that really wonderful hymn of praise is formally and mechanically sung so that no emotion is stirred. The same is true of other songs of prayer and consecration. The last time you sang Havergal's, "Take My Life and Let It Be," do you remember what you promised God? You said that God could have all of your money, your time, your voice, your will, and even your very life, forever. Did you think what that means and what all was involved while you were singing? You should have. It is a serious thing to promise something when you don't even know what you are singing. If someone were to ask you five minutes afterwards, would you know the name of the song?

Much of this comes only through practice and concentration. We take our singing too much for granted and as a means of filling in time. A hymn should never be used to fill in open spaces or while the offering is being taken. It is much too sacred.

Possibly we should have more congregational practice. We have practice for everything else. Why not practice this?

We must remember that all of our efforts must be directed and dedicated to the true worship of God. We must worship in spirit and in truth. Only when we honestly and sincerely do this will the Holy Spirit descend in power and truth. Our hearts will be blessed and we will not know just when or why but we will have communion with God and fellowship with Jesus Christ. Then when we leave the building we will have the same feeling that Peter had on the Mount of Transfiguration: "Lord, it is good for us to be here" (Matt. 17:4).

Archbold, Ohio.

"It is possible to overcome cares by turning to God with faith and hope and confidence."

A Table Prepared

BY EDWIN RAYMOND ANDERSON

At the table which the Lord has prepared for His people we find "solid food" to build us up in the faith, for our comfort, and to the confusion of our enemies."

We verily have a great God whose deeds are gracious and glorious, telling to the full His might and His mercy. To usward there is the display of His power; but power of such a sort as has never been known to man. His is not the power of scattering nor of destruction, but rather that "warming" and "drawing" manifested in the cross of Calvary. And who can ever measure the mercy of our God in the land of the living? It is all there for us. Since we have such a great God, the redeemed of the Lord should never fail to say so.

The motions of our God, known to us through the full-orbed revelation of His Son, are marvels which call forth the melodies of meditation. It must have been something of such a nature that caused the Apostle Paul to declare, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9). These prepared things of our God express His grace and all that He is towards us. He hath prepared these things for those who love Him. Nothing of human merit, of human worth or our own works is important. These must forever be left behind, never to enter into and mar the picture.—We are called upon to love Him, to think upon Him, and to follow Him, giving Him the praise and adoration of our hearts. This is the only part that we have in the preparation, and upon such a foundation will He set up the glory of that which He is working out for us.

David must have shared in such thoughts, even in his earlier day. In the time of the Old Testament, the heart could go forth in the same measure of love, praising God as He had been made known. The love of God was shed abroad upon the heart of the shepherd king, and despite his failures and weaknesses there was a love in David's heart that reached out to God in praise and worship. Such a thought as was expressed in the New Testament by Paul must have been shared by David when he penned those precious words of comfort, courage, and complete committal, "Thou preparest a table before me in the presence of mine enemies" (Psalm 23:5).

Would you say that the one links with the other and that the words of Paul are more clearly traced in the light of the statement of David? David speaks of a prepared table, and Paul speaks of the Precious One who has set forth the heavenly preparation for those who love Him. When we read Paul, we might think of the preparations in terms somewhat mystical and removed from the burdens and pressures of earth. When we compare his words with the words of David, we are strengthened to learn that the preparation for them that love Him is

"not so heavenly minded that it is no earthly good," but rather touches things as they are faced by us as strangers and pilgrims.

"A table . . . in the presence of mine enemies" that is, before those who are our enemies because of their hatred for and animosity to the truth of our God, those who are "enemies of the cross of Christ." Because we love them, we long to break down the enmity and bring them into the fellowship of Christ Jesus, that precious Friend. But they will have none of it and rather set themselves up as His enemies. Well then, (and it would be the language of the Lord, would it not?) if they will set themselves as enemies, and choose rather to count themselves as such, I will do a work for you in their very midst which shall turn them to confusion. I will set before you, in their very midst, that which they would never imagine and which they can never explain. I will set a table before you, confounding their hatred and comforting your heart. How like the Lord it is to act so on our behalf at this present time!

That is the reason why I have chosen this verse from Psalm 23. It strikes the note of realism. These are not simply "religious" words to be placed in the semiquietness of a devotional museum, too rare to bring forth into everyday life. This is a verse for the battle and for the business at hand. We are in the world, "in the presence of mine enemies," although we are not of the world, having been delivered by Calvary. There are daily provisions to more than meet all the perils and pitfalls of the way—for guidance, for sustenance, for support so that our lives right through the very teeth of enemy territory may be marked with triumph. This is the note of realism, that redemption which is ours in Christ Jesus.

And truly it is all of grace, not only saved by grace, but kept by grace, with Calvary reaching from the moment of regeneration to the present. Grasped from sin by the Sin Bearer and now grounded in Him, we taste the blessedness of daily deliverance from the power of sin, according to the provisions which have been spread before us on this table. Here, too, is an insight into the divine blessedness which the Lord has set before His own in the table of communion (I Cor. 11:23-28) which bespeaks the sufficiency of the Lord for our present needs. That, too, has been prepared by the Lord out of the fullness of His grace, mercy, and love. The guide for our preparation is "let a man examine himself" (v. 28).

There is so much in this Davidic doxology, so much which can never be put on paper! It is better understood via the language of the heart. "Thou preparest a table before me in the presence of mine enemies." And

what has the enemy of souls ever provided except a fable and with what perilous provisions! The best is ever with the Lord and is made available to the Lord's own. It is for us to come again and again with a whetted appetite for the "divine dishes" which have been spread before us. No "dainty dishes" here, but "solid food" to build us up in the faith, for our comfort, and to the confusion of our enemies. Praise Him ever for it!
Waterbury, Conn.

A WELL-SPENT LIFE WILL BRING PEACE AND CONTENTMENT

By Grenville Kleiser

A distinguished writer said this of a friend of mine:

"He is distinctive, yet friendly and approachable. He will never be an old man, if he lives to be a hundred, for he will carry with him the receptive mind, the hospitable heart, and with him forever will be the perfume of the morning and the lavish heart of youth."

To those who understand the true meaning of life, the advance of years brings no terrors. Their old age is their time of fruition, the time for which they have lived. They are like wise husbandmen who have sown good seed, tended the springtime crop, and now gather in the ripe harvest, great sheaves of golden grain.

And, as with each week the harvest ripens, mellows, gives more and more promise, so with life, each wisely spent year brings to the heart more content, greater fullness, a richer store. For the man who has truly "lived well," old age has no terrors. For him it is not bleak winter; it is the golden glow of harvest. Each year that has passed has brought him new treasures.

How different is the old age of such a man from the declining years of a man who has only "made a good living." For one who has set all his hopes, all his interest, in ephemeral things, old age can hold nothing but dread. He fears that, with the loss of his physical powers, he will lose his so-called friends.

They are attached to him only by the gossamer threads of society; they have no true affection or respect for the man himself. When he gets "past things"—past the age for dancing all night, playing games all day, past the age for cocktails, jazz, and speeding—then he will, to them, be "done." They will have no further interest in him; for all they care, he may spend his empty days and wakeful nights as best he can.

No wonder that he fears the advance of the years! He has recklessly wasted his strength, both of mind and body, on things that have no enduring value. His powers are reclining; he has nothing to fall back on—no true friends, no real, vital interests.

There is more wisdom, as well as more peace, in the lives of those who can look back on years well spent, can look forward to an old age of contentment and, when the time comes, to a peaceful death, secure in the knowledge that they have made the most of their time, have wasted no opportunities neglected no good service; have, in fact, "lived well."

MISSIONS

Eastward to the Sun

XIII. Sailing with Strathmore

BY SANFORD C. YODER

This concludes Bro. Yoder's travelogues, which have taken us "Eastward to the Sun" and westward back to "Home, Sweet Home." It was interesting, informative, and inspiring to journey with him through many lands and to look with his eyes upon what the Lord has wrought in our fifty years of mission work in India. We thank him for sharing these travels and experiences with us. His main purpose was to attend the fiftieth anniversary meeting of the founding of the American Mennonite Mission in India. More India scenes are given in the pictures this month.

The tiger hunt brought my visit to the Orient to its close. All that remained to be done was the leave-taking of friends whom I had met and such preparations as one needs to make for the journey. When one enters a foreign land today, he, as a rule, has the problem of getting admission permits and visas. Sometimes this is difficult and entails much effort and concern. When one leaves an alien country, he likely will be called upon to fill out more papers, and he may even have to secure exit permits to show that he was an orderly visitor. My papers admitting me to India were in order, but it was these latter documents which gave me trouble. After many trips to the Dhamtari police station I was finally informed that the District Department at Raipur, some fifty miles away, would have to issue the order. By this time I was nearly ready to leave and there was not sufficient time to negotiate the transaction by mail, hence it was one of the things I had hoped to get accomplished in person while at Raipur on my way to Bombay. When, however, the auto in which we were traveling refused to function when we were some miles out of the city, the plan became impossible. The bus which came along was packed with people before we attempted to get on, but after much shuffling of passengers we finally found room to stand or lean against the seats. We arrived at the station in time to get our luggage and ourselves on the train but not in time to see the District Officer about the exit permit. We then turned this matter over to Arnold Dietzel, who was also in the city, and we left hoping he would get the proper papers to us in time for sailing. I, however, would not leave this place without mentioning St. Paul's, the fine Christian school located here which I visited on an earlier trip. Nor would I pass on without referring to the pleasant hour at the home of Rev. and Mrs. Sybold who entertained us royally during our brief stay. Institutions such as this one have rendered an immeasurable service to India's young people by helping them to a better way of life, as well as



Water Carriers in India

to a knowledge that brings them in touch with the "Light of the World" that infuses the soul with the warmth and radiance of the Spirit of God.

Our first stop after leaving Raipur was Nagpur where we were entertained in the home of Judge Bose, who was then Chief Justice of the Supreme Court of the Central Provinces. His wife, formerly Irene Mott, was in Bombay meeting some friends from the United States who came to spend Christmas with her. In India the wife's absence from home does not seem to disrupt the situation as it does in the States. The servants are on duty and household affairs go on in their routine way. Judge Bose comes from a line of lawyers and lives in a spacious and stately house in the midst of an Indian setting with palms, shrubs, and flowers. While in the city we called on the Secretary of the India Christian Council, the Superintendent of Public Instruction, the Secretary of the YMCA, and the President of Hyslop College, a Scottish Presbyterian school. In the latter home we were pleasantly entertained during a brief call, even though it had not been previously arranged for. These men are all Indian nationals. Most of them are graduates of American universities or seminaries.

One could not but be impressed with their deep interest in the affairs of their country. All of them are Christians and manifested a fine attitude toward the work of missions and a deep concern for the advancement of the cause of Christ.

From Nagpur our route led us via bus line to Warda, the home of the renowned Indian leader, the late Mahatma Gandhi. This rather shaky vehicle was as full of interest as it was of people who were compressed into the meager space that was available. It was a remnant of a period that has passed on—outmoded and outdated. Its squeaky, rheumatic joints at first gave me some concern and brought to my mind questions of its dependability, but its wheezy motor in spite of its asthmatic spasms turned out to be quite reliable and brought us safely to our destination. Clouds of dust rose as we lumbered across the miles to the Ashram of the noted Indian statesman who for years controlled the sentiment of the millions who hoped for better things if they could get rid of the British and come into control of their country's affairs. This great, but humble man, set up an establishment outside of Warda which served as an illustration of what can be done without much money by using such materials as are available. The place where he lived consists of a floor and partitions which are all made of the same material. In the one room was his spinning outfit which he carried with him wherever he went, they say, and when there were a few moments available he occupied himself with making the threads that go to make up the garments of many of the people. The house is set in the midst of trees with a well not far away. From this the water for family use and for irrigation is lifted with a device operated by an ox who treads the path from morning till evening. On these same grounds are located other buildings suitable for various kinds of meetings in which the Mahatma was interested. At the time of our visit a peace conference at which there were delegates from many parts of the world was in progress. Among them were men and women of outstanding intelligence and reputation. There were others also, long-haired, bearded, and turbaned men from the eastern countries whose queer costumes and manners made one wonder what institution they had escaped from. Judging from the conversation of some of whom we met en route, there were pacifists, conscientious objectors, war resisters, etc., of every shade and color who had gathered here to solve the problems of the world.

Who was this Mahatma, the great figure that exerted such a tremendous influence upon his people and his country and was for years the leader of India's masses and the center of India's political revolt? By some he was considered a half-naked fakir, a self-deluded visionary, a madman. Others thought of him as a holy man and the greatest among the great. To the British he was a "thorn in the flesh," but to the Indians he was a hero whose name will, no doubt, be inscribed in the list of the nation's immortals and perhaps enrolled in the roster of the gods. To many of the western world his

name and a few of his escapades are known, but that is all.

He was born in 1869 to parents of a respectable family of middle-class standing. He was brought up in the strict Hindu tradition. In the classroom, it is said, he was not outstanding, but he early manifested a deeply sensitive conscience and an ardent love for truth. The first far-reaching decision of his life came at his father's death. At a family conference it was decided that he should go to London to prepare himself for the career of a lawyer. His mother, however, objected and was afraid to expose her son to the pressures and temptations of the western world. Before she would give her consent, he was required to take an oath to live a celibate life during the period of his study, to touch no meat or wine, and to live strictly according to the orthodox practices of his mother's religion.

It is said that his life in London was that of a bewildered youngster. He was very sensitive by nature, and his ignorance of the customs and practices of his surroundings caused him constant embarrassment. He says that he almost starved in the midst of plenty because of his vow not to eat meat. Finally, by accident, he discovered a restaurant for vegetarians and ate his first good meal. For a time he followed the ways of sophisticated Englishmen. He dressed in the most rakish fashion, took lessons in dancing and elocution, indulged in other extravagances and ended up in despair. He then settled down to a frugal life and devoted himself diligently to the study of the law. During his stay in the world's largest city he secured a Bible from a Christian friend and said that its message went straight to his heart.

In 1891 he passed his law examinations and returned to India. But during his stay in England he had learned more than law. He had come in contact with Christianity and other philosophies and forces that greatly affected his life. Hence he came home not only a lawyer but a man with a new knowledge that kindled in his soul the fires of asceticism, self-renunciation, and service. As a result he was no longer content with the idea of settling down to be a mere practitioner of the law. He had become a crusader looking for a cause to champion that would be worthy of the ideals he had found. The challenge was not long in coming. In 1893 he accepted a commission to represent a large Indian firm in South Africa. This was the beginning of a legal career that brought him into prominence and furnished him an outlet for the fires that were burning in his bosom. He became the champion of the underprivileged and fought courageously for the removal of the disabilities imposed upon his countrymen by the South African governments. Here, too, began his prison career. In the struggle for equality of rights for all races he was jailed four times, mobbed and once left for dead.

During the first World War he loyally supported the British. Following it there were serious uprisings in his homeland in protest against the Sedition Act whereby persons accused of disloyalty to the state might be deprived of the right to trial by jury.

This, together with tax grievances and other legislation and attitudes of the government, called forth protests and opposition that resulted in rioting, loss of life, and imprisonment. Again this frail little idealist stepped into the breach. After all other means had failed he finally resorted to fasting while his followers invoked passive resistance as the only available measure which gave promise of success. The results are known to students of history. Whatever may be said for or against the leadership and teachings of this "holy man," the withdrawal of the British has come about largely through the influence he wielded among his countrymen. He lived to see his dream realized as far as independence is concerned but died by the hand of an assassin while his beloved India was steeped in the blood of fraternal strife. Today his Ashram has become a shrine. Only those whose shoes have been removed dare enter what was once his simple home to which the feet of many turned in the days of his great-

There were conveyances of all kinds. Most of them, however, belonged to the two-wheeled variety, each one drawn by an antiquated horse or a pair of oxen. It was interesting to see the skill with which they maneuvered their vehicles into position and then watch them go down the street with passengers seated with faces backward and legs dangling. The Smuckers are gracious hosts. The visit with them made us feel that we had come to a bit of homeland. After the Christmas dinner we enjoyed the usual hour of rest in accordance with the custom of the country. Then followed a tea and a short tour of the institutions of the mission. Then we were on our way to Bombay. This turned out to be the dreary end of our journey. With the approach of nightfall we discovered that there were no lights. At the first station-stop we registered our request for repairs. This order was relayed by telegram to the next stop where the matter was duly taken care of. In the mean-



The Main Street in Balodgahan, a Village That Is at Least Fifty Per Cent Mennonite

ness and power. Today the place where he once wrought is quiet except for the voices of those who gather here in the shadows of the past to relearn the lessons the "Sage of Warda" taught. At other times one hears only the footfalls of pilgrims who come from across the world or from the hills and plains, the cities and villages, of his homeland to do homage to their leader and bask in the stillness of the place that was once his home.

We returned to the station in the dusk of the evening to collect our baggage which we had left in charge of a coolie. Within a short time we were on the train en route to Ahmednuggar where Mr. and Mrs. James Smucker now reside. They are working under the American Board (Congregational) which has a mission, a school, and industrial work at this place. It was Christmas day, nearly noon, when we arrived. We met the usual concourse of people at the station,

time we learned that we had no water service in our compartment. With dust sifting in through every crevice—and there were many—water becomes more than a mere luxury. It is a pressing necessity! At each station workmen would appear with tools and fittings that didn't fit until the situation turned from humor to pathos. Our schedule called for a stop of several hours at Poona. Here, after multiplied efforts of trial and failure, much pounding and noise, and enough discussion and planning to get the construction of the whole car under way, the repairs were finally made and we arrived in Bombay on time!

We were again quartered at Raj Mahal where we had previously stayed. The population, with the exception of Mr. and Mrs. Minnich and the servants, had changed completely. An entirely new set of transients had taken up residence here. Necessary things came first. Fortunately my

exit permits had come through. A call at the office of the P. & O. Steamship Line brought us the information that I was to sail on the *Strathmore*, a 30,000 ton liner that sails between London and Australia, and that they had reserved a single cabin for me. We arranged to have all our baggage taken to the docks at the proper time for customs inspection and loading. With all these details taken care of, I followed S. M. King from place to place while he was transacting business for the mission. We met people, saw interesting places, and enjoyed greatly the few remaining days of my stay in this large city.

Word reached us that the Catholic bishop of this area was to arrive on the morning of the day on which I was scheduled to leave. A hurried trip brought us to the pier where the noted prelate was to land, but the crowds that had gathered made it impossible to get close to the scene. From an elevated eminence upon a stone wall we saw his launch gliding slowly and majestically through the harbor from the dock where he had disembarked to the Arch that is designated as the "Gateway to India." Here he stepped on shore amid the plaudits of the people who came to welcome him. A hasty trip to the Raj Mahal for our hand luggage concluded my stay in Bombay.

When we arrived at the dockyard the *Strathmore* was at the pier. I went on board ship and was shown the cabin which was to be my home for the next sixteen days. Then the gong sounded, ordering all visitors ashore. During the next half hour or so, while we were standing at the rails waiting for the ship to lift anchor and move out into the sea, a young Indian was staging an acrobatic show all his own. Coins tossed from the ship kept him in action till we pulled away from shore. The ship glided swiftly on, and soon Bombay sank beneath the sky line. This last view of India still lingers in my memory—Malabar Hill, the long row of modern apartments along the shore, and India's Gateway! With lunch over, I retired for a long rest in my comfortable cabin.

The *Strathmore* is a lovely ship. It was rebuilt since the war and is beautifully finished. Every provision has been made for the comfort and well being of the seafarers and travelers. The swimming pool was well patronized as it always is. The passengers were mostly British or British Colonials—people from England, Australia, New Zealand, and India, with a mere sprinkling from the U.S.A. The bar where drinks were served was well patronized, but the crowd was orderly. There was less brazen nudity and all the reckless disregard for what are the accepted rules of propriety in conduct than one finds on American ships.

The crew consisted of British navigators and officers. One met with courteous treatment everywhere—at the table, offices, and at the hands of the stewards. All the deck hands were Indians who have served the company long and well. Their fathers, grandfathers, and, who knows how far back into the past, their forebears have served before them. They somehow feel that their

positions have come to them as a heritage. They do their duty well. On the seas the Captain of a British ship is still master of his domain. The crew is not working for the union, though, no doubt, they all belong to it—they work for the steamship company.

Our first stop was at Aden. Though it was winter—January—the weather was hot. Since the stay in this port was short, I did not go ashore. Several passengers came back from their shopping tour with Swiss watches which they purchased at bargain prices. But the timepieces that are on sale here, they say, are those which do not pass the inspection required for the markets in other lands. Even so, they were still bargains when compared with what they cost in the countries of the west. As we left Aden I took one last look at the spot where Cain, Adam's erring offspring, is said to repose.

The Red Sea, which was so unbearably hot four months before, was now pleasant. It was again filled with oil-tankers from England and Europe that carried fuel for the needs of the world. At Suez we had a twelve-hour wait for the pilot to come and take our convoy through the canal. Salesmen, in their rowboats filled with wares, surrounded us on every side and furnished people a lot of amusement and entertainment as well as an opportunity to spend their money. Sometimes these vendors become bothersome and by many they are considered a nuisance, but who would want to miss the noisy, colorful crowd—or the bargains they offer?

One day we sailed out of the Red Sea into the choppy waters of the Mediterranean. As the days passed, the winds became more chilly and squalls of rain more frequent. One night we sailed past the Rock of Gibraltar and from then on our ship skirted the coast of Spain, Portugal and France and one Saturday noon it pulled up at Tilbury—London's dock. The afternoon of our arrival in the world's metropolis, was gloomy. Skies were overcast, the chilling damps of Britain's winter were upon us.

England was still in the throes of its austerity program. Meat was scarce and at the ordinary eating houses things that passed for sausages and other kinds of ground meat contained little that suggested that it had even been close to a barnyard or livestock market. Fish, however, was more plentiful. Good food could be obtained at the better restaurants. The seven days of my wait in London became tedious. All along the way I had heard rumors of unheated rooms, and days of cold feet and developing chilblains that could have made one panicky had he been so inclined. On my arrival I was surprised to find a room that could hardly have

been considered overheated but which was rather comfortable as far as its temperature was concerned. In this little cubicle I slept at night and stayed in the daytime when the weather was too wet to go outside. On other days I strolled about the city. The buses that carry tourists over the island were laid up for the winter. Other places, such as the London Tower, museums, libraries, were open. Then there were the streets where the stream of humanity flows. These are always open and constitute a place of interest second to none. What a world of people drift hither and yon on the highlanes of this great city! What stories lie hidden in each bosom, and what desires and purposes are buried behind the eyes of each passer-by! Who knows?

One evening I worshiped in what was once a flourishing Baptist congregation. It is now used as a community church. There was an interesting group of some fifty persons present for the meeting. The pulpit from which I spoke is the one that was used by John Bunyan of *Pilgrim's Progress* fame. As I sat during the opening service I fancied the "shade" of that great soul standing there and proclaiming the Word, but when I got into the pulpit it was empty except for myself. On another day I attended with the Coffmans at this place their annual community dinner when the people in large numbers came together for fellowship. The mayor of the suburb, clad in his official regalia, was present and gave a short address. One evening I attended the weekly dinner which was served by those who worship at this place. I was happy for these contacts and for this fellowship. On the evening before my departure I took dinner at the Coffman home to which a German Mennonite girl, now attending a nursing school in a London hospital, was also invited. These pleasant hours added greatly to my enjoyment of what might have been days of monotonous gloom in London's fog and chilly winds.



Hauling Bamboos in India

One afternoon the boat-train left the large Victoria Station in London for Southampton where the *Queen Mary* was loading for New York. The British, who depend upon

the seaways for much of what it takes to live by, know how to load ships and how to get passengers through customs and to their assigned space on board, with the minimum of time or confusion. With little delay I found myself going up the gangplank and was soon in my cabin which was shared by a young man from Holland.

Soon after we had our first meal on board ship the vessel left the docks, and before I retired we were at one of the ports on the coast of France. The Queen Mary is more than a mere ship—it is a floating city with a population running into the thousands. It has its shops and marts where one can buy what people who sail the seas desire. In its lounges are libraries stocked with large collections of books to suit the need of every type of readers. Deck games were poorly patronized, and the swimming pools were closed. We were sailing on the Atlantic whose moods are unpredictable. At this particular time it was not of the best. The wind was blowing and the waters were rough. Our table group was all present during the first meal. The next morning when the passengers came on deck and felt the heaving of the ship and saw the whitecaps chase each other wildly across the sea many of them were "deeply moved" and crowded to the rails where they paid their tribute to the sea. Then many took refuge in the solitude of their cabins and what had given promise of a jolly table company was turned into desolation. After a few days some of them came straggling back, shakily and haggardly, but not very hungry. A few did not make their appearance again until the morning when the ship sailed into New York harbor.

The Queen Mary is a marvel of achievement in the art of shipbuilding. They say she is designed for speed—long and slender like a greyhound. But she rocks easily, and this is hard on many people's nerves and plays havoc with their digestion. One who travels certainly wants to make one trip on this Titan of the sea. After that the average person will be just as well satisfied to sail by one of the vessels of lesser renown which do not have as much reputation or speed and less group distinction but more fellowship and perhaps greater steadiness against the wind or waves.

We arrived at New York on schedule but were forced to wait—impatiently—outside the harbor for thirty-six hours in a clear shining sun while the city, the docks and piers hung in a dense fog. Finally, at three o'clock on the afternoon of the second day, the anchors were lifted and we were on the way. The Statue of Liberty was in her best mood and showed herself gloriously as the symbol of freedom which so many are seeking. Europe, the home of our forebears, though torn with war, was a royal host, rich with a love of tradition that entices and holds her children to herself. India and the lands along the way, though hoary with age and overflowing with problems that challenge the best that earth and heaven have to offer, has a glory of her own but has not yet found the "Pearl of Great Price" or, having found it, like other nations and people, it has not paid the cost. May the day soon dawn when

millions that now live on the earth may brush away the clouds of selfishness, ignorance, rivalry, and every evil motive or desire, and let the Sun of Righteousness shed His healing rays upon the wounds and sores and sorrows of mankind—then shall the waters of salvation flow and souls shall rise into a newness of life that makes them what their Maker intended them to be.

Maybe someday we will have a new, modern, up-to-date customs house at our eastern metropolis as they have in other ports of the world. Until then, we will limp along as best we can and appreciate the patience and helpfulness of the officials whose duty it is to see that bags, trunks, boxes, barrels, and containers of all kinds are opened for inspection and then wait with fear and trembling to see what will happen only to learn

how considerate and gracious the officers are when they have honest people to deal with.

While I was standing by waiting for the Queen Mary to disgorge the contents of her hold and bring my baggage to the surface I was surprised to see my wife and Jane, our four-year-old granddaughter, coming across the room to where I was. This was an unexpected meeting. For thirty-six hours they were waiting while the harbor was shrouded in a fog which delayed our entrance. Baggage transfers delayed our leaving the city for another day, much to Jane's delight. This enabled her to see more of the big buildings. Then followed a night's ride on the Commodore Vanderbilt, and I was once more on the most cherished spot on earth—Home!

Goshen, Ind.

Proclaim Christ in Europe

By JOHN C. WINSTON

At the Student Missionary Convention of the Intervarsity Fellowship held at Urbana, Ill., the Co-director of the Belgian Gospel Mission gave the following review of the spiritual situation in Europe. It is especially illuminating in view of the growing interest in Mennonite missions in Europe.

As I shall present the spiritual need of Europe, I wish that everyone here would get a vision of Europe as a great mission field. Within the confines of that continent we find about one-quarter of the world's population—a continent that is divided into about twenty-eight different countries, although in the present political confusion it is a little difficult to know just which are separate countries and which are not. There are many different languages, customs, and situations.

Some of the most densely populated areas in the world are to be found in Europe. The peoples of Europe are probably the most influential of all the world. They are the colonizers, the world traders, those who establish their educational institutions not only on their own continent but elsewhere. When other peoples desire to increase their knowledge and skills, they usually come to Europe to study in the European universities. That's one reason I believe it is so very important to reach Europeans with the Gospel of our Lord Jesus Christ.

Isn't Europe Christian?

But some will say, "Isn't Europe Christian?" Let me remind you that within the span of the generation just past, counting it as about a third of a century, and within the memory of most of those here on the platform, the world has witnessed the two deadliest and most devastating wars of all history. The world has witnessed a determined effort to exterminate a world race, the Jewish people. This attempt succeeded to an extent that estimates, varying from six to ten million, indicate the large number of Jews who were put to death or who died as a result of inhuman treatment in recent years. The world has witnessed also what is

the most extraordinary revolution of all time, social and political—a revolution which shakes the whole world today. Even our own country feels the tremors, and much of our time and thought is taken up with various situations created by that revolution. You will note that all these cataclysmic disasters that have come from the generation just past and of which we ourselves are suffering the effects, had their origin not in the demon worshipers of Central Asia, nor in the animalistic tribes of Africa, nor in Central Brazil and the Amazon valley, but these atrocities had their origin on the continent of Europe. It is that continent about which some of you have just asked, "Isn't Europe Christian?"

Each Generation Must Hear the Gospel

And I come back with the question, "Can a continent that is giving birth to such crimes against humanity and against God be called Christian?" It is true that Europeans of past centuries have had the Gospel. The Apostle Paul was the first missionary to Europe, when in obedience to the Macedonian call he went over and preached the Gospel in the cities of Greece, those centers of ancient culture, refinement, and learning. But today Christ as the living, risen, powerful Saviour, the One to whom we should look in faith for our soul's salvation, the One to whom we should look as the Master of our lives, is almost unknown in Europe. And the Bible is almost an unknown book in Europe today. Every generation must receive the Gospel for itself. Just as you and I cannot be saved by the faith of our fathers or mothers, so each generation must hear the Gospel and must accept it if men are to become Christian. And the present generation of Europeans, I dare declare it, is pagan.

I believe that there is one word which our Lord Jesus Christ spoke which describes the spiritual situation of Europe today perhaps better than any other: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness" (Matt. 6:22, 23). The peoples of Europe claim to have light. We certainly would not say that they are unenlightened. Yet on the authority of God's Word I believe truly that the light that is in them is darkness. And how great is that darkness! But also how glorious is the assurance to us as Christian men and women that the Lord Jesus Christ is the Light of the world! They that follow Him shall not walk in darkness but shall have the light of life.

Mission Societies in Europe

What is being done to meet the spiritual need of Europe? I have a list of sixteen different denominations that are doing some missionary work in Europe and about thirty-two interdenominational missionary societies that are working over there. There doubtless are others of which I do not have a record. However, while this number may seem rather large to some, yet each one with few exceptions is doing what might be said to be an infinitesimal amount of work compared with the need, compared with the greatness of the countries and the numbers of the population. Some societies have two or three missionaries; and some who have established Bible training schools, have night school classes or regular classes one or more times a week but do not have buildings or established seminaries or Bible training schools. The number of students engaged in evangelical Bible schools in Western Europe would probably not exceed three or four hundred, and I think I am stretching it when I say that many. I don't include in that the theological seminaries which have been founded by the old established churches in Europe. I am speaking more particularly of the Bible schools that are undertaking to train young men for a definite outreach for evangelism and missionary work. The task of the seminary seems to be more particularly to train pastors to go back to the established churches and minister to those who have already accepted Jesus Christ as their Saviour.

The denominational societies are largely engaged in work in connection with their denominational counterparts in Europe, and on that account they are perhaps doing less in the way of general evangelism than the interdenominational societies. The interde-

nominal societies are somewhat scattered in their efforts. On the one hand the danger is to go round and round in the same circle, and on the other hand the danger is to dissipate the results of one's efforts by failing to establish permanent Christian groups. We should seek to avoid the dangers, because we believe that the work which is done should be a permanent work.

American Missionaries in Europe

But someone perhaps asks, "How do Europeans react to Americans coming over there as missionaries?" I am sure that some Europeans do ask the question, not as bluntly as I do because they are generally polite people, but in their own minds they say, "Who are you to come over here to teach us?" I think perhaps it would surprise some of us to know the general idea which many Europeans have with regard to America and Americans. I remember that my wife and I were rather taken aback when we returned after our first furlough in this country, and the question uppermost in the minds of many of our European friends there was, "Well,

received and the work is relatively easy. In other places it is very difficult.

Enemies of the Gospel

Of course there are the usual enemies of the Gospel to contend with. There is materialism—atheistic, unbelieving materialism. There is sacerdotalism [bigotry], there is superstition. Then there is indifference, religious indifferentism. In France three-quarters of the population has absolutely no interest in any religion whatsoever, whether Roman Catholic, Protestant, Jewish, Moslem, or any other. Thirty million people in France are altogether out of any religious influence. And of course, unfortunately, there is the opposition of existing religious groups to be met over there. Even those of us who represent the Protestant faith will sometimes meet opposition from other Protestants.

Extensive Evangelism Needed

Naturally one wonders what is the most effective type of work to be done in Europe. This of course would vary with the country but my own conviction is that evangelism in all its forms is the most effective missionary work to be done, bearing in mind that the supreme task of the Christian Church is to preach the Gospel. That would include tent and open-air evangelism, house-to-house visitation, Bible colportage, Scripture distribution, children's work, young people's work—every means possible to reach the people with the Gospel of our Lord Jesus Christ. Much is being done since the war by way of radio, and I believe that is one of the most effective means of evangelism today. . . . In such efforts there would be, and certainly is an opportunity for American ingenuity to play its part in adapting old methods to new situations and in striving to find new ways of spreading the Word of Life.

Please pray that in Belgium where there is religious liberty and much opportunity, we may use these opportunities wisely, fully, and zealously, and that we may in faith reach out further to bring the Light of the Gospel to Europeans who have culture and civilization, but not salvation through Jesus Christ. —Flanders Fields.



A Church Under Construction in Belgium. David Shank, Mennonite Missionary, at the Extreme Right. Europe, While a Land of Many Churches, Is Sadly Lacking in Vital Christianity

did you go to Chicago, and did you escape the gangsters over there?" Now I'm not saying that for fun; that was really a question that was put to us. The America that Europeans know is the America of the movies, the America of newspaper headlines. If we go over to Europe as missionaries, we must go in a very humble frame of mind. We must go with a willingness to stay some time and live a life of Jesus Christ in us, proving to them that there is something else in America besides gangsters and movies. There is a varied reception to missionary work in Europe. In some places it is well

I believe that we fail to bring little troubles to God, and perhaps on account of their being so little, we fancy that we must not mention them to the Most High. There is nothing little to a father in the thing that troubles his child. Our God has numbered the very hairs of our head, and He will not think that we intrude upon Him if we bring our daily troubles to Him.—C. H. S.

BIBLE STUDY

Christian Ordinances

XVI. Feet Washing—Concluded

BY THE BIBLE STUDY EDITOR

The Glory of Service

The record of John, which so fully discusses the act of Jesus at this last occasion of His fellowship with His disciples, is significant because of the things which he states concerning it. Perhaps nowhere in the Gospels is the love of Jesus for His disciples so definitely stated. "Having loved his own which were in the world, he loved them unto the end." John at times intimates the special love that Jesus had for him but in this chapter he declares the love that Jesus had for all of the disciples. Was it because of what Jesus did for His disciples at this particular time that John said that Jesus loved His own unto the end? Could it not have been that John related the act of washing the disciples' feet as evidence of the continuing love of the Lord, a love that had been constantly revealed to them and now was revealed in a new light?

Masters and servants may love each other with expressions of affection or devotion which are characteristic of each rank. Among all peoples the social practices determine the conduct of the classes. The rank of master is usually defined by the limitations of his duties toward the servant, and the servant is limited in his privileges of fellowship with his master. Love is thus limited in its expressions. The disciples recognized Jesus as their Lord and thus addressed Him. John was honored by the privilege of being next to the Master at the table and "leaned" on Jesus' bosom. But John could not impose himself upon the Master by assuming liberties which a servant could not claim. Jesus was their Master, and although He constantly ministered to His disciples, the relationship between the honors of a master and the liberties of a servant was not consciously broken down.

In this last time of fellowship with His disciples, Jesus' love was no stronger than at any other time, for He loved them truly and constantly from the time of His calling them to be His disciples. There were times when He cautioned His disciples, "Ye know not what spirit ye are of," or reproved them, "O ye of little faith;" but never did Jesus by any harsh or cruel expressions wound their feelings or lessen their respect and confidence in Him as their Master. Jesus maintained His dignity and honor as a Master by His loving attitude toward His followers

until the last. But in this last meeting Jesus performed a service which broke across the social lines and abolished age-old traditions which controlled the relations between masters and servants. He showed by His own example that masters could perform the duties of servants without dishonor to their character. He also proved that servants could be considered as equals with the masters and worthy of the honors which masters could bestow upon them. It was in this spirit that Jesus took the place of a servant and began to wash the feet of His disciples whom He loved.

The "large upper room" was furnished. The disciples met the man "bearing a pitcher of water"; they followed him and found the room. The water was there to wash the feet of the disciples and for other purposes. The basin and towel were available. Without question or explanation Jesus began to perform this notable service. It was not understood and needed explanation. No one could explain it but Jesus. It was a glorious service, the last act of service of the Son of God to His followers on earth.

Peter

"He poureth water into a bason, and began to wash the disciples' feet." Peter is introduced in various ways by the translators. A.V., "Then cometh he to Simon Peter." R.V., "So he cometh to . . .". Twentieth Century, "When He came to . . ." R.S.V., "He came to . . ." These various translations do not make it perfectly clear just when the Lord came to Peter, whether first or later. By the context it seems evident that Peter was not the first to whom Jesus came. In the course of the service to the disciples, Jesus came to Peter, who having heard no objections from the others resolved that he would not permit the Lord to so dishonor Himself as to wash his feet. "Dost thou wash my feet?" And later he said, "Thou shalt never wash my feet;" that is, whatever the other disciples have permitted their Master to do to them, I will never permit Him to become a servant to me.

Also, one gathers from this incident that the disciples did not know the purpose of the Master. Had the washing been necessary as the result of their not having washed their feet when they came into the room, Peter would have been the first to offer his

service instead of seeing the Master perform the duty. But even in such a case, each would have washed his own feet, for it was customary to do so. See Luke 7:44. Because there was no understanding of the act of Jesus, there was a general submission to the Lord as He washed their feet. But Peter, desiring to honor the Lord, questioned this service of his Master and refused to submit to it. The reply of the Lord to Peter's second refusal turned Peter from his rash refusal. "If I wash thee not, thou hast no part with me." The expression "no part" implied "no fellowship." (See the Greek.) In this statement of the Lord may be found the reason for suggesting that Peter was among the last to be washed by the Lord. If the washing of their feet had established fellowship with the Lord, then Peter desired a still greater ground for fellowship and asked for the washing of his hands and his head. It was difficult for Peter to get away from himself. He first desired the honor of having refused to dishonor his Master. And now he desired the honor of being washed more completely than the rest and thus having a larger fellowship with the Lord. Such a man needed the lesson which Jesus was about to explain to them all. They should not seek credit or honor for self, but rather should seek the place of service where all would be equals. The Lord washed only the feet of Peter as He had done to all the disciples.

What Is Implied by the Washing of the Feet?

There was one great purpose in this act of Jesus—to show to His disciples the true basis of fellowship. This service is variously interpreted as having to do with cleansing from sin through the atonement and the daily cleansing from daily defilements. But if the feet of the disciples were not defiled and had been washed when they came into the room, what cleansing would the washing of Jesus afford them? He said, "He that is washed . . . is clean every whit" (v. 10). The defiled person is not made clean by washing his feet, but by his bath. He who is made wholly clean by his bath is not in need of having his feet washed to perfect his cleansing. The (Greek adversative) particle "but" does not add to the cleansing of the bath; it rather substantiates the thought that the feet washing is not an essential of the cleansing. For this reason Jesus could say that all are clean and that even His washing their feet had not added to their cleanness. The water pots carried by the man whose room they were using had been made use of by the disciples, and they had washed their feet as well as having been otherwise cleansed for the Passover feast.

The cleansing to which Jesus referred, "Ye are clean, but not all," had to do with spiritual purity which was not found in

Judas. Had there been symbolical purifications essential to the feast, these would have been observed by the disciples, even by Judas. The spiritual condition of the group was not a ceremonial purity, but one of the heart, and no ceremonial act could accomplish that purity for one into whose heart Satan had entered. Jesus could not perform any ceremonial service for the disciples because He was not an anointed Priest. It was not a priestly or high priestly act which Jesus performed when washing their feet. Each priest washed his own hands and feet at the laver when serving in the temple.

When believers wash each other's feet in observance of the Christian ordinance, it is not in the sense of a purifying act, a priestly service to cleanse each other. Nor does it give one the privilege of pointing out a brother's mistakes to cleanse him from some supposed sin. There is only one means of cleansing from sin, the atonement made by the blood of Christ. Even the daily sins, those defilements that come as one walks by the way, can only be cleansed by the same blood which takes away all sins. It is indeed essential that one cleanses and purifies himself continually but this process is not symbolized by having his feet washed by another, nor by washing the feet of another. "Every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3). According to tradition there were numerous hand washings and purifyings during the feast of the Passover; however, there were no services or ceremonies of feet washing. We may be inclined to read into this service ideas which are foreign to the act and purpose of the Lord who established it.

The act of Jesus as a servant to His servants needed explanation, and Jesus Himself is the only one who could give His act the proper interpretation. The washing may not have stopped with Peter, and it may not have begun with him. Jesus continued washing the feet of His followers until all had been washed. He was equally and impartially the servant of each one. "After he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?" Peter's questions and contentions were the result of his personal presumptions. His ambitious intentions for the Master and for himself had been shown to have no bearing on the purposes of the Lord. Jesus explained His holy purposes to all of the disciples. Peter received his instructions along with the rest. He used the plural form in His address to the disciples during the rest of His discourse. The period of contention among the disciples was at an end. A new thing had caught and held their attention. A master had made Himself a servant of the lowest order. What did it mean? They did not know. Peter did not know, although the Lord said, "Thou shalt know hereafter." That time was now at hand.

The Master Servant

The master has always the right to do what pleases himself. The servant's right is always to do what pleases the master.

So it was with Jesus. "I came . . . not to do mine own will, but the will of him that sent me." God was the Master and the Son of God was His Servant. But among His disciples Jesus was the Master and Lord and was always thus addressed. His disciples stood in awe of One who could heal the sick, feed the multitudes, cast out demons, and raise the dead. His will was never questioned, except in ignorance, as was the case with Peter. Jesus had served the multitudes. He took the bread and fishes and blessed them, and the disciples carried the bread and gathered up the pieces. They also manned the oars of the boat while the Master slept. But at this time matters were changed.

The disciples had been with Jesus and had done some great deeds, but they had also become vain in their positions and prospects, even becoming contentious among themselves as to who should be the greatest in the kingdom of the Lord. What did true greatness imply? Would it be possible for these servants of Christ to continue as such when the Master was not present with them? Their fellowship with each other in the future years depended upon their proper estimation of themselves and of each other. No lesson could so impress them, no instruction so vividly be imparted, and no example be so definitely fixed upon their minds and hearts as that which the Lord gave them on this occasion. That lesson was needed. It was given by the Lord, received by the apostles, and preserved in His Church through the ages. It is still needed today.

"Ye call me Master and Lord; and ye say well; for so I am." The servile act of Jesus did not change His being nor His position. The act of Jesus did not lower His dignity, lessen His honor, nor change His relation to them. He was still the Master and Lord. But He had washed their feet. As their Lord, He chose to do this act and performed it as well and as humbly as any servant could have done it. Beside this being His own will, it was also in the will of His Father that the Son should be as humble as a servant. As a servant of God and as one sent to the disciples as "he that serveth," Jesus had fulfilled His mission among them.

At this point the teaching of Jesus for His disciples was introduced. This act of Jesus was an example for His disciples, that they should do as He had done to them. As their Master, it was within His right to tell them His will concerning them. As their Lord, the thing which He did was worthy of their emulation.

The Meaning of the Ordinance

The ordinance of the washing of feet expresses the basis for all Christian fellowship. It suggests the Fellowship of Faith. "If I wash thee not, thou hast no part with me." The master and servant have no common ground upon which they may meet and fellowship, but when the master makes himself a servant by his own choice, it becomes possible for the servant to share with the master. It is not possible for the servant to exalt himself to the equal of his master.

After the washing of their feet, Jesus could say, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." To this extent taking the place of a servant made possible the fellowship of the servants with the Son of God.

The washing of the feet of the saints could be a memorial of the last service of Jesus to His disciples, but it is more. It is doing for each other what Jesus has given as an example for us, washing one another's feet. This ordinance has come down through the church to the present time. The reference by Paul to this act is not without its significance. The widow was to have a number of virtues, but among them was one particular description of her relation to the saints—"If she have washed the saints' feet" (I Tim. 5:10). Indeed she was to be a servant to many but also to manifest that particular token of Christian relationship expressed by the washing of the feet of saints.

The church continues to need the fullest expression of fellowship. In the world in which we live there will always be classes, masters and servants, senders and those who are sent, and there will always be the need of submission. The larger groups are servants and messengers. Let these be submissive in the spirit of the Master, Christ. Let the masters be as servants that the fellowship of all be not destroyed.

In all the ages men have sought a cure for social segregations. The answer is not found in democracy, for social distinctions are maintained even when political barriers are supposedly broken down. It is not found in communism where equality must be maintained by force. The example of Christ is the only solution for the problem of a true fellowship among men. He made Himself a servant because of love. Because of the love of Christ in their hearts His followers will submit themselves one to another, will love with a true heart fervently, will not seek their own, in honor will prefer one another. "The servant is not greater than his lord; neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

The washing of the saints' feet is a fixed and established symbol, a pattern set by the Son of God which no one should ever feel disgraced to perform. The servant is not greater than his Lord. How can one better explain the spirit of right human and Christian relationships than by exemplifying it in the act of Jesus? Nor can any individual better keep in mind this same spirit than by a frequent exercise of this symbol of the Christian life.

Feet washing is the example given by our Lord of the glory of service, the spirit of a true and godly life. It is the symbolic basis of the happy fellowship which springs this symbol which teaches men that true from the love of Christ and which gives peace to the church and good will to all men. Its observance as an ordinance perpetuates greatness comes from service. "If ye know these things, happy are ye if ye do them."

EDUCATIONAL

Names, Faces, and Ideas

BY RUTH PEACHEY

The second Mennonite Writers' Conference is aptly described by one of the participants.

There they were. Esther Eby Glass, Mary Alice Holden, Miriam Sieber Lind, Evelyn King, "Sam Hoskins," and others who were only names in our church papers had suddenly become faces. They came from as far west as Kansas and from all over central and eastern United States. The classroom in Cabin 6 at Laurelville Mennonite Camp was jammed. Some had to sit on the stairway or stand on the porch.

Forty-two persons registered for the Writers' Conference sponsored by the Mennonite Publishing House July 28 to August 1. Fourteen staff members made assignments, criticized papers, and gave talks. Attendance at single meetings sometimes reached sixty-five. Editors from the Publishing House other than those on the staff, as well as other Publishing House workers, attended sessions whenever possible.

"Write first for the wastebasket and use generous amounts of paper," the instructors told us. "Strike out words until you have solid meat left. . . . Most of a writer's time is spent in rewriting. . . . You have an obligation to be understood by your reader." For five days powerful jets of ideas were producing whirling currents of thought in our minds. Speakers kept us sitting tensely on the edges of our chairs.

Give-and-take conversations over tables of baked potatoes, steaming vegetables, and cool salads, as well as eager discussions between cabin bunk beds, sharpened our thinking like an ax on an electrically-driven emery wheel. Ideas lit lights within us that will continue to burn.

Brother Paul Erb in the opening address, "What Time Is It on the Mennonite Time-piece?" said, "Mennonites today have become a reading people. Books are replacing dishes in our corner cupboards." He believes that the success of presenting ideas depends largely on presenting them at the correct time. We were sorry Brother Erb could not be present for the entire conference, but we were happy to have him serve as representative of the Mennonite Writers' Fellowship to the Mennonite World Conference in Basel, Switzerland.

Edna K. Wenger showed us the essentials which should be in every writer's "tool chest" and demonstrated how those "tools" should be used. Ford Berg introduced us to Book Reviewing and Newspaper Writing. Win-

ners in the Book Reviewing contest were Amy H. Troyer, Juvenile Fiction; Ellen Kauffman, Adult Fiction; and Grace Moyer, Adult Nonfiction. Winners of the Newspaper Writing honors were Margaret Meyer, News Reporting; and Esther Eby Glass, Profile Writing.

Ellrose Zook spoke on "Writing to Be Understood." Alta Mae Erb discussed the needs of our readers. Miriam Sieber Lind made us aware of problems in writing good poetry. Melvin Gingerich drew from his rich personal experiences as a successful author when he discussed "Techniques of Article Writing." We learned something of the editor's viewpoints in a conversation between Ethel Yake Metzler and Elizabeth Showalter.

problems. Dr. Ingles says, "A good story does not have a moral; it is a moral."

Winners of Blue Ribbons in the writing contest were Evelyn King, Adult Fiction; Edna Beiler, Juvenile Fiction; Ida M. Yoder, Adult Nonfiction; Amy H. Troyer, Poetry.

A business meeting of the Mennonite Writers' Fellowship tentatively adopted a constitution subject to approval of the Mennonite Publishing House. Ford Berg was elected President; Winifred Erb Paul, Vice President; and Elizabeth Showalter, Secretary-Treasurer and Editor of *The Christian Writer*. Paul Lederach, president of the fellowship during the past year, was Director of the Writers' Conference. Esther Eby Glass served as Hostess, Elizabeth Showalter as Secretary, and Russell Krabill as Devotional Leader.

Our morning and evening devotional meditations by Russell Krabill brought us all closer to the Author of the "Greatest Book Ever Written." Our own need for understanding spiritual principles and of knowing God intimately as a Friend was pointed out. We felt the presence of God with us. We were inspired to first of all draw near to God ourselves in order that our readers may likewise grow in fellowship with Him through the things we write. Mrs. Edith F. Osteyee of Philadelphia, director of the Christian Writers' Guild gave a testimony to the significance of prayer in writing in her talk, "With All Prayer."

The closing address by Paul Lederach stressed the need for more writing on "a



Group at the Writers' Conference at Laurelville Camp

The guest speaker for the conference was Dr. J. Wesley Ingles, Professor of English at Eastern Baptist College in Philadelphia. Professor Ingles has written four novels, of which "Silver Trumpet" was his first. His class sessions on "The Power and Purpose of Fiction" and "The Techniques of Fiction" were full of pointed suggestions and practical directives for effective Christian writing. Dr. Ingles' experience as a minister in the Baptist denomination gives him a keen understanding of people and their personal

clearer interpretation of our faith." We want to develop in our people a "keener moral conscience." "The brotherhood," he said, "needs to be awakened to the importance of interpreting our faith to the world."

As a testimony of one who attended, I can say that this conference has been to me more inspirational than any other type of conference I have had the privilege to attend in our church. We would-be writers owe a debt of thanks to the Publishing House for making such a conference possible.

Though much was taught us about techniques of writing, I have gained a closer fellowship with God and have received help in solving personal spiritual problems by at-

tending this Writers' Conference. More than ever before I feel a responsibility to serve God through the Mennonite Church. Philadelphia, Pa.

Death Keeps the Tollgate

The death and accident record of 1951 should cause us to pause and reflect seriously on the drinking and driving habits of the people of our nation. What can we do to improve this regrettable record?

The year 1951 will go down in traffic history as one of the four blackest and bloodiest years on record. The toll of more than 37,000 deaths has been surpassed only three times. While mileage was up six per cent, the death toll was up seven per cent, over 1950. This despite the constant improvements in highway construction, maintenance and patrol.

One-in-four deaths was due to drinking on the part of a pedestrian or a driver. This is the standard estimate of the National Safety Council. The estimates of coroners and of such noted traffic authorities as Judge Porter of Evanston, based upon official records and spot tests, are higher. In some cases, they reach the figure of sixty per cent.

The year's traffic picture was further darkened by the millionth death recorded in traffic, estimated to have occurred on December 23.

All regions of the country shared in the increase in motor vehicle deaths in 1951. The Pacific Region showed the greatest increase, seven per cent; North Atlantic deaths were up five per cent; South Atlantic deaths, six per cent. In the North Central Region, deaths increased five per cent; in the South Central Section, deaths were up seven per cent.

The biggest increase in motor vehicle deaths occurred in rural areas. Undoubtedly, a factor in this was the increase in drinking by country people. Farm boys went into the army and there learned to drink beer, the use of which has been skillfully and energetically promoted throughout the rural areas by insidious advertising and by the mistaken policy of states which have been sold on the idea that beer is a beverage of moderation and can safely be dispensed at food stores and similar places of rural resort. The temperance sentiment of America's rural population, a sentiment created by public school instruction and the admonition of Protestant churches, is being systematically undermined.

The traffic death toll does not tell the full story. Hundreds of thousands were injured and many of these injuries were mutilations little short of death itself.

It is not only on the highway that drink figures in the accident toll. By depressing reaction time and decreasing acuity of vision, by adversely affecting the power of judgment and discrimination, and increasing the "take-a-chance" tendency, alcohol contributes to the accident toll in homes, in industry, even on the sidewalks, for most accidents are due to the human factor.

In 1951, there were 93,000 deaths due to accidents, an increase of four per cent over 1950. Accidental deaths occurring in the home numbered 27,000, and there were 16,000 occupational fatalities. **The injured reached the appalling number of 9,100,000. The cost was \$8,000,000,000,** which includes wage loss, medical expense, overhead cost of insurance for all accidents, interrupted production schedules, time lost by workers other than the injured, and property damage in traffic accidents and fires.

The use of alcoholic beverages is the greatest single cause of accidents as it is a factor in every type of human failure and it is a **preventable cause.**

It is frequently said that speed is the chief cause of traffic accidents, but alcohol consumption is responsible for a great deal of speeding, since it depresses the sense of responsibility.

Another principal cause of highway accidents is failure to observe the right of way. But the use of alcohol, by making the individual assertive and contentious, is very frequently responsible for violation of the other man's right.

Accidents are frequently due, especially at night, to imperfect vision, but extensive experimentation has developed that visual acuity, depth, perception, field are adversely affected by drinking, which is also frequently responsible for "night blindness."

"The Clipsheet" of the Board of Temperance, months ago, called attention to the epochal character of the reports of tests by the Caroline Institute in Sweden, which revealed that a very much smaller blood alcohol concentration than had been previously thought, makes the driver inefficient and dangerous. In this country, a concentration of alcohol in the blood of not more than .05 per cent is regarded by police and prosecutors as evidence of sobriety, and in most states, three times that much—.15 per cent—is required as proof that the driver is "under the influence." The Swedish experiments, which were made under the oversight of Dr. Leonard Goldberg, revealed that even a small amount of alcohol "caused a deterioration in the driving performance of expert drivers, of between twenty-five and thirty per cent, and on some tests, made the average deterioration 41.8 per cent." In the light of these revelations, it must be held that the drinking of even one bottle of 3.2 beer may have dangerous effects. **Doctor Leon Greenberg of Yale's School of Alcohol Studies, says that one should wait half an hour after one drink (highball, cocktail, bottle or beer); two hours**

after two drinks; four hours after three drinks; and eight hours after five drinks before attempting to drive a car.

The terrible effects of drinking by drivers of automobiles are due to the fact that alcohol slows reactions, creates false confidence, is responsible for an increase in aggressive impulses, impairs concentration, delays judgment, seriously affects the power of vision.

Whether you drink or not, every member of your family is endangered by the drinking of others, and the chance of mutilation to those you love is not a small chance.

One drink is dangerous—dangerous to you and everyone you love, dangerous to those whom other people love, whether you are the one to take that drink or someone else takes it.—The Voice.

Wondrous Delusion

If Christianity is a delusion what a wonderful falsehood it is!

By this strange power bad men have been made good, drunken men have been made sober, thieves have been made honest people and have righted their wrongs, conceited and bigoted people have been made humble.

Men and women have turned from selfishness to altruism. They have at great loss to themselves contended against the evils which harmed their fellows, they have fed the hungry, clothed the naked, ministered to the sick, and sent and carried the "good news" to regions near and far.

Heathen and pagan peoples have been civilized, cannibals have been converted into peaceable, God-fearing tribes, and education and enlightenment have driven out the darkness. Agriculture, invention, commerce, and comfortable living for the largest number of people have been by-products of the Christian faith. Governments have been more just, and this religion has been the very bulwark of human liberties.

By this faith has come Christmas, with the thoughtfulness of others, with the message of the Christ Child—blessed message even if it had not been true. And by this faith came Easter, with the tomb which could not hold its prey—wondrous message even if it had not been true. And here a hope for the resurrection of all men.

By this faith has come peace in the last days of a human life. Here is power upon the heart so that instead of fear or disillusionment or disappointment there is rest and a glad prospect.

Ah, if Christianity has nothing but what we have seen with our eye what a boon to humanity! If this faith is a delusion, what a gracious, beneficent delusion! If Christianity is a delusion why does not someone invent one more lie which will bear such wholesome fruit? Ah, if our faith is a delusion why does not someone find a truth which will in some such way meet the great requirements of our race?—The Free Methodist.

A Day of Infamy

BY C. R. HEISEY

"There comes a time when God to be just cannot act longer in mercy."

"As he was drinking himself drunk . . . Zimri went in and smote him" (I Kings 16:9, 10).

So ended the reign of Elah, son of Baasha, King of Judah, on a day of infamy in 930 B.C. He was the sinning scion of a family that had so sinned and caused the nation to sin that God had said, "It is enough. The cup of iniquity is full. Judgment must be meted to this family." It was. "He left him not one . . . neither of his kinsfolks, nor of his friends. . . . For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger by their vanities" (I Kings 16:11b, 13a). There comes a time when God, to be just cannot act longer in mercy. He will not always endure the sins of men and nations.

We wish that we could say with confidence that man has learned his lesson and that this is an experience of a primitive day, a counterpart of which could not be found in our "enlightened age," but we can't say it. We must hang our heads in shame as we recount a parallel experience in our times. We use the same text with adaptations to bring it up to date.

"And Captain Mitsuo Fushida went in and smote him . . . as he was in Pearl Harbor drinking himself drunk . . ." It is now A.D. 1941. The antecedent of "him" is that portion of the U.S. Navy and Army personnel stationed in Hawaii, supposedly guarding the welfare of our nation. Captain Mitsuo Fushida is the commander of the squadron of nearly 300 airplanes which met practically no resistance in the surprise attack on Pearl Harbor on that memorable Sunday, December 7, ten years ago. Historians record it as "a day of infamy." It was such a day. There is ample proof that this is no mere "fixing" of a text to suit a preacher's fancy, but it is fact and that adds to the infamously of the occasion.

The one-time Captain in the Japanese Navy is now a Christian. In a letter to Mr. Ernest Gordon, Evanston, Ill., he explains some sobering facts which have been protested in high circles because they are incriminatingly revealing and very condemning. He says:

"I have often been asked why the attack on Pearl Harbor was made on a Sunday morning. The plan was to open the war by an attack on this harbor with the destruction of American forces concentrated there. The American fleet was returning thither for week-end rest. This was the main reason. However, the Japanese High Command mentally assumed that American seamen would be drinking and on Sunday would be crippled for fighting.

"In fact, on Saturday and Saturday night

before the attack, we aviators, listening to the Honolulu radio, felt sure there would be very much drinking among American seamen and soldiers. It would be payday and the drink shops would be running full steam. We heard jazz over the air all night long.

"So we smiled. We knew very well that on the following morning, there would be oversleeping and unpreparedness.

"Among us Japanese naval officers we, too, had had experience with drink; so much so that a certain American naval officer described the Japanese fleet as manned with drinking officers and washing sailors (i.e. laundering clothes). He added, 'If the Japanese officers gave up drink it would be a fearful thing for the American Navy.'

"But during the days before and after Pearl Harbor, the Japanese did give up drink. We depended upon the American Navy's being 'caught wet.'"

Immediately after the attack, General Short closed every drink place in Honolulu. Crime, drunkenness, and disorder well-nigh disappeared. But was anything learned from this experience? It is doubtful. Today our newspapers might properly be termed "sin sheets" as they report the news of ever-increasing flagrant sinning in places both high and low in our nation. In Bible terms we would say, "Evil men and seducers wax worse and worse." It is night in our land, in spite of every effort of God to remind us of the folly of evil and the certain judgment awaiting those who follow its ways.

"But you are not in darkness, brethren, for that day to surprise you like a thief. For you are all sons of light and sons of the day; we are not of the night or of darkness. So then let us not sleep, as others do, but let us keep awake and be sober. For those who get drunk are drunk at night. But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for an helmet the hope of salvation. For God hath not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we wake or sleep we might live with him. Therefore encourage one another and build one another up, just as you are doing" (I Thess. 5:4-11, R.S.V.).

Elizabethtown, Pa.

Traits of a Christian Employer

BY J. FORREST KANAGY

A man's employees should know that he is a Christian by both his policies and his performance.

In our present economy many of our Menonite people find themselves as employers. Frequently we think of an employer as someone who hires many people; however, if he has only one person working for him, he is an employer. Since so many are employers it is well for us to ask ourselves, "What are the traits of a Christian employer?"

In the first place the Christian should recognize the fact that he is a steward of his possessions for Christ and that they should be used for the honor and glory of God. In other words, we are operators or managers for Christ. When a question arises he should ask, "Is this the way that Christ would like to have it done?"

If he is to continue to employ and pay his obligations he must make some profit. How is he to use these profits? We have an obligation to God that should be paid first. In the Old Testament it is called the tithe. The Children of Israel failed to give these tithes, and in Malachi 3:8 they were condemned for robbing God. In the verses following God tells them to bring the tithes and He will open the windows of heaven and pour out a blessing that there shall not be room enough to receive it. Many feel that they have fulfilled their obligation to God when they have given the tenth, but what about our offerings?

Another of our obligations to God is keeping the Sabbath. There seems to be a growing demand for and less conscience against working on Sunday. The Christian employer should keep Sunday work to a very minimum. In certain occupations some Sunday work may be required, such as feeding livestock, etc., but this does not give permission to mow hay on Sunday.

A second area in which a Christian is different, is in his relations to his employees. Wages are one of the first considerations of employees. He should not force wages down when there is an abundant labor supply. In most of our industries today the government sets a minimum wage, but the Christian employer should strive to pay a living wage, if possible, which may be above that set by the government. He should be a leader and not wait until he is forced to pay higher wages. The sharing of profits is certainly an excellent way to fulfill the ideal of the "just wage." This would work for better employer-employee relations.

The responsibility of the Christian employer goes farther than mere wages. Safety devices are now required by law in most states. The Christian should make the physical well-being of his employees of constant concern. An understanding and sympathetic attitude

(Continued on page 283)

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

We began the study of Unit VII, BEAUTIFUL CHRISTIAN LIVING, in the August number.

Bearing My Cross for Jesus, the second topic in this unit, comes up for study and discussion on September 7. It was introduced in the August issue of the CHRISTIAN MONITOR.

On September 14 the topic is **Possessing Spiritual Purity**. Having possession of purity by taking hold with one's hands and saying, "It is mine," is a different thing from experiencing an inward cleansing of one's being so that purity of life issues forth spontaneously and one can testify, "I am clean." From my window I see the birds splashing in the birdbath I filled a while ago. They would not bathe in a mudhole because they love cleanliness. When we possess spiritual purity, we naturally love those things that are pure and bring purification. How we will love Jesus!

On September 21 we have the topic, **The Grace of Humility**. We call some people low-spirited because they are so lifeless. On the contrary, there are people so full of true life that they view things, concerning themselves and God and others, in their true light. The result is that they behave in humility with deep sincerity, in honor preferring others, serving others rather than seeking to be served. Such persons are not stupid and lifeless but are truly awake and alive.

On September 28 we have the topic, **How I May Cultivate Patience**. Here again is a lively grace. Those who are too lifeless to care what is going on are not classed as patient. But one who can feel the trying situation and can meet that situation through faith in the power of God reveals that he has a source of life to serve him in the time of need.

On October 5 we begin Unit VIII, LEARNING ABOUT THE HOLY SPIRIT. The first topic is **The Holy Spirit Gives Me New Life**. The invisible Spirit of God works in ways that are not readily grasped by earthly and material minds. But the Scriptures unfold, in figure, the work which the Spirit does in the individual. When we think of **wind** and **water** as symbols, we need to get hold of the realm of the spirit rather than the realm of the natural. As the Spirit of God works in our beings, we need to learn to yield to His working and meet the conditions through which He has chosen to work in us.

* * *

We trust that these studies during the past month have made an appeal to our minds and hearts and that we will give ourselves to earnest thought and prayer so that our spiritual sight may be cleared to enable us to understand these lessons and their application to our personal experiences.—J. R. S.

POSSESSING SPIRITUAL PURITY

Psalm 24

Topic for September 14

MOTTO

"Blessed are the pure in heart."

MEDITATIONS ON THE TOPIC

I. Spiritual Purity Possessed.—It is one thing to be under the condemnation of one's conscience as a result of one's evil-doing and perverted nature but an entirely different thing to possess the peace of conscience obtained by honestly meeting all conditions for being made pure and upright through the work of God. Such a peace was expressed by David in Psalm 32 after he had met the conditions for forgiveness and the covering of his sin. David realized that God no longer imputed iniquity to his account, and he was seeking to live a guileless life. The prayer David offered in Psalm 51 had been accepted when he wrote Psalm 32. David was then in possession of spiritual purity.

If we allow evil thoughts and desires to run through our thoughts and harbor in our imaginations without any checking, prayer, or confession, we will be in possession of an impure inner life. This impure inner life condemns us in God's sight and also in our own sight when we face God's holy and

just law. But when we meet the conditions for purity as given in I John, we may honestly say that we are in possession of spiritual purity. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Having thus acquired spiritual purity, it becomes our responsibility to keep our hearts with all diligence (Prov. 4:23) and to practice "holding the mystery of the faith in a pure conscience" (I Tim. 3:9). We will separate ourselves from all that defiles (II Cor. 6:14—7:1). Our thoughts will be fixed upon the things that are true and noble and good (Phil. 4:8) while we give ourselves over to prayer in everything (Phil. 4:6, 7). We will be careful to "walk in the Spirit" (Gal. 5:16) and not to "mind the things of the flesh" (Rom. 8:5).

II. The Text.—Ps. 24.—This Psalm advances the important question as to "who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The searching answer is, "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." It is also suggested that such are among those who seek the face of the God of Jacob. This means that they meet the

conditions of salvation and make an acceptable approach to God.

OUTLINE STUDY

I. The Heart of Man.

1. Full of evil (Eccl. 9:3).
2. Far from God (Isa. 29:13; Matt. 15:8).
3. Full of vain thoughts (Jer. 4:14).
4. Deceitful (Jer. 17:9).
5. Darkened (Rom. 1:21).

II. Cleansing in Christ.

1. First the inside (Matt. 23:26).
2. Putting away the sins of the flesh (Eph. 4:31; Gal. 5:19-21).
3. Cleansing through His blood (I John 1:7).

III. The Pure in Heart.

1. A blessing on the pure (Matt. 5:8).
2. Constant cleansing (I John 1:9).
3. Keeping a pure conscience (I Tim. 3:9).
4. Meditating on pure things (Phil. 4:8).
5. Clean through the Word (John 15:3).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Pure**.
2. What Hinders Me from Keeping a Pure Mind.
 - a. Wrong associates.
 - b. Wrong reading.
 - c. Wrong desires.
3. What Helps Me to Be Pure.
 - a. Prayer and Bible reading.
 - b. Good companions.
 - c. Love to Jesus.

For Seniors.

1. The Heart of Man.
2. Cleansing in Christ.
3. The Pure in Heart.

PERSONAL THOUGHT

When I am willing to be made clean, God is ready to cleanse. It is important to recognize my need and to come to Him who has the perfect provision to provide for my purity.

SEED THOUGHTS

More holiness give me,
More strivings within;
More patience in suffering,
More sorrow for sin;
More faith in my Saviour,
More sense of His care;
More joy in His service,
More purpose in prayer.

More gratitude give me,
More trust in the Lord,
More pride in His glory,
More hope in His Word;
More tears for His sorrows,
More pain at His grief;
More meekness in trial,
More praise for relief.

More purity give me,
More strength to overcome;
More freedom from earth stains,
More longings for home;
More fit for the kingdom,
More used would I be;
More blessed and holy,
More, Saviour, like Thee.

—P. P. Bliss.

What can wash away my sin?
Nothing but the blood of Jesus;
What can make me pure within?
Nothing but the blood of Jesus.

For my cleansing this I see,
Nothing but the blood of Jesus;
For my pardon this my plea—
Nothing but the blood of Jesus.

Nothing can for sin atone—
Nothing but the blood of Jesus;
Naught of good that I have done—
Nothing but the blood of Jesus.

—R. Lowry.

THE GRACE OF HUMILITY

Psalm 8

Topic for September 21

MOTTO

"Put on therefore, as the elect of God,
... humbleness of mind."

MEDITATIONS ON THE TOPIC

I. Humility as a Grace.—A grace is such a quality of character that has its source in God. It is impossible to take from the graces their interdependence. If we have one, we must just as truly have the others, or else the one we thought we had is not what we have named it. Humility is one ingredient of the **fruit (singular)** of the Spirit. As we name these, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," think of their meaning and then try to single out "meekness" without the other qualities, we find it an impossibility. The lack of any grace of the Spirit proves the lack of genuineness in any other one named. Examine the grace of **love** as it is demonstrated in I Cor. 13, and you will find the other graces, including the grace of **humility**, in the full definition of what constitutes **love**. But when we single out any one, we have our attention fixed on the special quality that stands out in that grace. Some other Scriptures may help us to find humility's distinguishing marks. For instance, "lowliness," "condescend to men of low estate," "mind not high things," "lowliness of mind," "esteem other better," "Let nothing be done through strife or vainglory," "not to think of himself more highly than he ought to think; but to think soberly." These teach us what the grace of humility is.

It is one thing to analyze the meaning of the word humility and quite another thing to possess that quality in our hearts so as to truly manifest it in our lives. Certain conditions must be met before we can possess the humility which God gives. The words submit, obey, surrender, yield, contain conditions for humility which are within our reach. By these we are enabled to fully repent and turn to God and do works "meet for repentance," to "confess our sins," to "confess with our mouth the Lord Jesus," "to put off the old man," to "put on the new man," and to realize that it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace we should be made heirs according to the hope of eternal life" (Tit. 3:5-7). Such a work of God enables us to view ourselves as Paul who saw himself as "the least of the apostles, that am not meet to be called an apostle" and to recognize that "by the grace of God I am what I am." What he was enabled to do more than they all was not Paul's works to boast about, but he states that it was through the "grace of God which was with me" (I Cor. 15:9-10).

II. The Text.—Psalm 8.—Here the Psalmist views the excellency of the name of the Lord throughout the earth and heavens, as revealed by the creation, and contrasts his own smallness. After viewing the fact that this Creator is mindful of man, he sees how

that man has been entrusted with the rulership over all things upon the earth. It enables him to feel how **great is the grace** bestowed upon one whom God has chosen to crown with glory and honor.

OUTLINE STUDY

I. The Sin of Pride.

1. A characteristic of the devil (I Tim. 3:6).
2. Comes from the heart (Mark 7:21-23).
3. Hateful to God (Prov. 6:16, 17; 16:5).
4. A result of self-righteousness (Luke 18:11, 12).
5. Defiles a man (Mark 7:20, 22).
6. Hardens the heart (Dan. 5:20).

II. Learning Humility from Christ.

1. Humbled Himself to become man (Phil. 2:7; Heb. 2:16).
2. The Son became a Servant (Matt. 20:28; Luke 22:27; Phil. 2:7).
3. For our sake He became poor (II Cor. 8:9; Luke 9:58).
4. Obedience (John 6:38; Heb. 10:9).

III. Becoming Humble Christians.

1. Required of God's people (Mic. 6:8).
2. Childlike Christians (Matt. 18:3, 4).
3. God hears the humble (Ps. 9:12; 10:17).
4. God lifts up the humble (Jas. 4:10).
5. Avoiding false humility (Col. 2:18, 23).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Humility**.
2. The Sin of Pride.
 - a. Like Satan's sin.
 - b. Hateful to God.
3. Being Humble Christians.
 - a. Christ our example.
 - b. God hears the humble.
 - c. Serving and helping others.

For Seniors.

1. The Sin of Pride.
2. Learning Humility from Christ.
3. Becoming Humble Christians.

PERSONAL THOUGHT

We have nothing of which to boast in our relationship to God or men. Whatever we have is a gift, by the grace of God. May we be enabled to take our places with humility and discharge our responsibilities faithfully.

SEED THOUGHTS

They that know God will be humble, they that know themselves cannot be proud.—John Flavel.

Teach me, Lord, my true condition;
Bring me childlike to Thy knee;
Stripped of every low ambition,
Willing to be led by Thee.—H. F. Lyte.

Humility is that simple inner life of real greatness, which is indifferent to magnificence, and, surrounded by it all, lives far away in the distant country of a Father's home, with the cross borne silently and self-sacrificingly in the heart of hearts.—F. W. Robertson.

Humility, what is it? It is a gracious gift of the Holy Ghost. It is the same disposition which the Psalmist called a "broken heart," and that consciousness of need which Jesus had in view when He said, "Blessed are the poor in spirit." So far as it has respect to God, it is that docility which is willing to learn what God teaches; that conscious penury which is willing to accept whatever God proffers; that submission which is willing to do what God desires and to endure whatever God deems needful.—James Hamilton.

HOW I MAY CULTIVATE PATIENCE

Psalm 27

Topic for September 28

MOTTO

"Be patient."

MEDITATIONS ON THE TOPIC

I. How I May Cultivate Patience.—The Lord is the supervisor of our lives. It is blessed to know that when we are His He undertakes for us and makes all things work together for our good. Trials and temptations will come, but when God is undertaking for us, He provides assistance in trials so that we can meet them. We can be certain that the trial is never allowed to become greater than we can bear. This leads us to our first personal duty, to "let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jas. 1:4). Never should there be a rebellious attitude in which we feel bitter toward life or the Lord of our life. He knows how to provide in our lives the needed training to complete our patience, fit us to serve Him and prepare us for His glory.

It is worth while to make a careful study of the Word of God considering the characters who have held fast to their faith in times of trial and have learned to endure patiently. This knowledge will encourage us to put our trust in God when trials come to us. Jas. 5:10-11. When we are humble enough to recognize our weakness, lack of knowledge, and unworthiness, we have the assurance that we can seek for more grace (Jas. 4:6) and will receive it. When we pass through experiences which seem too hard and perhaps undeserved, we need to remember that the trial of our faith is much more precious than gold and we have a keeper who watches over us like the refiner and purifier of silver. Mal. 3:2-6. These experiences will result in preparing us for the presence of the Lord and for the glory awaiting His saints. Cf. I Pet. 1:7.

God needs patient workers for success in soul winning. II Tim. 2:23-26. Our contact with those who are hardened and foolishly set in their ways brings a real trial. But the victory comes to the patient, meek man who is ready to bear reproaches if thereby he may prove to those who seem proud and stubborn his love and longing for them. In a word, if we meet the conditions for the indwelling Spirit of God and let Him have His way, patience is an ingredient of the fruit He will bear in us.

II. The Text.—Ps. 27.—This Psalm reveals the strength and protection that come to the heart which makes the Lord its confidence and hope. Great dangers and trials may threaten, but in them all the heart can rest without fear if it looks to the everpresent, though invisible, God. The secret of waiting here is faith. A confiding faith is the portion of all who have the Lord as their light and salvation.

SUGGESTIVE PROGRAM

Devotion.
Congregational songs.
Job, chapters 1, 2, 42.
Quartet.
Psalm 37.
Luke 8:4-15.
II Corinthians 6.
Quartet.
Colossians 1:1-12.
I Timothy 3.
James 1.
I Peter 2:11-25.
Congregational song.
Benediction.

PERSONAL THOUGHT

My flesh and my heart faileth; but God is the strength of my heart, and my portion forever.—Ps. 73:26.

SEED THOUGHTS

When I am about my work, sometimes called unexpectedly and suddenly from one thing to another, I whisper in my heart, "Lord, help me to be patient, help me to remember, and help me to be faithful. Lord, enable me to do all for Christ's sake, and to go forward, leaning on the bosom of infinite grace."—Mary Lion.

Not without design does God write the music of our lives. Be it ours to learn the time, and not be discouraged with the rests. If we say sadly to ourselves, "There is no music in a rest," let us not forget, "There is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long He waits for us to learn the lesson!—John Ruskin.

Help us, O Lord! with patient love to bear
Each other's faults, to suffer with true meekness:
Help us each other's joys and griefs to share,
But let us turn to Thee alone in weakness.
—Sel.

Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear;
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.—Geo. Croly.

It is not necessary for all men to be great in action. The greatest and sublimest power is often simple patience.—Horace Bushnell.

Therefore, let us be patient, patient; and let God our Father teach His own lesson. His own way. Let us try to learn it well and quickly; but do not let us fancy that He will ring the school bell, and send us to play before our lesson is learnt.
—Charles Kingsley.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stav,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong.
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way.
In peace that only Thou canst give;
With Thee, O Master, let me live.

—Washington Gladden.

THE HOLY SPIRIT GIVES ME NEW LIFE

John 16:7-15; 3:1-21

Topic for October 5

MOTTO

"Born of the Spirit."

MEDITATIONS ON THE TOPIC

I. New Life Comes by the Holy Spirit.—The Scriptures speak of the "incorruptible seed," which brings the born-again experience (I Pet. 1:23), as being the "word of God which liveth and abideth for ever." This (the Word) is the instrument of the Holy Spirit. It is given by "inspiration of God" and it operates upon the heart of the hearer by the working of the Holy Spirit, pricking the heart (Acts 2:37; John 16:8) and making the hearer conscious of the guilt of sin. Then, as the true message of the Gospel is further applied, the opened heart

responds by faith, repentance, and surrender, giving the Spirit of God place for operation. John 1:12, 13; Tit. 3:4-6; Acts 3:19. This is described as a writing upon the heart by the Spirit of the living God and gives a new nature to all whose hearts are so operated upon. II Cor. 3:3; II Pet. 1:3, 4.

Without the regenerating work of the Holy Spirit in mankind, which has been corrupted by the fall, there is no righteousness in man. But when the power of the new life through the Spirit has been imparted to those who believe and yield themselves, there is a spiritual life that bears the fruit of righteousness. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Now that the atoning merits of Christ have been applied and the Holy Spirit has taken up His work in us, "the righteousness of the law" is fulfilled in us who have ceased to walk after the flesh and have taken up the walk after the Spirit. Rom. 8:3, 4.

This new life becomes manifest to ourselves through the new desires that move in us. We feel like children who cry to their father, for in us is the spirit of adoption. Rom. 8:15-18. This new life is also manifest to others when the fruit of the Spirit is manifest in spiritual graces. Gal. 5:22, 23.

The life of the Spirit within the believer is compared to living water that flows ceaselessly. John 4:14; 7:37-39. This new life through the Spirit is a life that goes on quickening our spiritual beings forever, if we continue to maintain the relationship of faith in Christ. Col. 1:23; John 15:4-6.

II. The Text.—John 16:7-15.—This passage gives Jesus' estimate of the part the Holy Spirit will have in the life of the believer after the Son has gone to be with the Father in glory. The Spirit's coming will be expedient because then the Spirit will dwell **within**—convicting, guiding, showing important values of life—instead of only **with** them, in the person of Jesus.

John 3:1-21.—This gives the account of the visit of Nicodemus with Jesus and of the important topic of their conversation concerning being born of the Spirit.

OUTLINE STUDY

I. Convicting of Sin and of Judgment.

1. Convicting of sin (John 16:8, 9).
2. No good in the flesh (Rom. 7:18).
3. Dead in sins (Eph. 2:1).
4. All sin against God (Ps. 51:4).
5. The judgment of Satan (John 16:8, 11).
6. The sinner is of the devil (I John 3:8; John 8:44).
7. The wrath of God revealed (Rom. 1:18).
8. Wrath abiding on the sinner (John 3:36).
9. Wrath stored up for judgment (Rom. 2:5).

II. Convicting of Righteousness.

1. The perfect righteousness of Christ (John 16:8, 10).
2. Our sins laid on Him (Isa. 53:6).
3. Made sin for us (II Cor. 5:21).
4. No condemnation to those in Christ (Rom. 8:1).
5. Righteousness through faith (Rom. 4:5).

III. Giving New Life.

1. Born of the Spirit (John 3:6).
2. The Spirit of life (Rom. 8:2).
3. The renewing of the Holy Spirit (Tit. 3:5).
4. The Spirit of adoption (Rom. 8:15).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Life.
2. How the Spirit Convicts Us.
 - a. Of our sin.
 - b. Of the judgment on sin.
 - c. Of Christ's righteousness.
3. The Holy Spirit Gives Me New Life.
 - a. A new birth.
 - b. Adoption into the family of God.
 - c. A renewed life.

For Seniors.

1. Convicting of Sin and of Judgment.
2. Convicting of Righteousness.
3. Giving New Life.

PERSONAL THOUGHT

"If any man have not the Spirit of Christ, he is none of his." How vital is the need of having the Spirit! Are there any conditions for receiving the life that comes from God by the Spirit which we have failed to meet?

SEED THOUGHTS

Children are such as partake of their father's nature. That is the infinite, profound mystery of the thing resulting from the coming of our Lord. He gave men the right to become children of God. He made those to whom He gave that right, partakers,—and do not be afraid of the word, it is in Peter's word in his letter—partakers of the divine nature.

Are you a child of God? Then already you are a partaker of His nature. I state it so because it is an amazing declaration. Sometimes the heart is tempted to be fearful and afraid in the presence of such revelations or statements of Scripture, because we are conscious of being so unlike God. Think again, and always think patiently of your own life as a believer, with God's patience. What is the divine nature? It is essentially love. It is therefore holiness. It is also infinite wisdom. Every child of God partakes of these facts of the divine nature. Every child of God becomes in measure love-centered, in measure holy, in measure wise with the wisdom of eternity.—G. Campbell Morgan.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified) —John 7:37-39.

TRAITS OF A CHRISTIAN EMPLOYER

(Continued from page 280)

on the part of the employer should result in a relationship of confidence between him and his employees. The relationship should be such that the employee would feel free to go to his employer with his problems. But can he be satisfied with only the physical well-being? He should also have an interest in the spiritual health of the employee. Direct action may be difficult in the large plant, but more emphasis should be given to this area of our business life. A few plants have devotional services sometime during the day. The Christian employer will do well to think on this Christian opportunity.

Many times employees do not give full service because they feel that their employer does not trust them or give them the responsibility that they feel they should have. The success of many a man has not been due to his own accomplishments entirely, but rather to his ability to give responsibility to the men around him.

It has been said that even a man's livestock should know when he becomes a Christian. Surely the employees should know that their employer is a Christian.

Biglerville, Pa.

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. FRETZ

DAVID'S RELIGIOUS CONTRIBUTION

II Samuel 7:18, 19, 25-29; 23:1-4

Lesson for September 14, 1952

Supplementary to the study of this lesson we should read chapters 6 and 7 of II Samuel and chapters 15, 16, 17, and 25 of I Chronicles. The ark of God had been out of its place for twenty years. When the oxen stumbled in the process of returning it, Uzzah the priest took hold of it to keep it from falling. He was smitten dead for the breach of regard for its sacredness. David, smitten with displeasure and fear, had it lodged for three months in the house of Obed-edom. Then again the return was undertaken, and it was brought into the city of David with suitable recognition by sacrifices and rejoicing. The people were blessed in the name of Jehovah and the order of worship was restored. With this discovery of the fount of joy every effort was made to deepen a sense of the presence of God. II Sam. 7:18, 19.

II Sam. 7:25-29. This portion may be considered as Messianic. While it was being fulfilled under the blessing of God in David and in his son Solomon, we should note the emphasis on "for ever" and "establish" as having far-reaching significance. This prophetic aspect of the utterances of David is borne out in the New Testament in the references to fulfilment of the covenant in David and his line. David's prayer (v. 27) was the result of God's revealing this future to him and of having him understand the greater implications of the spiritual house in Christ. David's desire to build a house of worship to God was interpreted divinely to apply not to the Temple in Jerusalem only, but with blessing through the centuries to all true worshipers. John 4:23.

When God through the Prophet Nathan communicated to David disapproval concerning the Temple's being built at once, although the throne would be established forever, David conceded and extolled God. Good intentions were rewarded in this case and accepted as sufficient. Intentions must precede in many directions: for giving, for promotion, for reform, for spiritual uplift. Learning to wait upon the Lord is invaluable. God's time is the time to act.

II Sam. 23:1-4. At the close of a forty-year reign the testimony of David was that it was God who chose him, the son of Jesse, that

God had raised him up on high, that he was the anointed of the God of Jacob. These are reasons why Israel had this sweet singer. The Spirit of the Lord had possession of the man and his tongue. The Rock of Israel communicated to him that he who rules over men must do justly, ruling in the fear of God. The remarkable similes—"as the light of the morning," "a morning without clouds," "as the tender grass," and "clear shining after rain," depict by inspiration not only the possibilities but the realization of the career of King David, a man after God's own heart. One cannot but think that they also look beyond to the reign of Christ.

SOLOMON BEGINS HIS REIGN

I Kings 1:38-40; 3:5-9; 8:27-30

Lesson for September 21, 1952

I Kings 1. At Gihon, in the presence of Nathan the prophet and a representative company of the people, Zadok the priest anointed Solomon with oil taken from the tabernacle. Anointing of kings at their inauguration is rarely mentioned later. The cloudless morning beginning his reign was made so under the favor of God, the blessing of his father, and the joyous acclamation of his people representing a wide area. Prosperity was in the land and tribute came from many nations. Adonijah, an elder son of king David, had undertaken to usurp the throne but was unsuccessful.

I Kings 3. At Gibeon the Lord appeared to Solomon in a dream and gave him the privilege of a choice. As he viewed the great mercy and kindness of God to his father, King David, and saw the greatness of the kingdom he felt himself very insignificant among the throng of God's chosen people, and therefore sought and desired wisdom. The request pleased God, who granted a wise and understanding heart in a greater way than any before or since Solomon. Also there were granted by God great riches and honor, length of days, and peace to the land. Commendable in Solomon were his utter humility and his desire to live and do wisely for his people. Solomon's choice was not exclusive. Cf. James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally."

I Kings 6:11-14. It was revealed to David that the Temple should be built in the time of Solomon. During the time of building the

word of the Lord came to remind Solomon that His blessing was contingent upon obedience. Watchfulness was necessary, in the fear of the Lord, together with service and obedience to assure the favor of the Lord. "If thou wilt walk . . . keep." How slender the thread on which hangs the fullness of divine power! It took thousands of unnamed men and women and a great amount of work for the erection of the Temple for the glory of God. It takes more work and persons of the redeemed of the Lord to build the body of Christ and to extend His kingdom upon earth. Compare Eph. 4:1-16.

I Kings 8:27-30. Preceding the dedication of the Temple all furnishings were taken care of and placed in proper order. The Ark and accompanying vessels were brought to the Holy Place. In the ark were the tables of stone on which were inscribed the Ten Commandments. While it is true that God cannot be contained in the heaven of heavens nor in a house, yet it is commanded that the believers cease not to assemble themselves for worship. With everything in order in the Temple the service of dedication took place. The prayer of Solomon at this time made provision for the petitions of those who assembled thereafter not only in this place of worship but who prayed with their faces turned towards the Temple.

THE GLORY OF SOLOMON'S EMPIRE

I Kings 4:20-26; 10:23-27; 11:4-13

Lesson for September 28, 1952

I Kings 4:20-26. Solomon made two chief alliances with neighboring realms. His agreement with Hiram, king of Tyre, brought valuable materials and wealth for the Temple. **I Kings 5.** For the twenty years of service during building Hiram was presented with twenty villages. **I Kings 9:10, 11.** Solomon received a return present of gold. **I Kings 9:14.** The Pharaoh of Egypt gave his daughter to be wife of Solomon. **I Kings 3:1.** She received as her dower the town of Gezer. **I Kings 9:16.** This alliance led to the importation of horses into Israel. **I Kings 10:28.** The thousands of stalls of horses and the horsemen in his day, was as novel in his nation as the latest in chauffeurs and limousines and planes in our day. His retinue was comprised of hirelings and those who gave free labor. He received revenue and tribute from home and foreign powers. Judah and Israel enjoyed peace and plenty. The Israelite nation was a veritable trading concern. Sea voyages lasting three years

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brought home the wealth of nations. The fame of Solomon was carried afar. Twelve commissariats were appointed to forward from their respective districts the supplies for the royal household and the stables.

Chapter 10:23-27. The visit of the Queen of Sheba to witness for herself the riches and the wisdom of Solomon drew from her the remark, since proverbial, "The half was not told me." Solomon's popularity exceeding that of all kings, people wanted to learn of his wealth, his wisdom and his God, for his agents in merchandising must have been personal workers in that the knowledge of Jehovah was extended. Otherwise the direction of interest was an inflow concentrated in Solomon. Was this safe? Was it pleasing to God? Was the Creator glorified or the creature? The answers follow.

I Kings 11:4-13. Though endowed by God in his early reign by superior wisdom, Solomon toward the close of his life rated as a foolish man. He chose to have many wives. His heart was turned after other gods. He lost his devotion to Jehovah his God. His catering to fleshly desires, his determination to bring glory to himself, his degrading example before his people, and the fearful burden he brought upon Israel, proved detrimental to himself and failed to provide for a happy old age. He lapsed into a backslidden state and into sin. Solomon declared against the vanities of his life in his writings. Yet in his own life he dishonored God who had appeared to him twice and warned him against going after other gods. His idea of world strategy by tolerance toward every form of heathen religion was wrong. His world policy and loyalty to God did not mix. The wisest man was unable to carry water on both shoulders. Progress on the upward way requires striving, singleness of purpose, devotion to God and obedience to His will. Materialistic enterprise may be carried on under the lure of success, but spiritual attainment and conquest are assured in God only.

JESUS DEDICATES HIS LIFE

Matt. 3:16, 17; 4:1-11, 17

Lesson for October 5, 1952

Matt. 3:13-17. The preparatory ministry of John the Baptist was significant through inaugurating the Messianic kingdom. The forerunner of Christ found Old Testament ground for preaching repentance, baptism, and renunciation of sin. With God-sent blessing upon his ministry many turned in response to John the Baptist's teaching. He heralded the coming of One worthier than himself whose baptism would be spiritual. As multitudes turned out at the preaching of John, Jesus presented Himself also for baptism. But in Jesus John recognized absolute holiness and declined to baptize Him. The Lord was able to designate the need for His baptism for righteousness' sake as a fulfillment in His own life. Jesus identified Himself with this fallen race that He might be made the righteousness of God to us. Baptism was a reality for the sinless Lamb of God. God's pleasure attended the occasion. The heavens opened, the Spirit visibly de-

scended upon Him, a voice from heaven was heard, "My beloved Son . . . I am well pleased." What wonderful reassurance, what majestic condescension, that God stooped to earth to grace the occasion personally. Here was verified the endowment by the Holy Spirit for an earthly ministry. The need for a greater power within is obvious, for spiritual labors cannot be fulfilled by human strength.

Chapter 4:1-11. At the beginning of the career of Jesus the enemy Satan had attempted to snuff out His life in the slaying of the male babes. Men and angels have since beheld with great joy the early life of the Saviour, the work of John the Baptist, the descent of the Holy Spirit, and the voice of God indicating His pleasure. What conniving must have gone on as Satan observed for thirty years this Son of man! Satan well knew that a test of the character of Jesus was of no avail. In the great temptation the effort is to seduce to evil through avenues of appeal most cunningly chosen. Satan appeared after Jesus was fasting forty days in the wilderness. He had fulfilled the divine order as did Moses and Elijah for a particular season and for a particular reason. Jesus was dedicating His life, and His public ministry was soon to begin. In the three affronts Satan learned what manner of person he was assailing. He discovered that applying quotations of Scripture required accurate knowledge of all the Scriptures. Jesus was able where Satan failed. In his attempt to suggest doubt it would appear that Satan was unaware of the voice from heaven that had already assured Jesus of His being God's beloved Son. The three chief avenues of approach—"the lust of the flesh, the lust of the eyes, and the pride of life"—were used. Though the flesh was weak in this time of disadvantage, with Jesus the spirit was strong in its Master, the eternal God. The supreme love of God and infilling of the Holy Spirit were guarantee against this matchless temptation. Jesus would serve one Master only. He glorified God but not by presuming to do miracles for Himself.

Verse 17. Jesus came triumphantly from the temptation which was designed as a master stroke of the enemy. Then angels ministered to Him. His public ministry began directly. Of Him Paul could write to the Hebrews that He "was in all points tempted like as we are, yet without sin."

IN SEASON AND OUT OF SEASON

(Continued from page 258)

set one foot on top to vault over; then I looked. I tell you, folks, I never again want to see what I saw. I was looking right down into the hell I had told Emma I would burn in before I turned to the Lord.

"Well, I was as close then as I ever wanted to get, far too close for comfort. I cried out, 'O Lord, save me!' The vision receded and I was again in the living room at home—at home where the lamp was burning low on the center table. I waited for the Lord to answer my cry, repeating, 'Save me, for

Jesus' sake.' In the distance I saw a white light. It came nearer and nearer till it got to me. Then I saw it was Jesus. He opened His arms and took me in while I sobbed out my shame, sorrow, and remorse. The white light went clear through my being, cleansing and healing. My tears of regret turned to tears of joy that Jesus had saved a sinner like me, my pleadings for forgiveness changed to thanksgiving for all that the Lord had done for undeserving me. By and by I became quiet. My mother and father still slept in their little bedroom down the hall. Across from them my sister was sleeping. I thought of waking them and telling them what had happened. My parents wouldn't understand (they thought we were Christians because we were baptized when we were children, and had gone to communion yearly since our confirmation), but my sister would. I had much to ask her forgiveness for.

"The Lord, however, wasn't through with me yet, for suddenly it seemed as if my eyes were opened and I saw the room filled with devils. I opened my mouth to call my father and mother, but no sound came. I ran from that room full of those hateful, filthy beings into my own room, jumped into bed, and pulled the covers up over my head. I lay in a cold sweat till morning. The next day I worked in the woods. Such peace, such happiness was mine. There were times when I would pinch my flesh to see if it was really me. Folks, I know now that Jesus is real." He seemed about to sit down then, recalling other things, he went on.

"Last night I could not meet with the believers as I had business to attend to in Selma. I went to the Seaview Hotel. When I entered the lobby I saw one of my army officer friends. He came to meet me. 'Jensen, how good to see you! You must dine with me.' He called the waiter, 'An order for my friend. I know he likes fish, and what shall it be to drink—wine, beer, or a mixed drink?'

"I thought if I refuse my friend will be angry, but I couldn't go back on Jesus. He's my best friend, so I answered,

"No liquor, thanks. The Lord got hold of me last night, and wonderfully saved me. I'm through with drinking and gambling.'

"The officer's surprise at what I told him could not have been greater than mine when he came around the table, laid a hand on my shoulder, and gripped my other hand in his, saying, 'Stick with it, Jensen, stick with it.'

Olaf also told of meeting the pastors, and how his heart was overwhelmed with a longing to be with the people of God and how he was filled with love for His children. "I just wanted to be with them," he was chuckling a low joyous, loving chuckle, "I guess the brethren must have thought I had come to give them the threatened thrashing. They just couldn't seem to decide what had happened to me; such actions must have seemed insane to them, but the Lord completely turned me around, and I'm in my right mind now, bless His name."

"Bless God! Praise His name," echoed the audience,

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Manitoba's Moneyed Mile

Not slothful in business; fervent in spirit; serving the Lord.—Rom. 12:11.

Our thanks to the Canadian Weekly Magazine, "Saturday Night," and the writer, Mr. Bob Perry, for an interesting article, which some term a "Mennonite Miracle." This same so-called miracle can be seen from the Atlantic to the Pacific, from Canada's Northland to the United States of America Gulf States, that where diligence in business is combined with fervency of spirit, and the Lord given the first place, prosperity is bound to follow, as night follows the day. Didn't the Psalmist say of the righteous, "Whatsoever he doeth shall prosper"? Truly, when the laws of the spiritual and natural world are followed success is bound to follow.

This article means more to many of us, who know personally some of the members of the **Seven Mennonite Churches of Steinbach**. When the writer conducted his second Bible Conference in this small town, the closing night services were attended by at least a thousand people, in spite of the rain and muddy roads. The seven Mennonite Churches are seven brands of Mennonites (the writer contributed the eighth brand), but withal there was a warmth of fellowship which shall never be forgotten. Our readers will find the write-up interesting, and profitable from a news angle, and we trust also from the spiritual emphasis, since this section has been named the "Bible Belt." Undoubtedly, this insertion in the Monitor will get under their eyes. May the Lord's blessing rest upon them in the days to come. Quite a number of their young folks attend both Hesston and Goshen Colleges.

Two signs greet the traveler who motors down the broad gravel highway from Winnipeg into Steinbach, Manitoba. One says: "Steinbach . . . Sign of Progress." The other warns: "Believe on the Lord."

Quite by coincidence they sum up the saga of the devout Mennonite individualists who have nosed the grindstone for nearly ninety years to build one square mile of flatland into what is probably the busiest, wealthiest town of its size on the prairies.

Awed outsiders have called it Manitoba's Moneyed Mile, because one retailer there is reputed to gross \$1 million a year and half a dozen other firms at least \$500,000. They've also called it the most paradoxical square mile in Canada. "Steinbach," a salesman once remarked, "is more than a town. It's a way of life."

This amazing community grew up on the soil of bald-headed prairie, but avoided the dizzying ups and downs of a one-crop wheat economy. In western Canada that borders on the unique, but Steinbach also did the impossible. With a firm grip on its own bootstraps, the town hoisted itself to prosperity without a railway, the very foundation of western trade.

A Mennonite miracle? Nothing like it, declare the Steinbachers, who have perfected an aggressive, enterprising economy of their own. To date, their homemade economy has ticked like a clock. In fact, a few irrepressible boosters claim that Steinbach was the only community in Canada to take its most decisive strides during the Great Depression.

On the Canadian prairies of 1952 not a few villages and towns are beginning to show the primary symptoms of economic dry rot. Others live in the fear of it, as more and more grain cheques tend to be cashed in the cities. But Steinbach, which can muster 1,200 citizens

BY CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

within town limits and possibly another 2,000, from its immediate environs, has an estimated shopping "population" of 20,000, just about everyone in southeastern Manitoba.

"We consider Winnipeg our only competitor," said a Steinbach merchant recently.

The town has neither oil nor natural gas, and the nearest beaten tourist track is thirty miles away. Steinbach is simply the capital and the commercial heart of the "Bible Belt," an irreverent name for a few hundred square miles of small farms, big money, and a grass-roots fear of the Lord.

Steinbach's one and only natural asset is its people, the hardy, pacifist followers of Menno Simons who take their independence and hard work as seriously as they take their Christianity. That is the heritage of 400 years' faith in the face of wandering and persecution.

Some are descendants of the twenty-two Mennonite families who, in 1873, finished the journey from Russia's Dnieper River valley by trekking overland from the Red River to settle eight townships set aside for them, with promises from Ottawa of "entire exemption from military service" and "the fullest privilege of exercising religious freedom." Others arrived between 1923 and 1927 with the second wave of 20,000 persecuted Mennonites.

The early "Bible Belt" farmers grew wheat, but their small farms and European background eventually led them to a more diversified system. They spurned grain for sugar beets and potatoes, bolstered by cattle, hogs, poultry, dairy products and eggs. These high-priced commodities meant a heavy spending power distributed among many in a small area—a sure-fire formula for success.

Today, the Steinbach farming area is the most densely populated in Manitoba. An average farm family there, for example, lives well on ten to forty acres of good land; the average grain grower works a half-section or more. The Mennonites feel that huge one-crop, one-family farms are slowly strangling life from western towns by sheer lack of competition.

"This is our homeland," explained Mayor K. R. Barkman, a hardware merchant and an old-school gentleman of profound dignity who took office by acclamation when the town was incorporated in 1947. Into their homeland the Mennonites have poured the best of themselves: their brains, doggedness and brow-sweat. To profit from it and not reinvest is unthinkable.

"There's not one instance where a man made a lot of money here and moved away," the Mayor said. He shook his head. "Selfishness in a town: there's a sad sight."

The non-Mennonites in Steinbach can be counted on a man's fingers, but by no means are the town's 20,000 satisfied customers all Mennonites. They're French-Canadian farmers from near-by Ste. Anne and La Broquerie; they're Ukrainians from tiny Sarto; they're Slavs, Irishmen, Poles and Germans from the busy, little-known bushland to the south.

They trade in Steinbach because they've learned trust and the value of a Steinbach bargain. They read a Mennonite-edited Steinbach newspaper without misgivings, not merely because the "Carillon News" is the only English-language journal in southeast Manitoba, but because the paper is notably good. Its forthright young editor is Eugene Derksen.

To Steinbach's businessmen, 20,000 thrifty customers with money to spend boil down to one word: competition. Aggressive competition has built so strong a local economy that not a single outside firm, retailer or manufacturer, has found a foothold there. Commercially, Steinbachers coach their own team.

For this, Steinbachers are quick to award credit to their forefathers who spotted the key

trades. The town's first automobile agency, for example, dates back to 1911 when most of the west was still crying, "Git a hoss."

The Steinbach Flour Mill, operated for the better part of a century by Mayor Barkman's family, is one of the few rural mills in Canada still successfully holding out against the powerful national concerns—yet it must "import" most of its wheat.

There had been hungry days and crop failures, but Steinbach's future seemed darkest when the CNR's southerly line from Winnipeg to Fort Frances, Ontario, passed the town by. The merchants swallowed their disappointment and founded the half-dozen trucking fleets that today handle nine-tenths of the town's shipping and comprise one of its more important industries.

"The railway would be an advantage all right, but we can do without it," was the modest understatement of stocky young Ed Loewen (pronounced "Laven"), manager of C. T. Loewen and Sons Ltd. The firm built a prairie-wide reputation by mass-producing cabinets, windows, church pews, and beekeeping supplies; but also bid for and landed profitable railway jobs. Ed Loewen is proudest of his \$93,000 CNR dwelling contract—nine bunkhouses for the Lynn Lake mining development in northern Manitoba and twenty-two five-room homes for isolated sectionmen in four provinces.

But business, Steinbach style is more than low-cost production. It is a spirit difficult to define, though it has been best described as the essence of free enterprise. It disallows any such nonsense as a slack season; it means high wages and peak employment the year 'round; it demands low consumer prices through competition; it stands for basic Christian honesty.

Typical is the \$1-million-a-year turnover of Penner's Garage, built on rubber tires and the imagination of two brothers, A. D. and J. D. Penner. For year, farmers had trouble fitting rubber tires to steel tractor wheels. So the inventive brothers designed interchangeable wheels, manufactured them to sell with their tires.

Their wholesale discounts multiplied many times. Therefore, in true Steinbach fashion, they slashed prices. Today, they do a mail-order business across western Canada, sometimes selling at more than 40 per cent discount, freight charges prepaid.

Some say the living embodiment of the Steinbach spirit is pudgy Frank Reimer, known half-affectionately, half-enviously as "Carload Frank."

With his affable father, P. B. Frank Reimer runs his big, seven-department general store along the lines of a city supermarket. He earned his sobriquet by hauling home the equivalent of freight car lots of goods in his own fleet of trucks and semitrailers, then selling them in quantity.

Like most of Steinbach's businessmen, Reimer and his father are devout Mennonites; have been known to order an unsuspecting stranger to douse that cigarette or leave. Mennonites generally bear down hard on smoking, drinking, dancing, and movies.

Stop That Profanity

Recently a group of advertising men were invited to a day's entertainment at a suburban country club. Everything was first rate—good food, enjoyable amusements. I would have thought it a fine affair if it had not been spoiled by the man in charge, who also served as master of ceremonies. His language was vile. Not all advertising men are hucksters, and many a one of them there was offended by the cursing and vileness of that one man.

Doubtless you have had similar experiences. Perhaps you hear swearing in your place of business, or in your gymnasium, or on

When You Date

By Esther Eby Glass

To date or not to date is a problem in early teens. Once dating has begun then what to do or where to go become important. What about petting? And, if mistakes have been made . . . what then? Esther Eby Glass writes to answer these questions of teen-agers. 35¢; \$3.75 a doz.; \$28.00 a hundred.

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By H. Clair Amstutz, M.D. 50¢; \$5.50 a doz.; \$40.00 a hundred. Publication Date: OCT. 15.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

buses, and trains. You don't like it, but you don't know what to do about it. Remember the story of General Grant? One day when a young officer in his company started to tell an off-story, he looked around and remarked, "Since there are no ladies present—" General Grant interrupted with, "No, but there are gentlemen present!" There was no story. So, a profaner should be interrupted in like manner.

When I was a boy, spitting on the sidewalks was common practice, and flies and community drinking cups abounded. Then came Dr. Samuel Crumbine with his "swat the fly" campaign, and his agitation against other sources of infection, and soon public opinion plus legislation did away with such unsanitary practices. Now, if anyone desires the pleasure of expectorating on the floor of a public building or public conveyance, he may have to accompany his enjoyment with a \$25 fine.

Until public opinion is aroused against swearing we shall continue to suffer the insult of this foul verbal atmosphere. There is at present no law against swearing. How then can we protect ourselves against it?

We need to understand the problem. Why do people curse and swear? Usually it is to bolster up their ego, to make themselves feel big and important. It is their way of defying conventions, and doing something "bad," like the two little boys who felt like doing something naughty. One said, "I feel like doing something real bad." The other replied, "Yeah, so do I—I know—let's go and sit in the smoker!" People who use profanity seldom realize how utterly silly and futile it is, and that they are respected less by using such language. Most people who swear are ignorant, and lack vocabulary to express themselves in some better manner.

Some years ago another man and I were very much disturbed about the amount of profanity we heard on the handball courts of the YMCA branch where we played. My friend complained to the executive secretaries. When he found that they could not stop the swearing, he resigned from the "Y" in protest. I tried to find a way that would help the secretaries, who were as eager as I to clean up the atmosphere. With the assistance of an able artist I worked out six posters

that pointed out the weaknesses of swearing. They carried the following Mottoes:

Swearing Is Just the Blustering of a Bully.
Swearing Shows up the Limitations of Your Vocabulary.

Swearing Is Lip Filth.

Swearing Destroys Respect for You.

Swearing is the Crutch of Conversational Cripples.

Swearing Is Conversation's Cesspool.

All of them have a line across the bottom: "Watch your words. Thou shalt not take the name of the Lord God in vain."

After reading swearposters, no one could feel very important or self-respectful when swearing, and profanity was cut down considerably at our "Y." Others heard of the posters, and placed them in the YMCA's. Magazines ran stories about them. "Sunshine Magazine" was one of the first to help this campaign with a very fine story in its issue of May, 1945.

Soon there came requests from factories, army camps, naval vessels. There came calls from school officials who wished to curb profanity among the younger set, from army chaplains, and even from churches.

It was expensive to create the posters, but a plan has now been devised whereby they are being produced at a cost of \$1.50 for the first set of six, and 75 cents for each additional set. These posters are dignified and attractive, designed and illustrated in two colors, size 11 by 14 inches. They may be obtained from the Wertheim Advertising Associates, 11 West 42nd Street, New York 36, N.Y.

These posters will afford a wholesome display in public places, and will serve to clean up the atmosphere of word filth, even as our forerunners cleaned up the filth of flies, spitting, and public drinking cups. Let's get together and "stop that profanity!"

—Selected.

All the mightiest and saintliest of God's children have been most aware of the infinite distance between their noblest attainments and the ultimate splendor and fullness of God.—F. B. Meyer.

The Crowd May Be Wrong

Adam Thompson of Cincinnati, Ohio, filled the first bathtub in the United States during the year 1842. Doctors predicted rheumatism and inflammation of the lungs from such a newfangled idea. A ban on bathtub exercise was published in Philadelphia from November 1 to March 1. Providence and Hartford set up extra heavy water rates. All these facts are right out of the records. The crowd was wrong!

In 1896, England still had a law prohibiting any power-driven vehicle from traveling over four miles an hour on the public highways. Furthermore, it required that such a vehicle should be preceded by a man bearing a red flag. The crowd was wrong once more!

Samuel Morse had adverse criticism from the press and Congress. But today the click of the telegraph is heard the world over. Wrong was the crowd!

Alexander Bell was called a fool in Philadelphia when he exhibited his telephone at the Centennial Exposition. Today, however, we talk around the world over his invention. Once more the crowd was wrong!

McCormick's first reaper was derided the country over as a cross between an Astley chariot, a wheelbarrow, and a flying machine. McCormick was right; the crowd was wrong!

When Westinghouse proposed to stop a railroad train with wind (the Westinghouse Air Brakes), he also was called a fool. The crowd was wrong; he was right.

Goodyear was "booed" by everyone but his wife as he worked eleven years on vulcanizing rubber. Today we use his invention. Again the crowd was wrong.

Jenner, who discovered vaccination, was jeered at. Some serious-minded men went so far as to say that all the animal diseases would be transferred to the human race. Horns had actually grown out on the foreheads of innocent people, some said. Yet Jenner eliminated the smallpox scourge by using his vaccine. The majority was mistaken!

*Biography of a man of God***Noah H. Mack**

By J. Paul Graybill, Ira D. Landis, J. Paul Sauder

More than a discussion of a man's life. Remarkable changes took place in the attitudes of the church toward missions and education during Noah H. Mack's lifetime. In this book we meet one who sought to do his Lord's will. Though he is now gone his influence will continue to be felt. \$2.25.

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*the story of
Johnnie Allison*

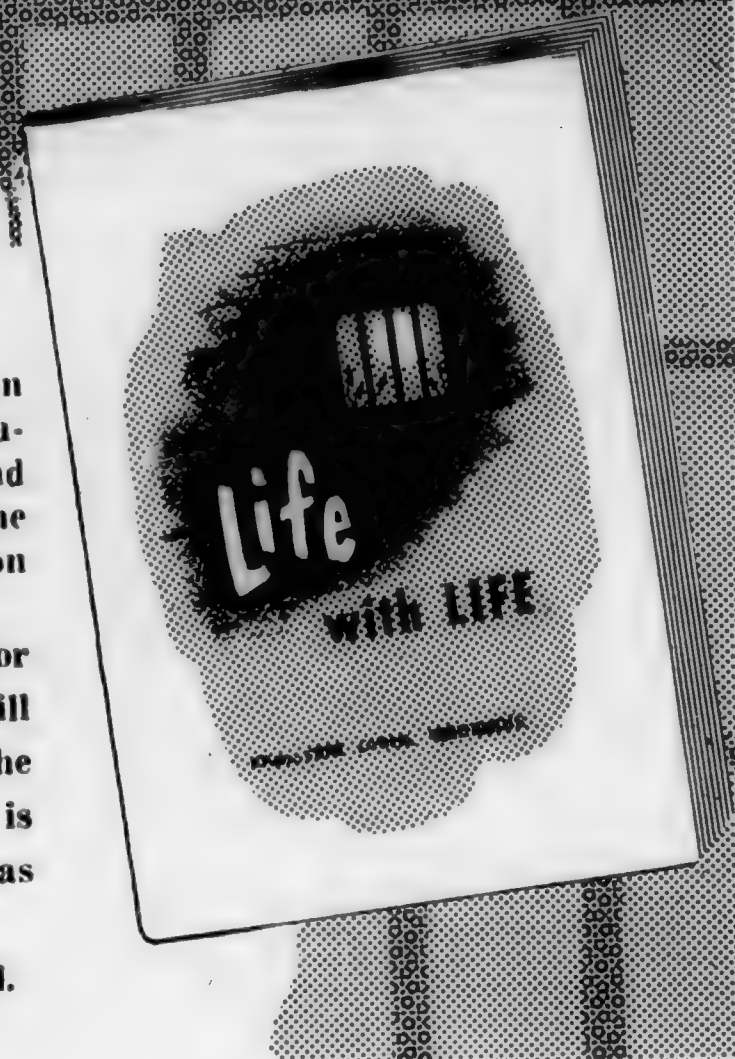
by Christmas Carol Kauffman

This youthful saloon keeper in a drunken spree murdered his father-in-law. While in jail he found Christ because of the care of the workers at the Mennonite Mission at Hannibal, Mo.

Johnnie's testimony in court for Christ will astound you, and will prove that there is power in the grace of God. Even though he is serving a life sentence, he now has eternal life!

50c ea.; 4 for \$1.75; postpaid.

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Scottdale, Pa.



Robert Fulton had only words of discouragement from the crowd as they watched him work on his steamboat. They derided it as "Fulton's Folly." Today steamboats cross the seas. Mistaken was the majority!

Madame Curie sorted through tons and tons of waste material in search of radium. The crowd laughingly asked, "What is radium?" Today, it is a valuable asset in fighting disease. The crowd was mistaken!

Did you ever think that the majority may be wrong about their attitude toward Christ? Did you ever think that you are part of the crowd that is ignoring the right that Christ has on your life? Are you sure that the smart crowd is right in their attitude toward Jesus and His salvation?

The crowd, as a whole, are ignoring Jesus Christ. Do you believe that they are right in doing so? If not, why are you forming part of that crowd?

Think a moment. Tell me frankly—what better one is there to follow than Christ? What better person is there than He who was to be called, "Jesus," because He would "save his people from their sins"? Is there a better invitation than His? His invitation states: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Is there a simpler formula for any plan than Christ's, which reads: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16)?

Why, then, follow the ungodly crowd? The crowd as a whole is wrong. Will you not be a Christian and join the crowd that

is not wrong but who know the truth, and the truth has made them free? John 8:32.

—Nathanael Olson in leaflet from American Tract Society, 21 West 46th Street, New York 36, N.Y.

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THE LIGHTS OF HOME

The night was dark and I was tired. The path was rough and steep. As I rounded the bend I saw the lights of home—home where loved ones waited and where I would find peace and love and rest. The light from the open door shone out making plain the path ahead. Forgotten were the darkness behind, the rocks and the breathless climb. I was almost home.

Sometimes the road of life is rough; there are shadows along the way. But as the journey draws near its end, the light shines out from our Father's house as He opens the door to brighten the path for His weary child.

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October 1952

CHRISTIAN MONITOR



Photo by Eva Luoma

"From Zone to Zone, . . . Through the Boundless Sky"

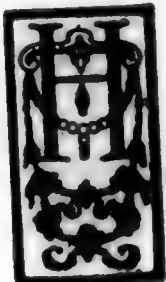
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"The Truth Shall Make You Free"

By Ursula Miller

Not only does truth, if crushed to earth, rise again, but it makes free all those who come to God for forgiveness of sin.



ILDEGARDE stood at her window of her room at the beginning of the school year. The trees were a poem of color and beauty, the campus a triumph of exquisite creation.

"If I were majoring in English instead of History and Music I'd be tempted to try my hand at poetry," she thought, and smiled at the idea. Her music very likely expressed her feelings better than her attempt at poetry. But the thought beguiled her and drove away a little of the tired look on her face. The year at home had been difficult. Therefore Hildegard hoped for a pleasant year ahead.

The door of her room opened and her roommate rushed in somewhat noisily. With her were three girls, also students. Hildegard offered them chairs which they accepted somewhat stiffly. They seemed ill at ease. Soon thereafter, Hildegard, with a glance at her watch, picked up her books saying, "If I may be excused I must study to make the grades I like so well."

"Oh, please do not let us drive you away," one of the visitors said in real distress.

"She teaches, too," Ellen, the roommate, said and something in the voice or the remark disturbed Hildegard momentarily.

As she was passing through the hall downstairs the housemother, Mrs. King, said, "O Hildegard, one moment with you please," as she led her into the reception room.

"I haven't had a minute with you since your return to school. How are you, and how are you faring with your roommate?" she said warmly.

"The answer to both questions is quite well," Hildegard laughed.

"Now, that isn't the way I want my questions answered," she laughed. "Give, tell all."

"Aunt Susan died in August. The end was expected. She suffered intensely. And she was ready to go."

"I am aware of all that, dear heart, and how you miss her!"

"I do, indeed."

"And now you are entirely alone?"

"But for John and my friends. My parents died long ago."

"Why not marry John right away, and have a home of your own?"

"And not get my two degrees?" Hildegard laughed. "And have the wedding here?"

"Now you are laughing at your old friend," the housemother replied. "Seriously, I'm talking as to a daughter. Why put your marriage off any longer?"

"I'm not so old yet, only twenty-one. But we'll consider the matter."

They were both silent for quite some time. Then Mrs. King said suddenly, "You knew Ellen Myers before?"

"Very slightly. She belongs to the large

Fairland Church, not far from ours."

"We failed to receive your letter requesting her as roommate."

Hildegard's eyes opened with amazement. She said in astonishment, "Of course, you didn't, as I failed to write one." Then she turned to the door saying, "But I must earn those grades I covet."

In her room, after Hildegard had left, one of the girls had remarked, "Isn't she lovely? I'm glad I'm in her history class and am her piano pupil."

"I adore her," another added. Then as Ellen told a story about Hildegard's poverty the girls sat rigid, unsmiling. Suddenly one of them burst out with:

"I don't believe it. She is not that poor."

"Well, we did help when her aunt died," Ellen said.

"Of course! Who doesn't? We all do what we can in case of a death."

"But that's something different," Ellen added.

"Miss Hildegard to me is utterly lovely, and I will be very happy if I can have her for a friend."

"And I, too," both the others said.

Ellen had only lowered herself in her friends' estimation. She had not yet learned than one cannot put another down, and not be lowered oneself.

"Ellen said Hildegard asked her to room



AUTUMN

By Ursula Miller

**The iridescent autumn has no peer!
Today's skies blossom blue, tomorrow gray.
The trees are radiant in their dress display**

**Of green, and flame, and rust, with yellow's cheer.
Then through the autumn's pungent air comes clear**

**The wild geese' farewell as they fly away.
Today the wind blows cold, tomorrow zephyrs play;**

These wonders tell us plainly fall is here.

**The autumn is the climax of the days!
The land is garnished lavishly, it seems.
Drab flitting sparrows chirp their plaintive lays.**

**We see about us God's mosaic themes.
Our hearts and hands lift up to God in praise**

For sweet content and blissful autumn dreams.

Protection, Kans.

with her; do you believe it?" one girl asked as they went on to class.

"My guess is that Hildegard knew nothing of all this. It is only Ellen stirring up trouble, as she usually does. She isn't happy unless she is making trouble."

"You remember—?"

The girl shook her head in denial.

"Of course, you don't when you weren't even here."

"Hildegard was not here, either, then. But it is a pity that Ellen places such a low value on friendship. Moreover, she is entirely too careless with truth."

"She is entirely too familiar with untruth, I should put it," remarked the third girl.

The autumn was rushing into winter. School was flourishing in a splendid manner. The spiritual life of the college was on a high level. True it was in this school, as in any large group of human beings living together in close quarters, there was ill-feeling here and there, there were times when gossip raised its ugly head, and when malice lives in human hearts the human tongue is quick to bang it about. Most of the thousand students and faculty were undisturbed by these squalls of emotional disturbance. Only the few directly concerned were therefore disturbed by Ellen's titbits of gossip which she rolled beneath her tongue. But the evil people do always catches up with them, and sometimes quickly.

One afternoon after Hildegard had left her room a telephone call came for her. Ellen said she would take it.

"Hildegard?" the voice in the telephone asked.

"This is she," came Ellen's reply. "I am sure I will not be able to go today."

This is one time I'll keep Hildegard from her walk with John, she thought. As Hildegard arrived at the library door the smiling face of her fiancé greeted her mirthfully.

"How swiftly you move, my Hildegard!" he teased. "I just now finished a telephone conversation with you, supposedly, in which you broke a date with me," and he laughed joyfully.

"Not me," she said. "I left my room fifteen minutes ago, and I broke no date."

"The foolish are getting caught in their own net," John said. "Is that a wise saying, or is trouble making me wise enough to say wise things?" he said, and they laughed happily as they started for their walk.

As she looked bewildered he said, "It was Ellen answering the telephone for you, pretending to be you. She didn't dream we would run into each other at once."

"But why would she do such a thing?"

"Why indeed? You knew she said you had requested to room with her?"

"No! That's simply absurd. I scarcely knew her and had not the slightest desire to room with her. Nor did I write any letter to the housemother about a room or roommate."

"You certainly knew that she told certain persons that her father had helped liberally with money at your aunt's death?" he asked.

"She wouldn't? That would be clearly a lie." She stared at John, simply stared. "Aunt

(Continued on page 316)

CHRISTIAN MONITOR

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Priceless Treasure

By Arline Yoder

Harold discovered that there is a treasure worth more than anything that the world can give, including worldly minded friends.



YOUNG, vivacious Paula Dixon came dashing into her fine country home at the close of a warm autumn day, but she was brought to a halt by the sight of an equally vivacious young gentleman in the living room.

"O Harold—why—uh—uh—" she stammered.

"You didn't expect me, did you, Paula?" His polite manner and kindly glance held nothing less than deep admiration for the person before him.

"Oh, no—I mean, I'm so glad you came—but—but," as she looked down at her soiled dress and dusty shoes.

"You've been riding. I watched you as you came over the hill. You ride well. You look equally as pretty with wind-blown hair and riding dress, as in your Sunday best."

She knew he was sincere and meant every word he said, and it put her more at ease.

"Thank you, Harold. But where is the family?" The house otherwise seemed empty and deserted.

"They went away on some business soon after I came."

"And left you here alone?"

"I didn't mind; they said you'd soon be back. I walked over across the fields because I have something very serious to discuss with you. I just returned from Boston this morning." His tone had changed from one of playfulness to one of tenseness, and his face took on an aspect of seriousness.

"These two weeks you have been away have seemed endless, and it is wonderful to see you again. Will you please excuse me until I make myself a bit more presentable?" and with a flourish she was off before he had time to give his consent.

Paula was not unaware of the noticeable change. She also felt that she detected a note of fear and doubt in his usually cheery voice.

"Do you suppose—oh, it couldn't be—but maybe after all it is—or maybe it isn't." Paula's thoughts ran wild; hope mingled with doubt. One moment in a state of rapturous joy, the next in one of dread despair. "I love him too much to think about—oh, it just daren't be—I mustn't think. I'll wait and find out."

She nervously combed her golden hair and slipped into a clean, crisp, blue dress. The dampness of perspiration from riding had put extra curls in her already wavy hair, making her even more beautiful.

"There, surely I look a little better than I did."

She viewed herself in the mirror and tiptoed quickly down the stairs. She paused briefly before the closed door that separated her from the one that meant the world to her. The door, so like the door of mystery, now closed, would soon open and bring her face to face with the truth, whatever it be, that Harold was about to present. Within she felt panicky. What was this mysterious thing that demanded immediate attention?

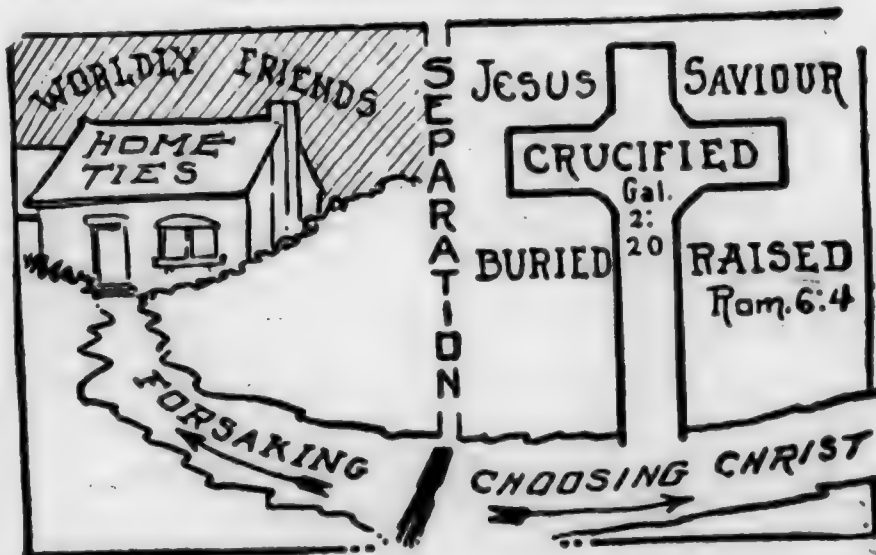
Finally, gathering enough courage to open the door, she found herself again face to face with Harold.

"How adorable, Paula!" He took her hand in his, saying as he did so, "The winding path to the brook will be a lovely walk this evening. I can think better when I walk. Shall we, Paula?"

"Just as you like, Harold. It is such a beautiful evening."

They strolled leisurely along for some moments without any comment. The fall moon was large and mystic. The aroma of autumn leaves was wafted through the air on the wings of the evening breeze. It was such a time when one falls in love with everything beautiful. And it was such a time when one perhaps feels most keenly the divine Presence, and the wonders of His great universe.

Finally, as if trying carefully to select a way to approach a serious subject, Harold ventured.



"Paula, you'll be twenty the twenty-fifth of next month, won't you?"

"Yes, November twenty-fifth. It doesn't seem possible that I am growing up so fast," she almost laughed. Just what was his object in mentioning that? Her heart pounded wildly. For a fleeting moment, hope reigned in her heart and despair had fled.

"You're just like me, dear, you are at the crossroads of your life, where decisions have to be made and where problems must be met and solved."

"But—but—I don't understand, Harold. I don't think I have any problems—I'm sure I don't. As for decisions, I guess I don't have any of them to make either. We've always been more or less of a carefree family. We've always been comfortably well provided for. We've had no tragic experiences like some folks. Everything has gone along smoothly, and we aren't a family to worry and borrow trouble. I guess I'll just continue to let luck have its way and take life as it comes. Above all, I want to have the best time and happiness possible."

Harold's hope was squelched. He had hoped for a sympathetic understanding from the girl he so loved.

"But luck is not always with us. There comes a time to everyone of us when sorrow is certain to strike, and the big question is, are we prepared to face it? There comes a time when decisions must be made, which rule not only the course of our life but which seal our eternal destiny. Decisions are really not a trifling matter. Paula, I've so much appreciated your cheerfulness and your love for good times, and above all, your love for music. But I am faced with the most serious problem of my life, and I must face it." He waited for a reply.

"Why, Harold, how you've changed! You make me feel so utterly helpless and stupid. Never before have I heard you speak like this. Aren't we wasting a perfectly glorious evening with imaginary troubles? Surely your problems couldn't be too serious. This is not you, Harold! It isn't like you."

They had reached the brook whose waters babbled softly over the pebbles, creating an echoing sound in the growing dusk.

"I'm sorry if I burden you too much with my problem, but in all fairness to you I feel you should know it," explained Harold as they seated themselves on the soft, cool grass of the bank. A mysterious sense of foreboding seemed to cling to every word and tone. Only on this particular evening did she so keenly sense this.

But hadn't she just asserted to him that she was going to let luck have its way without borrowing trouble? Could it be that a

problem was really staring her in the face? She was too bewildered by the sudden unexplicable change in Harold to think coherently.

The birds overhead twittered nervously. Many were the sounds of night, lost to the night winds, but to live forever a hollow mocking memory in two mortal minds.

With his head propped between his two hands, Harold was trying to think how actually to say what he had to say. Perhaps praying for guidance would help. Why hadn't he thought of that before? Prayer as yet seemed such a strange thing to him. He wasn't quite used to it. But at least he would try to lift his heart to God. How he needed His help at this crucial moment!

"Paula," he began slowly, "I've never heard you mention anything about going to church. You've never gone, have you?"

"No, only I remember once that we went on Easter."

"Did you like it?"

"I was too small to remember much about it. You don't go either, do you?"

"I never went much. When I was east I met a fine chap. I was in his company the full two weeks I was there. And this James Gray invited me to church. I hesitated about going, but he more or less insisted, and I went. There was something about his life that was so attractive, and I was really glad to learn the secret of his attractiveness."

"Oh how interesting!" interrupted Paula. She looked long at Harold as he spoke. The moonlight fell bright and full on his figure. His well-groomed dark brown, wavy hair, and his handsome figure were typically Harold Cummings, but there seemed to be something foreign in his mannerisms and thinking tonight. The gay, fun-loving lad had changed in less than a week to one of serious thought and endeavor.

After telling her about the interesting and inspirational meeting, he added, "This, Paula, has led me to the verge of disclosing to you the decision I have made."

"Oh, that again," she thought to herself, and the cloud that had been partly lifted once more overshadowed her.

"Paula," he said as he reached over and took her hand in his. For a moment he said no more, only holding her hand, pressing it tightly, as if afraid she would somehow vanish from him.

"Paula," he repeated, "I am not the same Harold Cummings that you knew two weeks ago. I have been reborn."

Paula was dumbfounded. "Why, Harold, what are you talking about? I never heard anyone talk like that? You have been what?"

He had released her hand—and somehow she felt that he was displeased with her.

"I'm sorry, Harold," she apologized in subdued tone. An awful hurt gnawed at her heart. If he only knew how very much she loved him. Something seemed to tell her that she would be pushed out of his life. He hadn't told her so. Were her premonitions unfounded?

A battle was raging at the same time within the soul of Harold Cummings—a battle for truth and right. Would right prevail, or

would he yield to the temptation of discouragement?

Soon a peace very wonderful flooded his soul, and he knew that right had prevailed.

"Paula, I've found something so precious that not even my most prized possession could keep me from enjoying the wonders of it. I've met the most wonderful Person, Who has, in these few short days, become the joy of my life—my Love, who has won first place in my heart."

Harold remained silent as she burst into incontrolled sobbing. She cried herself tired. Then suddenly she felt so dreadfully ashamed of herself. If he ever had any, Harold must certainly have lost his respect for her now, she thought.

"Oh, how I hate myself!" she cried within her innermost being. Beside her sat the noble, resolute Harold so different from the one she had always known. For the first time she felt that she was not good enough for this noble young man. Heretofore she always thought how wonderful she must seem to him.



OCTOBER'S GOWN

**I found a garment yesterday
A-lying on the hills;
'Twas rare with radiant coloring
And rich with gleaming frills;
A skirt of crinkled goldenrod
And purple aster sleeves
A belt of burning cardinals,
A mantle of brown leaves,
And a bodice of the laces
That the dandelion weaves.**

**A bonnet trimmed with thistle blooms
Was lying not far off,
And sandals made of birchen bark
Were satin-brown and buff;
And dainty, dainty mittens
Were lying here and there,
Grown by the loving sassafras
For hands both small and fair,
With other witching trinkets
That nature's children wear.**

Adapted.

"Forgive me, Harold. I'm sorry I could not control my feelings. I don't blame you, and we'll always be friends. At least, I hope we will. If there is another in your life, not for anything would I stand in your way." So saying, she arose, drying her eyes as she did so, and said, "I think we'd better go now; it must be getting late."

"But, Paula, you don't understand. Won't you sit down again while I explain? I'm sorry I hurt you. First of all, I want to tell you that I love you. I've told you that, time and time again. All that has remained unchanged. You are the only girl in my life. But changes have come for me that prevent me from thinking any further than that just now. We do not see things alike any more.

"But you spoke of a girl," her tone was hurt and bewildered.

"Not a girl, Paula, but a most marvelous Person. He is the divine Saviour. He now lives in my heart, and there are things which displease Him which I can no longer do. I realized I needed a Saviour. I was miserable. But when I said 'yes' to Jesus I experienced the most wonderful thing. All the misery, uncertainty, and emptiness of soul were gone. They just disappeared like a blinding mist in the morning sunshine. It was like a wonderful glory flooding my soul. Everything looks different to me. I can really feel the presence of Jesus. I know He is in my heart. And it is so wonderful to have my sins covered by the blood, and to have Jesus with me, to be my guide, yes, my all in all, that I wouldn't change the blessed reality of it for the entire wealth of the world. My future is a happy one in Christ." He paused for breath.

"Well, I can't believe my ears, Harold. Who would have ever thought that you would be 'taken in' like this?"

"Does this make a difference with you, Paula?"

"And why not?" Paula was curt.

"Because I had hoped that you would see things as I do, and also accept this wonderful Saviour."

"It's not for Paula. I am not ready to settle down to religion yet. I am too young. I want my good time first."

Briefly he told her of the simple plan of salvation; of the wonderful challenge to service; of the sacrifices, hardships, as well as the joys and contentment that a consecrated walk with the Lord brings, but she only answered, "I don't quite follow." It was really too deep for the worldly minded Paula who had closed her heart to the truth.

"I wouldn't expect you to—really. Unless you have really been born of the Spirit, you can not understand the things of the Spirit. I know they are foolishness to you. You no doubt think I am quite foolish. But, Paula, I am glad to be a fool for Christ's sake. That is easy to bear when you have the wonderful knowledge of sins forgiven, and know you are justified before a righteous God through the death of His Son." Harold was getting bolder than he ever dreamed.

"You are beginning to sound like a preacher." Paula tried so hard to discourage him. She wanted Harold as she had always known him.

"Thank you, that is a compliment. That is what I plan to be if the Lord so leads. It is a quick decision, I know. But I want to surrender my life and my talents to Him who gave His all for me. Yes, how can I make a lesser sacrifice?"

"What do you mean by sacrifice?"

"Anything I must give up that is near and dear to me for the sake of going all the way with my Lord. Paula, do not tempt me away."

"I see," her voice expressed pain. "Then I guess it's good-bye." She was defeated and dejected.

"It needn't be, Paula. I beg of you to consider the matter seriously. Think of your gains and losses. Think of all I have

told you. Wouldn't you rather have Jesus than anything this world affords today? Think it over and give me your decision in a few days, will you, Paula?"

"It's no use, Harold. I can not see it that way. I'm sorry." Paula arose. "Let's be going, Harold; I'm so very tired."

Together they walked silently back to Paula's home. The winding path would no longer lead their blithe footsteps to the babbling brook. The birds and crickets would no longer harmonize their songs to the happy tune of lovers' laughter. The merry brook would never again subdue its murmurings to listen to the soft voices of singers. It was but a passing echo in the dark.

Harold broke the silence as they reached the house. "You are sure you have made your final decision, Paula?"

"Quite sure."

Never in his life had Harold had such a struggle, but with firm conviction he gave his final statement, "Paula, I have in my possession a priceless Treasure. I would not sell out for the whole world. No, not even for the dearest girl in all that world. I love you, but I love my Jesus more."

Harold pressed her hand tightly and hurried away.

Barberton, Ohio.

TAKE THE BURDEN KNEELING

Today at eventide I saw a caravan of camels winding their way out of the Gobi Desert into the fertile plains of Peking. I saw how the camels kneeled down at the close of the day to have their burdens removed by their masters. I saw how the masters did stroke their camels affectionately, it seems, as a sign of good will for a day's faithful toil.

I, too, have carried my burden today. As the evening shadows steal over me, I want to kneel in solitude before my Lord and Master, in order that He may remove my burdens. The removal of my burdens means His approval, His good will. He gives, He takes. Praise His name!

Tomorrow morning the same camels will kneel again before those same masters to have their burdens replaced. Carrying burdens is the business of camels. Camels have talents for that kind of service. Back to the desert they go. The heat of the sun is theirs to bear. The hot desert sand they must tread. The burden stays, but the master is with them. Both the camel and the burden are a concern to the master.

"Lord, tomorrow morning I want to kneel willingly before Thee and have my task placed upon me. I want to carry my burden, if Thou wilt but accompany me. Teach me to kneel and have my burdens from Thee placed upon me, and to have burdens removed by Thee!"

—Lee S. Huizenga.

"Read the Bible daily; meditate on its glorious truths; live out its great precepts; and obey its commandments. You can find no better, surer, and more perfect guide. It is God's guide-book for man."

The Wealth of Harold Warner

By EDWIN RAYMOND ANDERSON

Riches certainly make themselves wings; they fly away as an eagle toward heaven.—Prov. 23:5.

I had long desired the opportunity of meeting Harold Warner alone and apart from his place of business, where he always appeared so busily unreachable. He ran a small machine-tool shop under the name of "Crescent Tool Works," over on Hill St.; had run it a good way up the hill of prosperity, I would say. But then, it was that kind of prosperity which only points up the pith and the poverty of a soul without Christ.

Through a series of circumstances I was now able to meet with him. I well remember that evening only this past summer as we sat together on the porch of his fine home. After customary preliminaries, and with a prayer in my heart, I broached the subject.

"Have you ever considered the future, Mr. Warner? I asked it in all seriousness. Could you tell me just where will you spend eternity? Do you have any kind of assurance even about tomorrow, even with all your business prosperity?"

He eyed me with a saddening mixture of pity and amusement. Then it seemed that a thought suddenly flashed through his mind. He rose from his chair.

"Assurance about tomorrow, young man? Taking care of what is to come?" He turned aside. "Now you sit there. I'll only be a minute. There is something I want to show you."

Five minutes must have passed by when he returned with a large envelope in his hand. Laying it upon the table before us, he loosened the tie-string and drew forth some important looking papers.

"Any ideas what these are, young man?" He arched the question sharply and continued, "No, I didn't think so. You live in your own little dream world, of course. Well, here is something real!" and to emphasize he brought a heavy hand upon the spread papers. "This is what will take care of me for all the future that I am concerned about."

He reseated himself. "These papers are stocks in a mining company out in Montana. Picked them up dirt-cheap a few years ago. Been saving them so that when I do cash them in, I'll be living easy for the rest of my life. Yes, sir, everything will be taken care of. Nothing as dreamy as what you have been talking about. This is something I can lay my hands upon, and that is all that counts!"

The papers were re-enveloped. "Now young man, you've had your say, and I've had mine. We're even. And now if you please," he faced the driveway. "I bid you good-by. There is nothing more for either of us here."

I left the porch, the house, with heavy heart. I had just turned the bend and was about to open the door of my car when I heard my name whispered. Turning, I saw the approaching figure of Gil Packer, nephew of the man I had just left. Ordinarily Gil

was darkly handsome, straight as an arrow. But not now! His face was white as a sheet, and he was trembling.

"Pardon me, sir, but I noticed you up there on the porch, talking with Uncle," he spoke with difficulty, "and then I saw him show you those stocks of his. It was awful, awful!"

I stared at him with amazement. "Awful? What do you mean?"

He laid a hand on my arm. Yes, it was trembling, heavily. "The way he talks about those stocks—it's just like a knife going through my heart. There's an awful battle inside of me every time I see him show them to someone. I feel like rushing out and tearing the things from his hands . . .," and then the voice shook with agonized whisper, "You see, sir, I happen to know, I am positive. I have proof. . . ."

"Excuse me, but I don't seem to understand what you are talking about."

The hand tightened on my arm "But you must! Those mining stocks of Uncle's are worthless. That's right, worthless. They're not even worth the paper they are printed on. Uncle got a royal swindle on that deal. I know I ought to tell him, to warn him, but, I'm afraid to. He hangs on to them with such pride. And I'm so awfully afraid of when the bubble finally breaks. His heart isn't any too good even now."

With a tearing sob, Gil turned away and left me. I felt weak and sick inside. I had tried my best to witness to Harold Warner, prominent in business but poverty-stricken in soul. And the only answer I received was a fierce clinging to a pile of worthless stocks.

I remember leaning against my car, whispering to myself, "Oh, what a picture of the blinding power of sin, and of the rotten reward which it hands out at the end of the way!"

And when I was invited to speak to a young people's group, meeting in the home of one of the members, I felt constrained to tell that story and sum it all up with those striking words of the Lord Jesus Christ, "For what shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul" (Mark 8:36, 37)? And it struck home to quite a few, to one young man in particular, who had come, knowing that I would be at that home and was rather curious as to what I would say. The Lord spoke to him very definitely that evening, and we had a long, serious talk afterwards. I could see that he "meant business." His name? Why, it was Gil Packer.

Waterbury, Conn.

"It is unfortunate to have more dollars than sense."

Dudley Criticizes the Critics

Dudley now takes a swing at his own class, the hypercritics. Most folks will probably agree that it is a good idea.

Dudley took a strange notion all of a sudden and remarked, "I tell you this thing of getting after the other fellow all the time doesn't get you anywhere. The Bible does say, 'Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but . . . not the beam in thine own eye? First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.' Take it or leave it, we've got to yank some things out of people's lives, or at least try to, and the big weakness in the church today is in the fact that the biggest critics want no criticism except what to them looks like 'constructive' criticism. God said to Jeremiah to go to the people and to 'root out, 'pull down', 'destroy and to 'throw down.' That I call destructive criticism. We need both or neither. Some people don't want to hurt anyone's feelings; but you can't do some people much good till you make them mad. A lot of God's men in the Bible got mad when God talked to them and would have hid themselves, but they knew they couldn't. I tell you, you can just talk and talk to most people and try to 'straighten them out,' but they will just go on as though no one ever said anything to them. A lot of our critics, and among them quite a few preachers, are just messing things up the way they practice 'constructive' criticism."

Dudley was a bit mixed up in his criticisms, but he soon got onto his subject and singled out a few at whom his shafts were aimed: "Now there is W—— L——, a fairly good meaning fellow; he does the best he has capacity for. There never was a preacher who preached in our congregation but that he made about three strides for him after the service and held him right there, pouring on his criticism just as long as the poor preacher would stay put. No commendations, and I'm sure if ever any preacher took W—— L—— serious, he found out right there that he should have never been ordained. I've made it my business often to walk right up to the preacher after W—— L—— was gone to tell him not to take that fellow seriously, that he evidently inherited critical attitudes and comes by them honestly, that he's just one of those fellows that missed the mark in life, and ought rather to be an inspector in a clothing department. Then there's H—— T—— who feels it his business to keep the church in shape just like he does his automobile, and I tell you that is tiptop. Mechanically it has to be first class, and its appearance must meet the approval of all eyes that see well. H—— T—— will criticize the fathers for every dishonest business report that comes around; he will criticize the mothers for every new piece of clothing they

put on their children that's different; he will criticize the members of the church for getting a two-toned car; he will criticize the young folks for staying out after 10:30 and for not dressing like he does; he will criticize everything new unless it's his suggestion. He often criticizes his wife because there is no one else about to criticize. He has one good aptitude in his criticisms, and that is to criticize himself, for his wife heard him one day when he did not suspect that anyone was near, at which time he said, 'Old H—— T—— this is enough; the old tempter must take a rear seat now for a while,' when he should have said, 'I'm done hauling the tempter around for good.' I tell you, a critic has a hard time of it. He doesn't exactly love anybody, and feels that everybody has it in for him and in a real sense he almost wishes himself to be the only person in the world, like Adam was for a while, but that wouldn't do, for there would be no one to criticize then. I am not against critics, but against some of their useless criticisms. We need critics, because the need for criticisms is ever before us. So to have good critics, criticize your critics very critically—SCRIPTURALLY."

—Dunn.

It is useless arguing with nature. The only way to get over the hill is to climb it.—Onward.

"It is not your shouting and testifying that will most glorify God, but your obedience and faithfulness when tested."

O BROTHER MAN

O brother man, fold to thy heart thy brother;

Where pity dwells, the peace of God is there;

**To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.**

For one whom Jesus loved has truly spoken,—

The holier worship which He deigns to bless

Restores the lost and binds the spirit broken,

And feeds the widows and the fatherless.

Follow with reverent steps the great example

Of Him whose holy work was "doing good";

So shall the wide earth seem our Father's temple,

Each loving life a psalm of gratitude.

—John G. Whittier.

Afraid of the Weather

By Charles A. S. Dwight

Many people in the world—far too many—spend most of their lives being afraid. A great deal is being written today about fear, and much of the advice boils down to this: Do not fear fear! Yet, often fear is a danger signal, like pain, and is to a degree inescapable, and even usable for good purposes, such as the building of character, through patient fortitude under suffering and difficulties. It is not, however, well to cultivate the habit of foreboding, and certainly not to live in a constant state of worry. Many things that are feared never happen. Some of these dreads are mere phantoms of a fevered brain. In a disordered and riotous world it is needful, then, to be calm and cool and calculating—and full of faith. A good man used to be fond of repeating the verse, "What time I am afraid, I will trust in thee." One day his wife said to him, "I will go ye one better on that, Jock, 'I will trust and not be afraid!'" That is indeed the best way—to forestall fear with faith, and then, when unavoidable illnesses or dire disasters come, to seek special grace for special needs, and to "hope on, hope ever."

Life has its seasons of extraordinary stress—as during the shipwreck of the Apostle Paul on the island of Malta—when it may require the arrival of an angel of God to enable sinking hearts to keep up courage, and to "be of good cheer," because they are made strong in the strength of God. Yet often ordinary occasions, slight mishaps, or small losses, may generate fears that are out of all proportion to the trifling incident. But whatever be the power of the provocation, great or small, to trepidation or nervousness, a true and tried Christian will resolutely press on in the path of duty.

In the early days of shipbuilding an authorization was issued to the proprietor of a small yard "to build boats to go against wind or tide." The test of a sailor is always heavy weather. Timid souls wait for sunlit calms before they put out. But too much ought not to be made of changes in atmosphere or wind. The inimitable preacher, Charles Spurgeon, who had the marvelous gift of expressing tremendous mysteries in simple language, gave a midweek lecture once on the topic "Afraid of the Weather." This homely but telling talk was based on a verse in Ecclesiastes (11:4): "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." In these days of wonderful scientific exploration, even the man on the street and on the farm is becoming very weather-wise. But the wisest thing to do about the weather, when duty calls with peremptory voice, is to disregard it. Build yourself a boat, out of stern principles and precious promises of Scripture, that will "go against wind or tide." We all live in a hard world, but we have the best of help—the mighty hand of God—to get us through. Then fear God—and nothing else besides.

CHRISTIAN MONITOR PULPIT

Every Christian a Witness

By J. Paul Sauder

TEXT: And ye are witnesses of these things.—Luke 24:48.

A text is more than a springboard for a sermon. Accordingly, we want to look at the context and see the origin of these words.

Jesus had risen from the dead. He had walked and talked all the way to Emmaus and had been recognized in the breaking of bread with two of the disciples. Later He met with them all and pointed out to them that the way of suffering was the way of the kingdom and that these things were necessary to the establishment of it. He went through the prophets, the Psalms, and the law of Moses, drawing at length from all three those references to His life and work which, in part at least, seem so plain to us now but were so obscure then. No doubt He gave Peter the very words for that great Pentecost sermon so soon to be delivered by "the big stone" (Cephas). Then follows the text.

They were certainly men of diverse talents. John certainly did not earn his friendship with the high priest's household by virtue of ignorance. Matthew was not a tax-gatherer because of sloppy work with figures and money. Peter didn't have a house and boats by reason of being slipshod. James wasn't called "The thunderer" because he was as mild as bread and milk. No, no, no! they were very real men of distinctive qualities, the very class of men who would carry on affairs vigorously today if they had been born in our day. They were kindly men, too, except when they forgot and wanted to call fire down from heaven to burn up the Samaritans, for instance. They were real men, all right, and pretty good men at that.

They were rather well-educated men also. Oh, I don't mean institutionalized by education. I mean educated in the original sense of the term, which is "led out." Any good witness to Christianity must be an educated person in the sense of being "led out" in the directions these men were led out. Presumably they had made a good living around Capernaum, a good living for themselves, that is. But now they had been educated to see that "none of us liveth to himself, and no man dieth unto himself." They knew the superior position of the Jew in God's plan, but they also knew about the healing of the centurion's servant and Jesus' remark, "I have not found so great faith, no, not in Israel." They had learned that great paradox of the Christian faith, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Another

feature of their education is that they had learned that "it is required of a man according to that which he hath" proportionate and experimental responsibility, in other words. Luke 12:48.

But the great feature of their education was that a man is nothing of himself, by himself and out of his own resources. They had all run like cowards from Gethsemane. Their Master could resist sin until He sweated blood, while they slept for sorrow. They had learned that God could and did raise the dead body of Jesus their Master and that the marks of the mortal life were projected into the resurrected body which knew no corruption, yet which ate and which they could touch. To this they were educated in the very best school of the world, the one with the Master as teacher and the Holy Spirit as supervisor. You may rest assured that He who is the inspirer of the Scriptures saw to it that these men understood what the Master was now saying to them and that when He came with infilling power He saw to it that no error attended their record of these momentous doings.

I should say that these were not now common men, though they had been common men at one time. These were the men through whom the world was presently to be shaken. Never had a group of men so earnestly believed their beliefs and rejected their doubts. Such a set of experiences as they had had! Who could duplicate them? How true it was, they were witnesses!

It is always implied that if one is a witness one must at a later time talk. A man walks away from an accident muttering, "I don't want to be a witness." Now he does not mean that he believes that by walking away he will reverse the facts of history and not see the accident which time and position have forced him to see. He means, "I do not wish to testify; I do not want to tell what I think I know by reason of my experience." And sometimes he does succeed, and no one ever makes him tell what he knows. Not so Jesus in this instance. He clearly implies, "you saw it, and you will be talking about it." In fact, He put the verb in the present tense, "Ye ARE witnesses."

Today there is much attempted substitution for the type of witnessing He called on them to do. We witness in meetings, among ourselves and to ourselves. There is value in

such witnessing, and I believe in it. But if witnessing stops there the purpose of the Gospel stops, short. Thomas understood, he who was the "show-me" believer, and he carried the Gospel to India, so it is said. Others went to Egypt, Europe, Mesopotamia. Witnesses they were, near and far; and there were no substitutes, not even attendance at church conferences, revival meetings in tents or otherwise, institutes, regular Sunday meetings, fellowships, rallies, etc.

Much is made of Pentecost in the teaching of our day. No doubt about it, that was a great day when three thousand religious pilgrims found the glorious fulfillment to the speech delivered three years before to the woman at the well. That was a sermon and a mighty day of conviction, but it was not repeated in the Book of Acts. A greater event did take place, and that was when all the believers went everywhere preaching the Word. They were all witnesses, speaking witnesses. That was not as spectacular an outpouring, but it was the fulfillment in a greater measure of the prophecy of Joel, which prophecy Peter quoted at Pentecost.

It is this much quieter and unnoticed witnessing which needs to be popularized in our day. The faithful pastor preaches to his home congregation Sunday after Sunday. His people must say, if they stop to think, that he is faithful to the Word, though he may not particularly thrill them as a stranger might. It behooves them well to consider whether the Holy Spirit would have any different words to say were He to deliver the message. Rest assured that if the pastor is faithful to the Word he is echoing the Spirit's thought.

I recently visited one of our former Sunday school boys who was in the local hospital, far, far from home. I saw on his table a Gospel and some tracts, and the signature on the Gospel was that of a good friend, a business man who also made it his business to witness in the hospital ward. At a recent tent revival he was a personal worker also, and he has been a personal worker while servicing his product at the farm of an unconverted customer.

Some folks are so enamored of one certain phase of Christian activity that they will not willingly tolerate any other and count it just marking time until that particular activity or speaker comes round again. Such make poor witnesses between times. They do not demand of the Lord that they be fed by the local pastor, so of course they are not. They do not relish a good book, for they cannot. Nor will they enjoy a hymn sing; the right person is not conducting it, nor are the right selections made. No, nothing will do but one form of activity which they love to witness as a performance. How in all this world will needy people receive the Word of God

(Continued on page 316)

Editorials

A New Version of the Bible

Translating the Bible into the English language has been in process for many hundreds of years. The first English translation was made by John Wycliffe in 1380, before the days of printing. He translated the whole Bible from the Latin Vulgate and not from the original languages. The first English translation from the Hebrew and Greek was that of William Tyndale, who issued his New Testament in 1525. His work met with such severe opposition that his New Testaments were ordered to be burned, and he himself was burned at the stake in 1536. However, this man of God laid the foundation for many other versions, and contributed much to the King James Bible, published in 1611 and used as the authorized English version ever since.

Because of some felt defects in this translation and changes in the English language, the English Revised Version was published in 1881-1885, followed by the American Revised Version in 1901. Both of these versions possessed considerable merit, but were never able to displace the Authorized Version for either public or private use. Some of the reasons for the continued popularity of the King James Version have been stated in various terms, such as: "The noblest monument of English prose, . . . its simplicity, its dignity, its power, its happy turns of expression . . . the music of its cadences, and the felicities of its rhythm." For these and other reasons it has continued to be the most popular and the most powerful book ever published in the English language.

To help the modern reader to understand better the inspired message of the Bible many versions have been published in modern English speech. Each has its merits, but all that the combined sum of them have been able to do is to supplement the Authorized Version in helping the student and Bible reader to get new insights into the inspired message of the Word of God.

The latest effort to bring the Bible to the English-speaking people in more understandable form is the publication of the Revised Standard Version. The New Testament was published in 1916 and on September 30, 1952, the whole Bible is being released for sale after considerable mass publicity and with nation-wide ceremonies. The theme of these observances is "The Word of Life in Living Language." It is designated as a People's Bible in which "Moses—Isaiah—Jeremiah—Amos—John—Paul will come to us in 1952 in clear, modern English in the new Revised Standard Version of the Holy Bible." The "translation is the fruit of fifteen years of toil by scholars commissioned for the task by the International Council of Religious Education."

The ceremonies attending the introduction of the Revised Standard Version to the public in the United States and Canada will be held during Christian Education Week, September 28 to October 5, and some of the purposes of this observance are stated as follows:

"To deepen the religious life of our people and to prepare the way for a mighty revival of religion, as we remember the central place of The Bible in every spiritual movement of the Christian church, and especially in the historic life of Protestantism.

"To encourage a wider reading of The Bible in our homes and churches in order that its teachings may become a constant guide for daily living.

"To make communities more aware of their unity in the common heritage, purpose and religious idealism in the Bible.

"To celebrate the completion of The Revised Standard Version of the Holy Bible as a historical moment in the great tradition of translating The Bible into the people's language."

That these are good aims no one can dispute, and it is to be hoped that they can be carried out with some success. That there is much to be said in favor of the Revised Standard Version of the Bible is also conceded by most people who have examined it, and yet one needs to remember that its expressed improvements over earlier versions may not be as great as they are claimed to be. One of the objections raised is that most of the translators were of the liberal school of theology and that they may have colored their wording in that direction, even though they were honest in trying to make a good modern translation of the Bible. Another is that instead of following closely the Greek or Hebrew texts they gave interpretations instead of translations in certain passages that are somewhat obscure in the original. Another criticism is that in many cases they unnecessarily sacrificed the beauty of the Authorized Version for terseness and modern expressions.

The reader will do well to examine the new version carefully and to judge it on its merits. The article in the World News section of this issue also deals with the arguments for and against this new version or translation. Read also the articles in our other church papers on this subject. All of these will help you to evaluate the new version and to decide upon how largely you will want to use it. It will no doubt have a wide sale and enjoy great popularity. We doubt, however, whether it will seriously displace the King James Version for public and private use for a long time to come. If it will contribute to a wider use and a better understanding of the Word of God we can well rejoice.

It is a matter of great gratitude to God that His Word has been preserved to us through the centuries and that no great Christian doctrine has ever been obscured or negated by translation into any language. It is one of the characteristics of the Word of God that it never loses its power, no matter in what language it is clothed, even though in human and imperfect translations. The Bible has been translated in whole or in part into over one thousand languages. We can well be thankful that we may know the great teachings of the Word, even though we do not know the original languages in which it was written. God be thanked that He has preserved the Bible through the centuries and that He has provided for its translation into many different languages and that it is being disseminated in new forms and increasing quantities. "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning thoughts and intentions of the heart" (R.S.V.).

The Annual Educational Board Meeting

As in the case of our other church-wide boards, the work of the Mennonite Board of Education has been increasing to a large degree of recent years, especially since the adoption of its new constitution in 1949. In its present form the Board through its General Educational Council serves the following educational fields through area councils: Elementary, Collegiate, Winter Bible School, Secondary, Seminary, and Nursing Education. Although only two colleges are under the direct supervision of the Board through its councils it gives guidance and help to three colleges, seven secondary schools besides those connected with two colleges, seminary work in connection with two colleges, nursing education at La Junta, Colorado, and at Goshen, Ind., and approximately sixty elementary schools.

The Board of Education, in co-operation with the Mennonite Publishing House, publishes an elementary school paper, called the "Christian School," now in its fourth volume. The Board performs many other services which we need not mention here.

The large scope of work which comes into the concern and interest of the Board points out the importance of the annual meeting to be held at the Beech Mennonite Church, October 15 to 18, 1952. The theme of the meeting is "Evangelism through Christian Education." The platform messages relate to the general theme. They will be both informational and inspirational. The public is invited to all the meetings Thursday through Saturday. All who are interested in the cause of Christian education will find this a profitable meeting to attend.

The officers of the Board are: Nelson E. Kauffman, President; Harry A. Diener, Vice-president; J. Forrest Kanagy, Secretary; Melvin H. Lauver, Treasurer; Orie O. Miller, Financial Agent; Howard J. Zehr, Sixth Member of the Executive Committee. Clayton F. Yake is Educational Agent.

No Continuing City

Constantly experience reminds us of the truth of the words of the writer to the Hebrews: "For here have we no continuing city," as one by one our friends leave us to go to that city and country "from whose bourn no traveler returns." These reminders come to us in various ways, but they all impress us with the truth that life is uncertain and fleeting.

Very recently an aged minister whom we had known from childhood passed away at the age of ninety-nine years and twenty-seven days. Like no doubt most of his friends, we had hoped that he might reach the century mark, but God willed it otherwise and he was called home less than a year short of it. He lived here much longer than most people of his own generation, but even long lives must come to an end, for they have "no continuing city."

Also recently two mothers, each with families of three children, were called hence by the grim messenger. The one suffered from a lingering illness and her passing was not unexpected. The other was suddenly stricken in the small hours

of the morning, and in about an hour's time had departed this life.

We could multiply illustrations, such as the deaths on the Turnpike or highway and the casualties of polio. All confirm the truth of the text quoted above, and yet people go on in their own way as if this world were all that is to life and being. They are not concerned about making preparations for the world that lies ahead in the eternity that knows no ending. That is the tragic description of the non-Christian world today.

But we are glad that our Christian friends have a different philosophy of life, one in harmony with the expression of the apostle in his complete statement: "For here have we no continuing city, but we seek one to come." That is the secret of the victorious death of our Christian brethren and sisters—they look beyond this life and seek the eternal city which is to come.

The Scripture writer draws certain lessons from this truth that should be very helpful to us. He tells how Jesus our Saviour suffered outside the city gate in order to consecrate or sanctify His people, His believers and followers, by His shed blood. That sacrifice guarantees our freedom from sin and assures us that we have a right to the city that is eternal in the heavens. Since our Lord suffered reproach and abuse, we as His followers should be ready to go forth from the camp, the world of sin that is at enmity with God, and suffer with and for Him. It is one of the essentials of the Christian life that we separate ourselves from and renounce the world, the flesh, and the devil. And it is an encouragement for us to do this when we remember that our time here at best is short, and that we have a better and more enduring city to look forward to. The same thought is echoed by the Apostle Peter when he says that Christians are "begotten . . . unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away."

The writer of the Hebrews draws another practical conclusion from the fact that we are redeemed by the blood of Christ and look forward to a mansion in the eternal city. Since Christ sacrificed Himself for us, we also have sacrifices to make for Him. They are not bloody sacrifices, for all these have been fulfilled in the supreme sacrifice of Christ. They are, first, the continual sacrifice of praise to God, in which we acknowledge and confess His name to others by our words, or the "fruit of our lips." A good question to ask is whether we really praise Him by the words that we speak and the songs which we sing. The second sacrifice we are to render is that of doing good and helping others. "But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:16). We cannot content ourselves merely with words, however good they are in their place. Our good deeds too we must place on the altar of Christ, so that we do not depend upon our own merits. "With such sacrifices as these, adoration and alms thus offered up, God is well pleased; He will accept the offering with pleasure, and will accept and bless the offerers through Christ" (Henry).

That we have no continuing city here is attested to both by experience and by the Word of God. To seek one to come is the blessed privilege of every one. In response to the sacrifice of Christ which has made this blessing possible, we should be ready to suffer and to sacrifice for Him.

CHRISTIAN LIFE

Becoming Skilled Laborers

By Ruby P. Zook

To be a skilled worker in God's service should be the aim of each one of us in our respective spheres of service. To this end let us heed the call of the greatest worker in the history of the church: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

"Skilled labor" and "skilled laborer" are familiar phrases today in this industrial age. No doubt, most of you know that to be a skilled laborer one must be an expert in some art or science. You all know that work is some physical or intellectual effort directed to a certain goal. In the material world mankind is constantly striving to become skilled in some vocation, or perhaps, even in a hobby.

This topic would infer that Christians are to become skilled workers in God's service. How can this be possible?

I am going to direct this discussion particularly to young people. You have already been told by your parents, your teachers, your ministers, and your friends that life does have a purpose—but it bears repeating. Life does have a very definite purpose. There is a reason for everything and everybody. God made you for Himself and purposed that you should fulfill His will. Life isn't worth a "red cent" without a purpose. You need someone more than human to guide you in finding life's goal. God desires to know you. He wants your companionship and longs for your fellowship. Everyone needs Him. The way to God is through His Son, Jesus Christ. Someone has said that all the roads of earth lead to Him. Because you are a sinner and because you feel you need Him, you have already accepted Jesus as your Saviour. That is the most worth-while purpose in life. That is the first and most important step in becoming a skilled laborer in God's service. Now, let the light from His life illumine your path. Salvation is a work of God for man. It means a new life. Being good or doing good is not salvation. Salvation is becoming perfect in Christ. When you realize God has wrought this miracle within you, then you desire to know Him better. He has given you the blessed invitation, "Take my yoke upon you, and learn of me" (Matt. 11:29). You also know that "whatsoever things were written aforetime were written for our learning" (Rom. 15:4), "and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). Then you need to continue "in the things which thou hast learned and hast been assured of" (II Tim. 3:14) so that you can "sanctify the Lord God in your hearts:

and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15).

Consider it a blessed privilege to be in the school of Jesus Christ. To be sure, you do not hear His physical voice, or feel His physical touch, or see His physical form, but you can read and study His eternal Word with the Holy Spirit as your tutor.

Another step in becoming a skilled laborer in the Lord's service is to turn over to Him the entire direction and performance of your life. That's real wisdom. And, who doesn't want to be wise? One of the reasons Jesus arose is that He might live in you and through you. As He lives in you, your life will be a reproduction of Him. Don't be so foolish as to think you can live your lives in your own wisdom or strength. It just can't be done. Tell Christ that from now on He is in command of your life and that you will take orders from Him. Tell Him you are looking to Him for everything necessary to be a skilled laborer in His vineyard. Then, it will be His responsibility. You have

THE LIFE I SEEK

Not in some cloistered cell
Dost Thou, Lord, bid me dwell
My love to show,
But 'mid the busy marts,
Where men with burdened hearts
Do come and go.

Some tempted soul to cheer
When breath of ill is near
And foes annoy;
The sinning to restrain,
To ease the throb of pain—
Be such my joy.

Lord, make me quick to see
Each task awaiting me,
And quick to do;
Oh, grant me strength, I pray,
With lowly love each day,
And purpose true,

To go as Jesus went,
Spending and being spent,
Myself forgot;
Supplying human needs
By loving words and deeds—
Oh, happy lot!

—Robert M. Offord.

surrendered your life to Him, and you will win. But, you have to be sincere. You must mean what you say. After you've surrendered your all to Christ, be sure to keep surrendered. Whisper a prayer each morning. As you retire each evening, remind yourself that Christ is your Master. No, He will not forget it, but you might unless you keep reminding yourself.

To be skillful in God's service, you must have courage. Don't let anyone convince you that being a Christian is sissy. Was Jesus effeminate? No, never. All through His ministry we have examples of the utmost courage. And when the hour came for the supreme test of His thirty-three years, He asked Peter, "The cup which my Father has given me, shall I not drink it" (John 18:11)? Look at His followers who exhibited great strength and courage. Peter accused the bloodthirsty gang and told them they had "killed the Prince of life, whom God hath raised from the dead" (Acts 3:15). Paul endured unbelievable hardships and perils in his Master's service. Can anyone call him a sissy? Study the lives of Luther, Bunyan, Livingstone, Wesley, and other historical characters. Or, listen to men of our own day—Billy Graham, Jack Shuler, the Brunk Brothers, Howard Hammer, or Josef Herschkowitz, a converted Jew. Their lives are full of courage. They're not sissies. Where will this courage come from that will keep you from yielding to temptation and will give you strength to exhibit Christ instead? There is holy boldness for you in your companionship with the Risen Christ, just as there was for Peter and John in Acts 4:13. One of the many truths of the Bible assures us of the constant presence of the living Christ. He will supply courage, strength, and wisdom.

In becoming skilled laborers for God there are Christian health rules that must be followed. Someone has said that "the fresh air of the healthy soul is prayer." Rule number two is, "Eat your way to health." The food is heavenly. The pantry is the Word of God. You must daily feed your soul. Don't worry about overeating. If you are going away to school, your parents may warn you against going to the snack shop too often, but it's a good habit to "snack" a lot in your Christian life. Carry your New Testament with you and take some bites between meals. Then there is spiritual exercise. These exercises are not drudgery, but are interesting and thrilling. You may hold an office in Sunday school, or church, or in young people's Bible meeting. You may be a teacher or a leader for a street meeting, you may distribute Christian literature, or you may plan a meeting or a singing for shut-ins. You may even have a talk with some school professor about God as Ruler of the universe. Perhaps you could write a theme on "Why I Am a Christian." You may be planning to be a missionary nurse or doctor someday and are striving toward that goal.

To become skilled workers in God's service calls for the presence of Jesus in spirit and open hearts to the blessed lessons from His Word. It requires training in trust, faith, and prayer, and a willingness to be obedient, regardless of the cost. Proper diet and lots

of spiritual exercise are essential. Finally, one must realize that true greatness lies in service to God and to one's fellow men. Then, when you hear the words of Jesus, "The

harvest truly is plenteous, but the labourers are few" (Matt. 9:37), as a skilled laborer you can answer, "Here am I; send me." La Tour, Mo.

Help Exceeding Findable

By W. Everett Henry

Surely in our Lord there is "exceeding findable" the help that people need in this troubled and disordered world in which we live.

Someone translated the first verse of the forty-sixth Psalm thus; "God is our refuge and strength, a help exceeding findable." Today, beyond the psalmist's understanding, the world has in our Lord Jesus Christ a help exceeding findable.

That men need help is so evident today that few would deny it. A generation ago many would have doubted it. They believed that man in his own strength was moving steadily toward perfection and would reach it in due time if left alone. Two world wars in thirty years dropped a blockbuster on that conception.

And the blockbuster which blasted the conception of a human escalator to paradise out of the human mind joined up with other things to play havoc with our American thinking and conduct. Whether plunged or brought gradually into it, we are now in a period of immense confusion.

In Christ, and in Him alone, is to be found sufficient help in this confusion, and in Him that help is exceeding findable. In Him is to be found the truth men need. In the confused thinking of today, even some moral leaders hold that whatever one believes is true, is for him true. Not so our Lord. He said, "I am . . . the truth." He declared that those who followed Him should know the truth, and that the truth should make them free. There is a standard of truth that is not of men, but of God. That standard will not be changed by human tinkering. That truth which is Christ is the plumb line of human conduct and character for today and all days.

In Christ is to be found the fellowship men need. The human heart craves fellowship and cannot be happy without it. Fellowship of man with man must always be marked by imperfections on both sides. Fellowship with Christ is perfect from His side. Because in Him there is no fault, fellowship with Christ is both inspiring and directive. His faultless manhood is a constant challenge, and the Deity which enfolds that manhood makes every touch of His fellowship directive toward the noblest in being and conduct.

In our Saviour is to be found also complete redemption. Man is not as good as he rates himself. The professed church probably has helped him to this bloated self-esteem. Stanley High said not long ago in a public address, "I simply am not as good as modern Protestantism assumes me to be." In God's sight, "There is none righteous, no not one: . . . all have sinned." Man needs to be "spiritually shaken apart and spiritual-

ly put together again," to be made a new creature in Christ.

This spiritual regeneration, however, is only the beginning of the individual's experience of Christ's redemption. The redemptive process is to continue until the redeemed are presented before the Father without "spot, or wrinkle, or any such thing." God's people are to be completely freed from the power and the very presence of sin, as well as from its penalty.

This complete redemption of the Lord's people, according to the revealed panorama of the ages, is gloriously to affect the whole creation. In the words of Bishop Moule, "the final glory of the saints will be a crisis of mysterious blessing for the whole created universe." Can Paul's words, "Because the creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21), mean anything less than that?

This help which is to be found in Christ is not only adequate to meet the needs of any man for time and eternity, it is also "exceeding findable." It is accessible through an act even a child can perform. Jesus said, "He that believeth on the Son hath everlasting life" (Jno. 3:36). Paul said to the distressed Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." That all the blessings included in the salvation provided by Christ are available to any man through the simple act of believing on God's Son is one of the most amazing features of the heavenly Father's gracious plans.

And if we find it easy to have faith in men—and we do—can anyone think it is difficult to believe in Christ? If there is anything that makes it difficult for us to believe on Christ, it must be the utterly compelling reasons why we should. He is the Supreme Figure of the centuries.

Not only is access to the help which is in Christ easy and within the reach of all, the constant functioning of that help has been made easy and certain by the nature the Creator has given us. We have capacities to receive and use the help offered to us in Christ. Brought into proper relationship to Him, these capacities perform their function as naturally as the capacities of the seed when placed in right relations to soil and sun.

Surely there is, indeed, in our Lord exceeding findable the help the people of the world so sorely need, the help without which life must continue to be filled with confusion, uncertainty, and dread.

McMinnville, Oreg.

HASTE

Possibly no other word so aptly describes our day. We shudder at the ox-train methods of our grandparents, smile at the freight-train methods of our parents and travel by airplane, eating our breakfast in New York and our evening dinner in Los Angeles. We drive swift autos, ride on "limited trains" send our messages by lightning and grumble because we cannot travel by the same route and take our chances of breathing by the way. Elevators which stop at every landing are unbearable to those on the higher floors. They demand "express cars" which shoot rocketlike to the fourteenth or twentieth floor. We cannot wait for eggs to hatch by nature's method but use incubators. We cannot wait for cream to "rise" but employ separators. In education we have introduced all sorts of short cuts. Read the advertisements: "Stenography Taught in Five Lessons"; "Reading Latin at Sight"; "French and German Taught in 12 Lessons"; "Writing taught in 10 Lessons" (and it looks it).

Right and Wrong of Haste

There is nothing wrong in haste provided the work is done well. A short cut is a good thing if it gets you to your terminus in good condition. But too often, in education at least, we gain time at the expense of efficiency. To sacrifice efficiency to speed is a bad bargain. Graduation is not a terminus. The important consideration is the kind of a young person who graduates. Perfection requires time. A prospective student asked the president of Oberlin College if he could not take a shorter course than the one prescribed in the curriculum. "Certainly," was the reply, "it depends upon what you want to make of yourself. When God makes an oak He takes one hundred years. When He makes a squash He takes six months."

Archimedes, who lived on one of the islands taken from the Nazis, said that if he had a point in space on which to lay a fulcrum and a lever long enough he could lift the earth. The first need would be to reach the point of action and the second would be to have the lever with him. There would be no advantage in reaching that point without the lever. It is very important for young people to reach the point where their work is to be done but it is equally important to be prepared for the work when that point is reached. Too many young people merely arrive.—J. D. R., in the United Presbyterian.

THE FAMILY ALTAR

God seeks to build and establish homes. Satan desires to undermine and wreck them. I have yet to hear of a home being destroyed where the family altar was operative.

A family altar nurtures and develops the qualities of love, kindness, longsuffering, tenderness, patience, forgiveness, forbearance, unity, and stability.

Do you have a family altar in your home? You ought to begin to erect one.—Sel.

OUR HOME CIRCLE

Everyday Chronicles

By Cora M. Stutzman

From the humdrum of everyday life to a vacation in New England the writer of these chronicles takes us this month.

Saturday

"Good morning Mrs. Melancholy," I almost felt like saying when she came to borrow the lawn mower. Of course it would not have been kind for me to call the lady that name. Perhaps it was even unkind to think of such a thing. But—well I could hardly help it for her otherwise attractive face has a long, solemn look. And she is an active Christian too! Somehow I cannot believe that when Jesus was here on earth, among men, women and children, that He looked blue and sour. If He had would He have had followers? Who would have wanted to embrace His teachings if they caused one to look and feel so unhappy? And the children, the dear innocent children, would not have wanted to sit on Jesus' lap had He not smiled and been happy with them.

Maybe "Mrs. Melancholy" could go through her Bible and hunt up all the "glad" and "rejoicing" texts—there are nearly a hundred of them—then try by God's help to get happiness into her heart. I believe a happy Christian is a good advertisement.

Thursday

When I opened my eyes this inky morning, I realized that this was the big day! It was easy to arise and make last-minute preparations for our trip to New England, a land I had so many years read about and longed to see. We had lots of "help" from the children in packing suitcases and boxes. Certainly nothing was forgotten, for we four could hardly get into the car when at last we were ready to go!

It was a leisurely day of travel, with many stops. Is it, after all, a vacation if we see how many miles we can make in a day, arriving several hundred miles distant with our tongues almost hanging out from sheer exhaustion?

In Northern New Jersey we stopped at a quaint little church to refresh ourselves with orange juice from the car refrigerator. I shall never forget that place. The church, built in 1832, and the old, old tombs surrounding it, made you feel as if you had suddenly stepped into the past. The gravestones in back of the church were almost covered with weeds. It was indeed a "city" that had been silent for years. With my finger I traced the almost obliterated name of "Schenck" on a stone. "Well," I thought, "There were and maybe still are Shenks here too." It, for a moment, made me seem nearer the southern

land in which I had been born and reared, for it too is the land of the Shenks, a good old family name.

Friday

In New England at last; not disappointed either! We stopped for a milk shake in Connecticut. By the way it was the best milk shake I ever had—a nutty flavored one. The owner of the "Milky House" took note that we were from Pennsylvania (by license plate, of course) and then he further learned that our home was near Lancaster where he too had come from.

It was with pride that he told us that he was from Mennonite background. He even brought a snapshot out to the car so I could see his very plain aunt and cousin. "They wore big bonnets, too," he said.

Say, it's a small world, after all. I guess if we would go to the Sahara we would meet up with someone from back home. It gives one a nice cozy feeling.

Sunday

We are tired this evening. It has been a full day but a pleasant one too. We drove 85 miles from our cabin here in Rumney, New Hampshire, to go and worship with those of "like precious faith" in Bartonsville, Vermont. The early morning was crystal clear and fresh, a typical New England morning. We had to marvel how good our God is to make such a varied country in which to live and travel. We would not want New England to look like Pennsylvania, nor would we enjoy the great west if it all looked like the place in which we live.

GOD MAKES MORNINGS!

I saw God make a morning
O'er hills so stark and black—
Ah, me! I sighed, 'tis hopeless,
The night holds glory back.
But God pushed back the darkness,
From rainbow pots of hue
He seemed to throw His fingers,
Lo! Morn was born anew!

My life was like that morning—
So drab, so gray, so black.
Ah, me! I sighed, 'tis hopeless,
Doubt holds His presence back.
But faith threw wide the windows—
"The Sun of Righteousness"
Arose in morning glory;
Now I'm newborn and blest!

—Frances Short.

There would be little profit in travel, as far as I'm concerned, if the whole earth were alike.

We have our irregular mountains, our vast plains, our silent forests, our painted deserts, our awesome caves, our lake regions, our sighing seacoasts, our fertile farm lands, and our lush valleys.

One noticeable thing about New England is the much slower traffic. It was a little difficult at first to adjust our speed to this slower pace. But we learned to like it, and saw no accidents, either, along the way.

We had sweet fellowship with the pastor and family at Bartonsville and then started back to our cabin by way of Plymouth, Vermont, home of farmer President Coolidge. It was evening as we wound around several lakes before coming to Plymouth. The quiet, unruffled water reflected the blushing sun and sky ere day reposed. My heart pained at a scene so grand, for I could not dip a brush in paint and put it on canvas for others to see. But I am glad for the privilege of tucking that picture in my heart, and even if I am destined to grow old, helpless, and sightless, I am still able to reach into the past and enjoy that sunset on the lake.

Twilight was beginning to spread her soft grey skirt over the little village of Plymouth as we "bumped" into it over dirt roads. But the hillsides were still bright with sunshine!

We could feel the quiet of the Sabbath eve as we stepped into the plain, simple church where the Coolidges worshipped. It took but a moment to see the straight back benches, the worn, carpetless floors, the old hanging lamps, and an ancient organ over in the corner. We looked out of the vestibule of the church across the way to the plain frame building that the Coolidges called home, and where Calvin Coolidge took the oath of office. And then I turned back to a bronze tablet in the vestibule and read a speech Coolidge had made after he became president. It was a simple, moving masterpiece. In essence he said he loved Vermont and he loved this spot, for here it was that he saw the light of day. It was here that he found his bride, here that he worshipped; here too his forefathers were buried in the bosom of the earth. And here it was that he wanted his last resting place. He loved the surrounding hills. Lastly, he loved the indomitable people of Vermont.

We left the church and in the half-light before dusk tried to find his tomb in the old, old, hilly graveyard some distance from the church. Of course, we expected to see an imposing structure as the world thinks would befit a departed president. But to our incredulous amazement the handsomest stone in this place was not his! I believe my mouth must have hung open as I finally found a small insignificant white tomb which bore the inscription, "Calvin Coolidge, president of the United States." To the right an even smaller stone rested above the remains of his son John who died at the age of 16.

What a lesson in simplicity we carried away in our hearts as we left that little village of Plymouth! For a president of our land had dared to live and die a life like that here among his neighbors. Drumore, Pa.

Blessings from a Broken Bone

By Mina Wiarda

It is good for us to be reminded that many choice blessings come to us in disguise.

I feel now that I really got a lot out of it, although at the time it happened I thought the bottom had fallen out of everything! There had been great trials, and this one seemed like the last straw, the end of the rope! But now that the break is mended, and the member functioning as per normal again, I can see many things that came as real blessings out of the whole experience of the fractured bone. Here is a listing of some of them:

1. The utter surprise at having fallen—most unexpected and unforeseen. God would teach us, I think, that life can have some surprising turns, through which we learn to trust Him in new ways—to be “in nothing terrified,” and that with Him there are no accidents!

2. The sense of helplessness, realized when I tried to get up and stand, and found I could not. Then, what desperate calling upon God! Those everlasting arms underneath mean much more at such a time.

3. The helpers who came—persons near by who helped me up and lifted me into the car, and the driver, and the wheel chair at the hospital, and the elevator. How dependent we are in this old world, in spite of all our love of independence and seeming security! Boast not, for thou knowest not what a day may bring forth.

4. The realization of interrupted work and plans. Whatever would become of things for which we were responsible? But it was not long until we realized that no one is indispensable, after all. The gaps are breached, the world goes on, one learns how small he is—and relaxes!

5. The loss of income, plus this added expense! How would we get along? But God has ways and means that we know nothing of, and our extremity is His opportunity to demonstrate His power and resources.

6. What pain and discomfort there were, made us to feel in a new way what many others, in far worse condition, were enduring, often with amazing fortitude. Some we have met who have sustained multiple fractures in one “mishap.” Consider one another! Sympathy for others is so needful.

7. The time of being incapacitated for ordinary endeavors brought to mind some things that might be done. Hitherto unfulfilled ambitions suggested themselves as possible. And a brand new endeavor, never before attempted, was ventured upon. “He leadeth me!”

8. There were the new acquaintances that a fractured bone brings into one's sphere—especially among the wondering children, with their many, honest, forthright questions day after day. So many new little friends, attracted by the “cast” curiosity, were made during the convalescence. What a fellowship there was between Jesus and the children!

9. It is wonderful how many folk come to one's assistance—in every way, it seems—reading matter, calls, snacks, an arm to lean on, a hand to lift, a ride, a door held open, a chair offered, a bit of good advice, an earnest inquiry, cards and notes of cheer, etc.

10. Opportunities opened, too, to witness for Christ. Especially was this true when

one would commiserate with us—we agreed that we, too, had thought it “too bad” at first, but afterward we realized it was of God and for His glory. That amazed some, still they seemed glad to find that the old faith still works.

11. It takes time for broken bones to knit, and that is where patience got her needed exercise, and faith and trust got their workout. When these are given full reign, joy springs up to enforce the testimony.

12. Last, and best, the layoff brought time for more Bible reading, enlarged prayer, and lengthened meditation. What privileges, as His presence grew dearer and nearer!

So, there really were a lot of blessings that came, all from a broken bone!—Selected.

The Stewardship of Good Humor

By Roy L. Smith

“A home is a co-operative enterprise. . . . If it is to be filled with good humor, everybody must contribute his share.”

Evelyn W— was something of a family problem. Among other things, she resented the fact that they were poor, and that she could not have some of the pretty things of which other girls boasted. Moreover, she rebelled against the reasonable discipline upon which her parents insisted. By a process of self-pity she was able to persuade herself that she was a very unfortunate and much abused young lady of seventeen. As a result, she was disagreeable, sharp-spoken, and irritable about the home.

Yet she called herself a Christian. In the young people's meeting she took an active part, often exhorting the others to “be faithful to the trust as a Christian.”

One afternoon at the summer camp her pastor sensed a good opportunity, and said to her: “Evelyn, I have been wanting to talk to you about a very practical matter. You are a tither, and I have been greatly pleased with your faithfulness in that regard. You are a fine moral person, and you have held out against some of the careless conduct which is so characteristic of so many of the young people. But there is one element of your stewardship which you are missing, and it is very important.

“It is your father's obligation to provide the home for your family. I know it is a poor home, and that many of the pretty things other girls have are quite beyond your reach. The very small amount of money you are able to earn by taking care of little children does not pay even your personal bills, and your father is not able to supplement it much. The result is that you have to do without a lot of things that are dear to a girl's heart.

“You are, however, able to make a priceless contribution to your home which you are not making, and you can do it without it costing you a penny. You can contribute to the total of the sum of good humor in your home.

“A real home is not made out of the building in which the family lives, but out of the spirit in which they live. In this respect you are a liability. You are taking more good humor, forgiveness, cheerfulness, and kindness out of the home than you are putting back in. Day after day you come home with a frown, dark looks, nasty remarks, and a disagreeable mood. It has the effect of lowering the spiritual temperature for the entire family. If there is any happiness in your home from that moment on other people have to supply it—you absorb it, but you make no contribution to it.

“A home is a co-operative enterprise. If it is kept orderly it is because everyone helps to keep things in their places. If it is clean everybody has to help keep it clean. If it is kept in repair, everyone has to stand guard over it and protect the property. If it is to be filled with good humor, everybody must contribute his share. If he does not, he is a pauper, living off the good humor of the other members of the family. He is the recipient of spiritual charity, and I don't think you want to be that kind of a person.”

What the pastor said to that girl could be repeated for the benefit of a good many people a good deal older. Each one of us is the steward of the good humor of the home.

—United Evangelical.

A good deed is never lost; he who shows courtesy, reaps friendship; and he who plants kindness, gathers love.

—Basil.

Some folks give according to their means, and some according to their meanness.

—George Eliot.

MISSIONS

The Hazards of Colportage

By H. T. Marroquin

The American Bible Society's Secretary in Mexico here gives an account of the experiences of some of the thirty-three colporteurs who valiantly carry the Book and its message far and wide, often among hostile men and savage beasts.

In Mexico ignorance, superstition, prejudice and fanaticism are intimately connected and constantly encountered as hindrances to the more rapid progress of colportage and to the acceptance of the Word of God on the part of the people who are victims of those conditions. But those very conditions and situations are the reason for the spreading of the Holy Scriptures, so that the people may know the truth, and the truth shall make them free from the bondage of sin in all its cruel manifestations. A few illustrations will throw light on this situation.

A Book That Opens Doors

A devotee of "Black Magic," who had just purchased a copy of that poisonous and deceitful book, heard Colporteur Faustino Arcia of the State of Tabasco as he was showing to a group of people on the street a copy of the Bible and explaining about the power of its teachings to change the lives of those who read and obey them. In a sarcastic manner this man asked the colporteur: "Does the book which you are selling teach how to open locks, as this one ['The Black Magic' he held up in his hand] does? If it tells how to open doors, I will buy it from you." The colporteur answered him, "That book you have may open to you the doors into a treacherous and ruinous life that leads to hell; but this Book I am offering you will open to you the door into an honest and constructive life in this world and into an eternal life in heaven, through faith in Jesus Christ our Saviour, as taught in its pages." The sarcastic inquirer was interested and purchased a copy of the Bible. May the Spirit of God and the redeeming power of His Word open the door of eternal salvation to this wondering soul.

"Sin Is What I Enjoy Most"

A freethinker argued with the same colporteur at another time and place, criticizing all religious faiths—the various Protestant denominations and also the Roman Catholic Church. Then he added: "What I do not like about you evangelicals is that you condemn sin; sin is what I enjoy most." The colporteur called this young man's attention to the following verse, which he read to him from the Bible: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of

thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9). The young man suddenly changed his attitude and said: "Say, that is something serious to think about!" The colporteur then quoted for him these other words from the Scriptures: "The soul that sinneth, it shall die" (Ezek. 18:4). The young man was then admonished and invited by the colporteur to quit the easy life of sinning, to repent and to accept by faith the Lord Jesus Christ as his personal Saviour, as He is revealed in the Gospel. Immediately the young man purchased a Bible and went home rejoicing.

"Pardon these Fellows, Dear Brother"

As colporteur Evaristo López got off a bus in a small village, and as he made the effort to put his case of books on his shoulder, the case split open and all his books were scattered. Immediately several men surrounded him, and one of them said to the others: "This is our opportunity to get something out of this fellow." They then asked the colporteur: "Are these Communist books?" The colporteur replied in the negative and went on to explain what they were—the Holy Scriptures, the Word of God, which tells us about our Lord Jesus Christ. Then they compelled him to go along with them, saying that the next morning they would take him to the city of Puebla to present him to their authorities. He was then taken to the house of one of these men to spend the night. He was given a sack on which to sleep. At five o'clock next morning the group of men took him by bus to Puebla. By ten he was in the office of the State Agrarian League, accused of propagating "Communist literature." The chief of the office asked the colporteur to open his case. When he saw the Bibles, Testaments, and Scripture portions he laughed, and exclaimed, "Pardon these fellows, dear brother, they do not know what they are doing!" And then he added, "By the way, I was in need of a Bible; please sell me one." Then one of the employees in the office asked the chief, "Is this the book you have been telling me about?" "Yes," answered the chief, and the employee also bought a copy. While the colporteur and the employees were talking, the group of fanatics who had kidnapped him disappeared.

A "Daughter of Mary" Objects

A woman rejected the Bible offered her at the door of her house by Colporteur David Marínes in Monterrey, State of Nuevo León, asking him to leave at once. The reason she gave was that she was a "Daughter of Mary" and that her priest had advised her never to receive the visit of Bible salesmen because their Bibles are "Protestant," and not to argue with the vendors. At the time Colporteur Marínes made his call there were two ladies visiting with this "Daughter of Mary." One of them evidently did pay attention to the colporteur's brief references to the life of Jesus Christ and His mission of redemption for lost sinners. She asked the colporteur if it was true that the Virgin Mary had had other sons. The colporteur read the passages of the Scriptures in that connection. The fanatic "Daughter of Mary" was terribly upset and said that "that was absurd, because the Virgin Mary never had other sons besides our Lord Jesus Christ; that she was virgin before and after the birth of Jesus." She opposed angrily all that the colporteur read to explain the matter. Finally the lady visitor asked the colporteur to come to her house. On the following day he went to her home, explained to her more about the way of salvation through faith in Christ. She bought a Bible, and the colporteur gave her the addresses of several of the local evangelical churches. She promised that she would ask her husband to take her to the nearest one.

She Would Start the Fire with the Bible

A very fanatical woman told the colporteur in public that, since she was a Roman Catholic, his books would do her no good; what she would do with them would be to use them to start her fire in the kitchen. The colporteur replied by saying that what she had just said was correct for one reason, and he went on to use the illustration of a very recent incident he had witnessed in his work of selling the Scriptures. A man purchased a little copy of one of the Gospels. The man had with him his little child, who began to cry, begging the father to give him the little book, which he finally did. Soon the child tore the little book. Was there any reason for that child tearing the book? Of course there was—ignorance! You dare to burn this Holy Book, because, like the child, you do not know its value. She turned away and left.—Bible Society Record.

CONSTANT THANKFULNESS

Have you ever tried the blessing of a constant thankfulness? Not occasionally, or when it suits you, but every day, and all day long? If not, begin at once, and the next time you feel disheartened or discontented, instead of getting irritable and complaining, just look long and gratefully on your blessings, and put all grievances behind your back. A French king once said: "If a civil word or two will make a man happy, he must be a churl, indeed, who would not give them to him. We may say of this kindly temper that it is like lighting another man's candle by one's own, which loses none of its light by what the other gains."—Selected.

Enlarge, Lengthen, Strengthen

By Alta Hershey

We are glad to note another enlargement of the work in Puerto Rico. May the Lord continue to bless the work in this little island.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Because this command, given by Jesus to His disciples of old, is for present-day disciples also, we are continually waiting for calls to enter new areas or are searching for new fields where we may take the Gospel. As a result of an invitation from Doña Rafaela to have services in her home, we felt the call of the Lord to enter the "Judaea" of Pedro García.

From Pulguillas one may reach the barrio of Pedro García in about two hours by horseback, or he may drive in the car for one and one-half hours; then for about twenty-five minutes descend on foot the narrow mountain path leading to the barrio. In the particular part of Pedro García where Doña Rafaela lives, there are only about thirty homes, consequently few people, but a people, nevertheless, in need of the Gospel. Last November services were begun when, for about a month, Lester Hershey went each Sunday forenoon to preach. Since that time the Sunday school that was begun has been carried on almost entirely by two young workers from the Betania congregation. They have classes there each Sunday afternoon, going on to Coamo Arriba to teach in the Sunday school that also meets in the afternoon. The pastor aims to go over about once a month to give a Gospel message.

During the winter, Doña Rafaela went to the La Plata Hospital where she had a successful skin cancer operation. Before returning to her home, she attended the services at the La Plata church and accepted Christ as her Saviour—the first convert at Pedro García. After the services, as the pastor and his wife accompanied her to her room, her testimony was, "I have been living in the darkness as one blind, but now I have come to the light." It is encouraging to see her rejoicing in the Lord, always inviting others to the services and never tiring of "singing" the choruses and songs that she learns at Sunday school.

Nestled among the hills in this valley of Pedro García are the homes of the twenty-six children enrolled in summer Bible school this summer. For them Bible school was a happy experience. Many of them are unable to read and write because it is too far for them to climb to the highway to go to school. Among this group we found that Hilda and Evangelia enjoyed coloring the pictures and doing the activity suggestions for the smaller children. This led us to divide the children according to their abilities instead of according to their ages. The more privileged ones entered wholeheartedly into the memory

verse contest, learning many verses. Three of them each learned forty-nine verses, including parts of the Sermon on the Mount, I Cor. 13, Psalm 23, and John 3:14-19, 34-36. Teaching the Bible stories of Jesus and His love to those who are eager to hear them never ceases to be a challenging privilege, and we teachers were happy to have a part in the great work of teaching these children. We can only pray that these teachings of Jesus may remain in their hearts until their lives are changed according to His will. For the first week, after teaching in the Coamo Arriba Bible school in the forenoon, the teachers rode over a rocky mountain path

for an hour to hold classes at Pedro García in the afternoon. It was relaxing to eat our lunches along the edge of one of the many beautiful mountain streams one finds between these two places.

Each night during the second week of Bible school, Lester Hershey stayed in Pedro García to hold evangelistic services in the homes. Five souls for Christ were the visible results of that week's meetings and they, with the two converts from former meetings, make up the first instruction class which had its first meeting Wednesday night, July 2. Among this group is Doña Rafaela, her sixteen-year-old son, a father, and his son and daughter. The seed has been sown, and our prayer is that the soil will be fertile, that it will yield a good harvest. The task is just begun; the first step has been taken. The instruction and nurture of these is something for the future. Won't you pray with us that they may be faithful to their Lord in witnessing for Christ in school and in their own community?

Aibonito, Puerto Rico.

The Result of Being Spirit-filled

By Annie Reid

It takes Spirit-filled people to carry on the work of the Lord if it is to be permanently advanced.

"And the Lord added to the church daily such as should be saved" (Acts 2:47).

What brought about this addition? Ah, God was using human instruments filled with the Holy Ghost, filled with the mighty power of God. People were held spellbound under its influence, and they could not resist the pleading and the convicting power of God; they simply had to yield themselves over to God.

Why are souls not being saved now as in primitive days? Has God lost His power? No; He says, "I am the Lord, I change not" (Mal. 3:6). "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). What then is the cause? It may be that we are not living up to our privileges. We can be so endued with power from on high that our words, yes, our very presence, will cause souls to cry out, "Men and brethren, what shall we do to be saved?" Ah! my beloved brethren, we need more of the heart-convincing power that our ancient brethren had; and if we prevail in prayer to God, He will give us the desires of our heart.

Our chief aim in life should be the salvation of souls. Then, let us get our hearts into this soul-saving business, and beseech God for power that stirs up the people. "There would be an uproar," says one. Yes; and the Acts of the Apostles is full of accounts of uproars. One uproar was so great that the chief captain had to get Paul over the shoulders of the people lest he should be torn in pieces. "What a commotion!" you say. Yes; if we had the like now, perhaps we should have thousands of sinners saved.

May God stir us up until we do something to turn the world right side up! There is much to be done all around us, and we realize more than ever that, "the harvest truly is great, but the labourers are few."

O God, give us power in our words, our messages, our prayers, that will convince the people that there is a living Christ who is waiting to give rest to all those who are weary and heavy laden.

We need a Spirit-filled ministry, men of God who really have the fire in them. If the minister is languid and easy going, his congregation will become lukewarm in their zeal for God and His work. As the minister is, so are the people. He can make them interested as he is interested. "Be filled with the Spirit," is the Apostolic injunction. The apostles knew success depended upon being Spirit-filled.

How then are we to become Spirit-filled? Measure up to the standard of the New Testament. Know positively that your sins are all forgiven. Consecrate your all unreservedly into Father's hand. Then go right in wholeheartedly and claim the presence and power of the Holy Ghost. It will make you a successful soul winner, and "he that winneth souls is wise."—The Gospel Trumpet.

When man is born he occupies a three-foot cradle. When he dies he leaves in a six-foot coffin. What a time he has traveling that yard!—Pathfinder.

BIBLE STUDY

Christian Ordinances

XVII. Devotional Head Covering

By the Bible Study Editor

XVII. Devotional Head Covering

The title of this discussion is taken from the Scriptures found in First Corinthians, chapter eleven. The term, "Head Covering," is not used as such by the Apostle Paul, but he discusses the matter of a woman's having her head covered when she prays or prophesies. He also gives the reason why a man should not have his head covered when he prays or prophesies. The title, "Devotional Head Covering," is deduced from the fact that Christian women should have their heads covered, or veiled, when praying or prophesying, or when in the act of devotion.

Because this act of covering the head by women and the uncovering of the head by men, when in the act of devotion, is based on the fact of its expressing a relation of headship or a precedence of glory, the spiritual truth for which it stands may be best expressed as "The Glory of Faith." The Christian faith does recognize degrees of glory in spiritual relations. Christ recognizes the Father, God, as one to whom He yields honor and obedience. Christ acknowledges the worship of the believers as an homage to Himself as their Lord. Man occupies a place which the Christian faith acknowledges as the image and glory of God. And woman is the "glory of man," or the one in whom man glories, to bestow his love and honor upon her. The act of devotion is one which truly represents the glory of faith, when those elements of worship are present to express those relationships of glory.

Without doubt, in the days of the apostle, there was a custom in the Church of women veiling their heads when in a place of worship or in a time of praying or prophesying. In these assemblies of the believers the women were expected to be veiled and the men to have their heads uncovered; that is, they were to have nothing on their heads. (The Twentieth Century New Testament calls the unveiled head of the woman "bare-headed.") Had there been no custom of worship with distinctions of the manner of covering the head, why would the apostle have given so much consideration to the matter in this letter to the Corinthians?

Corinth was perhaps the most cosmopolitan of all the cities in which Paul established the Church. The congregation would also have taken on the character of the city as to the classes and nationalities of its members. Corinth was on the border of two great na-

tions and two great cultures, the Roman and the Greek. Into these cultures it became necessary to implant and establish a religion which differed greatly from both the Roman and Greek heathenisms. The Christian faith sprung from the Jewish people and from the Jewish origin, through Jesus Christ. Because it came from Jesus Christ it was neither racial—Jewish, nor human—from any man. Paul's purpose and effort in Corinth, as in every other church, was to establish the faith and worship of Jesus Christ. And all of the ordinances, or methods and manner of worship, were equally essential to the expression of the faith of the Gospel.

Greeks, Romans, Macedonians, Jews, and travelers from Egypt, passed through or settled in the city, and many became members of the congregation of Christians worshiping together in the common faith. There must have been representatives of all religions, and a variety of customs and practices of worship among such assemblies. In his letter to Corinth the apostle offered a number of suggestions regarding the spirit of their fellowship, stressing the need of their unity, their respect for their leaders, their peaceful settlement of difficulties, their purity of life, and their separation from idolatrous fellowship and practices. Along with these matters which affected unity, he also introduced the manner of their worship.

Paul appealed to the Corinthian Church as their founder, the father of their faith, and the authority of their practices. In this capacity he made his appeal to them to keep the ordinances, or traditions, which he had delivered to them when present with them. This letter was intended to confirm what he had previously taught them. Instead of being a new thing to be introduced, it was an explanation of what he had already established in the churches.

A Custom

While the practice of the veiling of the head for women and the uncovered head for men in time of worship was general or a "custom" in the churches of God (I Cor. 11:16) there must have been a custom or practice which even Paul followed. None of the other New Testament writers mentions such a custom in the church, and Jesus did not introduce it as a new thing in righteous living. Peter does admonish Christian women concerning their proper relation to their

husbands. I Pet. 3:16. Paul ALSO admonishes Christian women that their adornings should be "modest apparel, with shamefacedness and sobriety" (I Tim. 2:9), "which," said he, "becometh women professing godliness" (v. 10). This expression of Paul agrees with that of Peter: "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands; even as Sara obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement" (I Pet. 3:5, 6). "And let nothing terrify you" (R.S.V.).

The distinction between men and women in their manner of worship, if a custom, must find its precedent in godliness, the godliness of men and women "of old." Its origin may even antedate Sarah's custom and time. It must be based on the peculiar relationship of man and woman. The first transgression elicited from God a statement of relationship between the man and the woman. To the woman He said, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). To the woman it meant submission to the husband; and to the man it meant authority over the woman. The ruling could be called a position of headship. This was not a matter of custom, nor was it the development of a relationship arising from the strong ruling over the weak. It was a condition established by the Creator. It was a fact established from the beginning of time, by which the relationship between man and woman could be, and has been, adjusted through the years of human experiences. It is a principle of godliness, the foundation of godly customs, based on the Word of God, and continues to be the basis of all godly relations in the home and in the Christian Church. There is a glory in the continuance of this relationship on the part of godly women; and a revelation of the glory of a Christian headship on the part of Christian men, who love their wives as themselves and who are the head of woman in the real sense of the divine relationship.

National Customs

Any one who is acquainted with or interested in the matter of the relative standing of men and women through the course of history, and in the various national and social relationships, will find that they vary greatly in different ages and among the nations of the world. There is no present standard by which all nations establish the rights and privileges of men and women. Each nation has its own customs regarding these matters. It seems to be the case that in heathen lands and among the so-called uncultured peoples the lot of women is and has been a very hard and degraded one. It may be said that where Christianity has been accepted women have

been recognized in their proper status. "Neither is the man without the woman, neither the woman without the man, in the Lord" (I Cor. 11:11).

There has been a tendency in the course of time, to make the women the burden bearers and servants of men, while the men have made themselves to be the guardians of the home and nation, the rulers and the masters, to whom special honors were to be given. But there is not found among many of the nations a custom of women veiling their heads or faces. The "International Standard Bible Dictionary," treating on the subject of women's dress, and the subject of veiling the head or face, says that the custom as found in the eastern countries was introduced by the Mohammedans. It was a custom among the Jews, however, before the time of Mohammed. If the Mohammedans introduced the custom of the veiling of the head and face into their religious or social life it must have been because of their close contact and common origin with the Jews. Abraham was the common father of both Isaac and Ishmael, who is the father of the Arab race from which came Mohammed. Much of the religious belief and practice of the Mohammedans is similar to that of the Jews. Circumcision, abstaining from swine flesh and from blood, and from idolatry, are common practices of both peoples. They have the same God of Abraham and some of the same Scriptures. It is therefore quite probable that the social custom of the veiling of the faces of their women would also be a common practice.

Eastern customs have been maintained quite unchanged for centuries. The veiling of the face by the women of India is not of Jewish origin. It is customary for women of India to cover their faces, especially in the presence of strangers, with the end of the sari which is worn over the head. There is a practice in some countries of women refusing to show their faces to strangers, although they do not veil them. But they do not conceal their faces from their own people. We might relate such practices to the natural modesty of women, but the custom of concealing the features of the face must have had an earlier reason. The divine injunction remains as a matter of inherent attitude on the part of women toward man, "Thy desire shall be to thy husband." There was only one man concerned with this injunction, and he was a husband. Paul speaks to woman and man, not husband and wife.

As a result of the transgression of Adam and Eve, there was a change in the nature of man. We call it the fallen nature. Whatever it may be called, the nature of man after the transgression differed from its previous character. It resulted in a changed relationship between the man and the woman, between every man and woman. The changed nature has persisted because God has ordered it so. There certainly are exceptions to this nature among women, but the characteristic is not removed, nor would God have it changed, for a spiritual truth lies within its nature. In the Christian expression of relationships between husbands and wives, men are instructed to love their wives

even as themselves, and women are instructed to reverence their husbands. The lordship of husbands and the subordination of wives to their domination result from the depraved application of the natures which God implanted for holy purposes.

Developments in Relationships

Experience reveals much of human nature in the course of time. It has revealed that in the relationship of men and women there exists a law of the headship of man over woman. There is a need of the companionship of both. There should be no question as to the equality of man and woman, each in his or her own sphere of life and service. The fact that one may be the head over the other, or that one is subject to the other, does not destroy their equality. This is proved by the statement regarding the Godhead. Christ, "thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant" (Phil. 2:5-11). The humbling of Jesus to fulfill His divine mission did not destroy His equality with God.

History also proves that there have been variations in customs and habits of nations; changes in customs and in habits of life have occurred during the years. The ruler of Turkey only a few years ago passed a law which unveiled the women of that nation. In many nations changes have taken place without noting the time when they occurred. No doubt in the era before the flood such changes occurred and no record is known of them. But as it was in the days of the family of Seth and his descendants, the faith which was considered precious was preserved because it was given to them by God. In the generations of the godly after the flood there was preserved what God desired to perpetuate through all the ages.

Men of God have preserved the traditions of God's Word and the practices of godliness. As far as we know, tradition has brought to us the history of the antediluvian age. The connecting link is through Adam, Methuselah, Shem, and Abraham. Shem lived into the time of Isaac. Abraham was called out of Ur of the Chaldees to be the preserver of the traditions of God through a nation that God would call His own people. From the history of this people we have the facts of the faith which we hold today and cherish as the will and Word of God. Other nations have changed, and their religious customs are no longer the standards of life for the people of God. They may have traditions among them concerning the past ages, but we trust only what has come to us from the Word which comes to us from the Bible, the book of Abraham's people.

Abrahamic Influences

Abraham had no trouble with the Canaanites among whom he lived, but when he went to Egypt, fearing for his life, he called Sarah his sister. She appeared before the Egyptians like the Egyptian women, unveiled; and the princes saw that she was **very** fair and took her to Pharaoh. For this act Abraham was rebuked and sent out of the country. Also, in Gerar, Abraham was afraid for his life and repeated the deception, calling Sarah his

sister. King Abimelech personally made amends for his error, and rebuked both Abraham and Sarah. "Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other" (Gen. 20:16).

Abraham was called to be a keeper of the revelations of God. He offered sacrifices. He went where God would have him go. He proved himself faithful to every trust, but failed to represent Sarah as the wife and mother of the promise. She did not keep the tradition of covering her eyes or her head, as the wife of the man of God whom He had chosen. How did Abimelech know the significance of the veil which this godly woman wore in reverence to her head, or her lord? He knew the significance of the veil which women wore, and rightly reproved Sarah and Abraham.

In the record of Abraham's sending his servant Eleazar to the land of Haran to find a wife for Isaac, there is revealed another instance of the knowledge and use of the veiling in its relation to men and women. In the land of Haran remained Nahor and Haran, who had come with Abraham and Terah, their father. Among them they preserved some of the faith and practice brought from the land of Ur and which Abraham had also preserved in his effort to keep the traditions of God. A wife who preserved this knowledge of God and His worship was what Abraham sought for his son, who, after him, should be the preserver of the things of God. Rebecca was the daughter of Bethuel, the son of Nahor. She returned with Eleazar to the land of Canaan to become the wife of Isaac. Gen. 24:64, 65.

Upon her arrival in the land of Canaan, she saw Isaac walking in the field. When she learned that it was Isaac, she alighted from her camel and took a veil and covered herself. This was the token of her honor to the man whom she would call her lord. To the servant, Isaac was "my master." Rebecca proved that the custom of veiling for the women was not an individual matter with any woman; it was the practice of all women who, for the sake of godliness and keeping the testimony of God in a strange land, maintained the token of the woman's desire unto her husband and the lordship of man over woman. In the more moderate expression of the figure let it be said that by the veiling of herself Rebecca manifested the truth that woman is respectful of the headship of man over woman, and man is honored as her head.

(To be continued)

We are healed by His stripes,
Would'st thou add to the Word?
He Himself is our righteousness made:
The best robe of heaven He bids thee put
on—
Soul, O could'st thou be better arrayed?

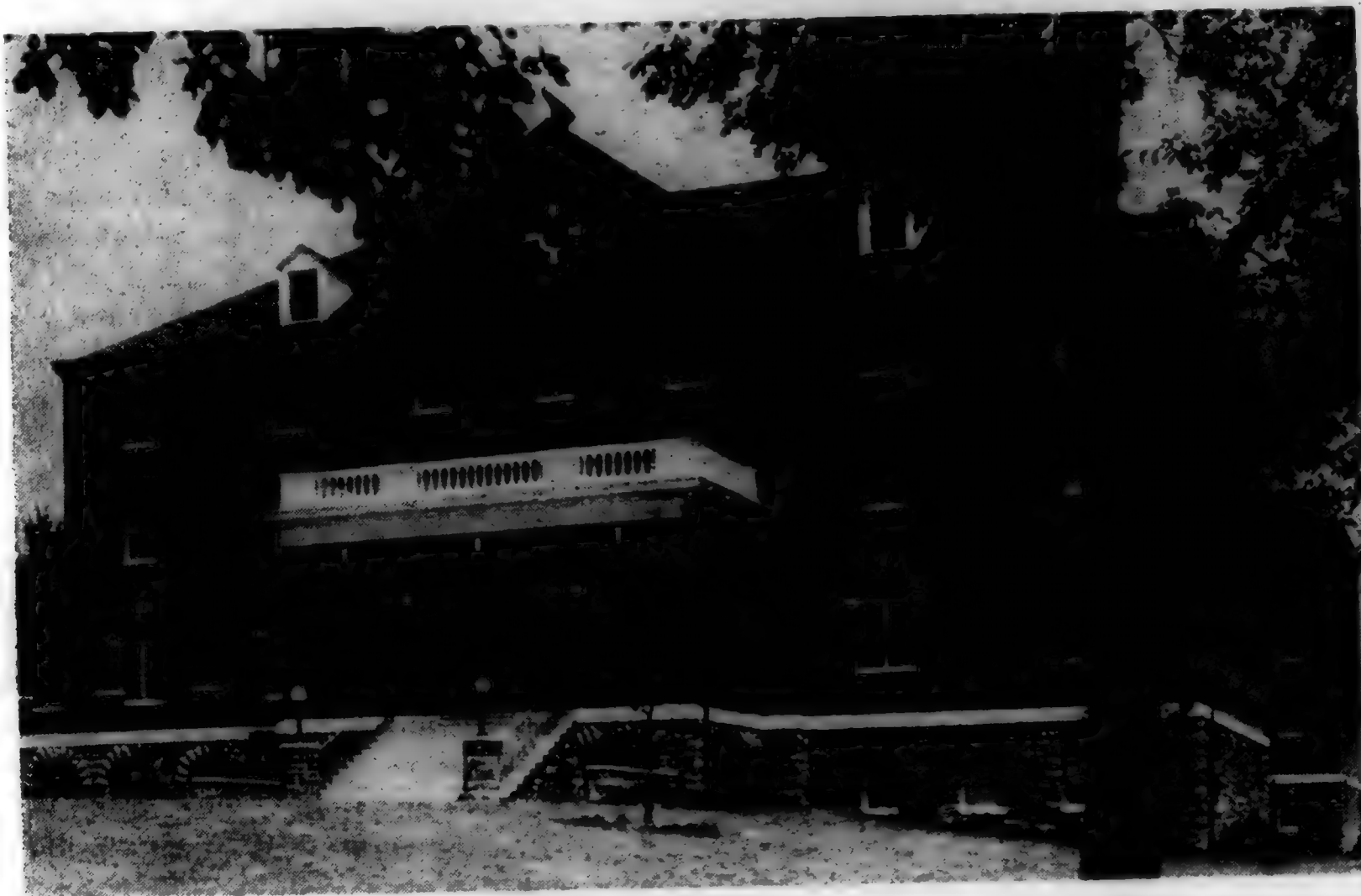
"One is not loyal to God who does not use the light he has or practice the truth he knows."

EDUCATIONAL

Growth at Eastern Mennonite College

By Lester C. Shank

An interesting and informative account of the recent developments at one of our growing educational institutions. We are glad to note that these developments have been rewarded by a substantially increased student body this year.



Ladies' Dormitory at Eastern Mennonite College

With the opening of another school year we pause to take note of new offerings, personnel, and facilities. We are deeply grateful to God and to our constituency for that which has been entrusted to us. It is the prayer of the faculty that more students may be served, and served better, because of these additional offerings and facilities.

New Offerings

One of the purposes of establishing Eastern Mennonite College, as stated by the founders in the charter, was "to establish and put in operation courses . . . as practical dairying, stock raising, soil study relative to crop production, and such other lines as may tend to a cultivation of the natural and in-born instincts in our young people that will lead them to choose the rural walks of life." After being without a teacher of agriculture for several years, the administration was happy to secure the services of Bro. Wilmer Landis at the beginning of the second semester of the 1951-52 session to serve as teacher of agriculture. A full unit of agriculture was offered in the high-school department, with twenty-one boys enrolled in the class. During the current year Agriculture I is being offered for second-year high-school students, with Agriculture II open to Juniors and Seniors. In addition to the high-school courses we are for the first time in the history

of the school, offering courses in agriculture on the college level. The course in Rural Sociology will be followed during the second semester with Livestock Production. The catalog lists Farm Management and Field Crop Production as the two alternating courses to be offered during the following year. A junior college curriculum with an emphasis on agriculture is being planned and will be offered as soon as the demand justifies it.

Other new offerings in the college department this year include Educational Industrial Arts, Practical Industrial Arts, and survey courses in home economics.

A one-year **Vocational Course** has been outlined for those who cannot spend more than one year in college, and is designed to meet the needs of those who will be returning to the farm. In addition to the basic first-year college courses in English, Bible, and science, men may elect from the agriculture and industrial arts offerings, while women may take the survey courses in Home Economics, and art electives.

Faculty

Bro. G. Irvin Lehman has joined the Bible Faculty as Associate Professor of Old Testament. His experience as a teacher at the American University in Beirut, Lebanon,

and Anatolia College, Thessaloniki, Greece, as well as his extensive travels in Bible lands in connection with his relief and teaching assignments abroad, has prepared him to make a significant contribution to the lives of students through the classroom and other campus contacts.

Roy H. Kreider has joined the Faculty as Dean of College Men, while M. B. Wyse has entered the Business Office as Controller.

Several members of the faculty have added to their educational experience during the summer months by attendance at summer school or through travel and have returned to the classroom with new inspiration and fresh stores of knowledge. Several other members of the faculty are now on leave of absence for the purpose of taking additional training.

Library

While the usual accessions are being made to the library, the most significant additions in recent months were the J. H. Hall and J. B. Smith libraries. The former is a collection of two hundred volumes, consisting of hymnals, sacred and secular song books, music readers, music texts, music dictionaries, biographies, and some books of history and travel. They were donated by the family of Jacob H. Hall, a native of Harrisonburg, who was a teacher of singing classes, conductor of choruses and musical institutes, an author, and editor of musical works.

The J. B. Smith Library of approximately two thousand volumes arrived on the campus last spring. New shelving has been installed in one section of the Periodical Room of the Library and this area has been designated **The J. B. Smith Library Collection**. We are truly grateful for the privilege of acquiring this collection and of making it available to our student group. One important feature is the notations and cross references made by Bro. Smith in these books.

Buildings and Grounds

With the expansion of our Agriculture Department came the need for a larger farm shop. The 30' x 50' building which had been used as a storage building while the Women's Dormitory was being constructed has now been converted into an Agriculture building, and provides a classroom, a Faculty office, storeroom, and large shop where boys will receive practical training in repair of machinery and other agricultural projects.

The money which was raised during the past Christmas holiday student work program has been used to complete the south wing of the first floor of the Women's Dormitory as well as part of the center section of this floor. The large lounge has been furnished and is now in use. A part of the center section of the first floor has been finished in the rough and will provide accommodations for special Bible term students as well as week-end guests.

When the former Dining Hall in the Administration Building was divided into classrooms one room was set aside for museum purposes. Bro. Homer A. Mumaw spent time while on his Sabbatical leave of absence collecting and arranging specimens for this



Aerial View of Eastern Mennonite College

museum. The bringing together of these materials into one room has added much to their teaching value and makes them available for classroom purposes. In addition to its use by science teachers as a supplement to the laboratories, the museum will be of general educational interest to other students. It contains a large number of mounted birds and mammals, botanical specimens, rocks, minerals, Indian relics, foreign money, sea animals, shells, corals, two collections of Hindu curios, a large collection of curios from Tanganyika, and a collection of Indian arrowheads.

Class Gifts

Following the precedent set by former classes the two 1952 graduating classes pre-

sented the college with class gifts. The high-school class donated shrubbery which has been planted around the Women's Dormitory, while the college class directed their contribution toward the completion of "Oakwood"—the cabin in the Park.

While this article has dealt mainly with academic growth and expansion of the physical plant, the main concern and desire of the faculty is to see spiritual growth in the life of each student. With this as the main goal, the entire school program is planned to reach this objective. Will you pray with us that each student may grow in grace and a fuller knowledge of our Lord during this current school year?

Harrisonburg, Va.

Watching a Mind Grow

By Priscilla Delp

An interesting story of how retarded or disturbed minds respond to Christian kindness and nurture.

Just as the new baby responds with a smile to the parent's caressing, so the retarded child will in time respond to either love or fear. Love grows into co-operativeness with fellow beings and final acceptance of God.

Fear in time turns into hate and suspicion toward others and rebellion toward God. When the Spirit of God left King Saul an evil spirit took over. Is it not true today that the heart in which God does not reign is ruled by another? When a supposedly normal person goes into a tantrum and uses his fists we excuse it, but when one with less mental ability expresses his anger we call it demon possession. Why?

Unless there is a physical obstruction, all babies perform the natural functions of life, like eating, sleeping, etc. Motor nerves can take over the work of damaged ones, and paralyzed muscles can be trained to respond to new nerve stimuli. So the mind can be

trained to perform the acceptable, instead of the repulsive and baser acts in human behavior.

Each child is an individual personality, not a part of a class of individuals, but one of that type with variation peculiar to the extent of his handicap.

I had always been interested in underprivileged children, so when poor health interfered with my training and college work, I began to think of the physically handicapped. But when the Lord led me to one of our church institutions for elderly people it took much prayer to understand what I supposed either a misinterpretation or conflict in conviction and leading.

I was given complete charge and responsibility of a supposedly deaf woman whom I will call Jane. There was a history of violence, and she was suffering from neurosis. She responded negatively to all that was

religious, but gave free expression to spite, displeasure, and revenge. The only redeeming quality was her ability to sew beautifully. I was told that she responded to lures of ice cream and candy, and accepted medication without rebellion.

Before accepting the case I had a long talk with her guardian, her parents both being deceased. The superintendent and matron of the home were very helpful too. Through the kindness of one of the family there was a luxury fund placed at my disposal.

Dr. K., who was the medical doctor in charge, was very sympathetic and helpful, but a bit skeptical because of her age (she was in the early fifties).

Besides being deaf she was born with a type of mental aphasia which made it impossible to speak coherently. Then a goiter operation ten years back had severed a nerve in the throat, making any speech impossible.

I read and reread the life story of Helen Keller to get the reactions of a deaf person and found the histories not too different with the exception of the mental aphasia.

I prayed and planned before I ever actually took charge. From the very first day she never saw anything but a smile. I smiled until my face hurt, but I found that while I smiled I could not hate, no matter how provoking she was, so I smiled away. Even though there was no answering smile, and even jeers when I read my Bible or knelt for prayer, she did not rebel or cause any disturbances.

I stuck religiously to my schedule of: breakfast, bath, dressing, combing, and dusting the room mornings; rest period after lunch, followed by a walk in the sunshine or drive in the country when able; an hour of sewing, an hour of games or puzzles; then supper, a walk around the hall and a visit with other guests, getting ready for bed, being made comfortable for the night, prayer, and lights out.

Each night I prayed the "Now I lay me down to sleep" prayer, placing my hand on hers, and after a short prayer for safety and rest during the night I kissed her lightly on the forehead. She would only stare coldly and suspiciously. When I massaged the taut muscles covered with leather-like skin she would shiver but not pull away. After several weeks she became more relaxed, and her physical condition seemed to improve. Under Dr. K's direction less sedation was given. In walking or traveling I always kept her beside me. At first she trembled when I took her arm, but later she reached out and shyly took mine.

From the beginning I spoke to her as though she heard and understood, and soon I was sure she did, although she responded only with a negative shake of the head. As she showed understanding of one thing I went to another, but never did I expect more of her than I would of a bright three-year-old.

The first week I explained that accidents happen to anyone occasionally when one is not well or does not eat properly. Bathrooms with running water are quite handy for such occasions. There were no more embarrassing situations, and Jane began to grow into a

self-respecting girl. She had beautiful chestnut hair which we brushed every day and put up in a becoming way. She began to take pride in her personal appearance. After the bathtub became an ocean of soap waves, washing away dirt and odors, bathing became one of her chief pleasures instead of being a hated ordeal for herself and nurse.

With the approval of the guardian we bought a new wardrobe, one that was suitable for both travel and home use. I was careful not to purchase anything to which she did not consent. This took patience and perseverance but she finally realized that she must nod in the affirmative instead of shaking her head in the negative if she wished something. If a child is to be able to take any part in life he must learn to make choices and abide by the consequences. I never coaxed after she learned this, and if the answer was negative twice that was final if it meant staying home on a lovely day or passing up an opportunity which never presented itself again. I explained the results when I saw she felt bad, and she seemed to profit in the future by her experiences.

All my efforts at getting her to communicate by writing were futile. One day she presented me with a paper on which she had drawn a box. I acted pleased and the next day she drew me another, printing the word "box" below. When she drew the third box I began thinking. Could it be that this was a picture of herself? "Lord, help me," I prayed, "to put windows into her walls, so that if she cannot be a part of normal life she can at least have a glimpse at it."

No amount of encouragement produced anything but a box, so absently I began adding lines to her box until the paper was full and the box was lost in a complete geometrical design. She acted surprised that I would spoil her picture, but I immediately decided to fill in the spaces. I wrote the number "1" in the first space, handed her the pencil, and pointed to the second space. With a smile she quickly placed a "2" in it and handed the pencil back. We continued the game a little over the scheduled time, but I felt I was gaining.

The next paper she handed me contained the drawing of a box, a dog, and a fully developed man without hands—every detail to eyelashes and hatband, but no hands. Each item was properly labeled. I was delighted.

She next surprised me by making a list of words. I knew she had attended a few years of public school, but no one knew what she learned outside of copying words and letters and displaying temper and spite if her path was crossed.

I had seen her sit for hours looking at one page in a book, but now she was lingering over certain pages in the magazine. I noticed that beautiful homes, well-dressed ladies, and big cars were the attractions.

After weeks of coaching by inspecting curtains, rugs, and spreads in department stores and magazines on home decorations, we finally chose a color scheme for the room. She chose the spreads, I the curtains and slipcover material. She handed me the pins as I made the slip covers for the chairs.

We made throw rugs and bureau scarves to fit our scheme.

A child's dictionary and small encyclopedia, I feel helped her to understand and read better. A wrist watch for Christmas was the crowning event in her life.

I made very little progress with religion, but visits to historic places afforded her pleasure for weeks afterward.

I noticed the names of Washington, D.C., General George Washington, Martha Washington, Abraham Lincoln, New York City, Harrisburg, and Gettysburg, were always on her list of words.

We drove to Harrisburg one Tuesday. The guide was very kind to us, and Jane was not the same afterward. Each Tuesday she wanted to get dressed for a trip and sulked at anything less.

On our shopping trips to the big cities I found she liked sea food. Oysters were her favorite. She had the obnoxious habit of spitting anything that was hard back on her plate. I explained and showed her how to remove anything objectionable with her fork or teaspoon, and reluctantly she would oblige, but the minute I relaxed she forgot, and one day she deliberately did what she shouldn't. She even smiled when I pretended not to notice. She was still chuckling when I put her to bed.

When four weeks went around and she had no privilege of an oyster platter she was pensive but not subdued. She refused to eat any more. A little skeptically I decided to give her one more chance. We drove to a good eating house early. As soon as I stopped the car Jane looked at me, smiled, nodded yes, and taking her handkerchief dabbed at her mouth, then shaping her fingers as though holding a fork went through the motion of removing shells from her mouth. Another dab from the hankie, a smile and nod, and Jane opened the door and stepped out with the air of a conqueror. I have never been embarrassed by Jane's table manners since.

I always explained every new experience or anything new beforehand, and with her hand in mine Jane went right along. When I went on vacation I took her along. This, of course, took careful planning and discipline on my part. She must not get too tired, and everything had to be explained on her level and had to be of interest to her.

In Washington, D.C., she took only casual interest, until I explained the inscription on the metal plate at Washington's grave in Mount Vernon. From then on every building and every tree and shrub took on new interest. From that day I could speak to her from the level of a school girl.

On our next shopping tour Jane made her first purchase with her Christmas money. It was a small bottle of perfume.

That summer I took her to the seashore. A Christian nurse friend always accompanied us for company, as well as for protection for myself. Although we never used sedatives any more I always kept them handy. While at the beach we noticed the announcement of an illustrated sermon to be given at a certain church. I felt it was an answer to prayer as I saw Jane watch spellbound.

First, a large book was shown. Then as the pages were turned the story of God's love for man was illustrated in colors and finally came the picture of the cross; then followed a heart covered by the blood, and on the last page a picture of Christ in the heart.

Jane had begun to say words again, and that evening as we had our devotion she looked at us wistfully. We had gone from one shop to another for souvenirs, but Jane could not find anything. Placing my arm about her shoulder I asked if there was nothing she would like to take home as a souvenir. "Bible," she said shyly.

"A Bible!" we echoed. She nodded in the affirmative.

No shop at the beach yielded a suitable Bible, and so we got one of the new translations at the home bookstore.

Every evening and sometimes afternoons she would get her beautiful Bible and open it at Genesis. I would read slowly, pointing to each word and explaining each verse, then read the chapter again and cross out chapter 1 on the Bible Reading Record. In church and Sunday school I had always done the same, pointing to each word read or sung so that she would associate the sound with sight, thereby helping her to understand the meaning of words and sentences.

One Sunday the first and third verses of a song were announced. I found the page and before I could point to the third stanza Jane's small hand pointed quickly to line three. After that she followed the songs without any help.

After learning to pronounce about a dozen words plainly Jane grew disgusted at the process of learning enunciation and refused to talk for several months; so hope for her speaking had to be abandoned.

One day I found her highly disturbed while reading the Bible. Quickly closing it, she refused discussion. It was weeks before she would read her Bible again. This time I deliberately placed my hand on the page which so irritated her. It was the account of Jacob's sons selling Joseph. I thought I had explained everything as we read that chapter. Now I explained how God took care of Joseph, who later forgave his brothers. She seemed to understand, and the next day pointed to another verse. "Jacob and his generations," it read. I explained about genealogies according to families using hers and mine for an example. She seemed satisfied, and when I brought her supper tray that night she had all her family pictures spread on the bed.

It was not all as easy as that, for a person does not build a life of suspicion and hatred for fifty years, and after a few months or years leave it without some definite crisis. Nor does Satan give up his victims without a struggle. Many times I had to resort to prayer for love, strength, and patience. Once I had to demand respect, or I would leave her to go back to the air cushions and capsules, and twice during the five years I had to assert my authority by showing my strength. Even normal children need to know that there is an authority which they must respect.

Her periods of depression and spite became shorter, lasting only a few hours instead of days and weeks. She slept better, ate better, and was far more co-operative, even displaying some humor.

She enjoyed attending church and Sunday school, especially putting change in the collection envelope. But whenever Jesus or Christ was mentioned she would become irritated. This was noticeable even in church. If an evangelistic appeal was given she would entertain herself by watching a baby or investigating the contents of her handbag. She no longer hissed when passing a church or when I prayed, but ministers of every denomination were treated coolly and left to know she felt bored by their presence.

As we arranged a room for her alone, with all her own pretty furnishings, she was proud and happy at first, but then I suppose it was fear of losing my attention that caused jealousy to creep in, and she cursed and swore. I knew she had never heard such language at the Home. Was it an evil spirit, or had she heard things in childhood and had never been able to express them before? I carefully explained that language of that kind was not allowed. If she wished to talk and keep her pretty home she must use other words. She has scolded since, but used no more bad words. (Had better circulation brought hearing as well as healing to the scar in her throat, or could she always hear but not understand, or is it that she has made a change of heart?)

In those five years I lived with her we visited the historic spots of Pennsylvania, Washington, and Virginia, and stood on the beach and saw the tide come and go. We had climbed the mountains and saw the beauties of Maine and stood on Canadian ground; we had ridden in boats on the river; we saw the changing leaves in the fall and watched the cherry blossoms and dogwood in the spring. It was all beautiful and each time she responded, but when we stood at the brink of Bushkill Falls I saw a new light in her eyes. They were misty, and as she watched her body trembled slightly, and then a sigh escaped which went through my own heart. Had her soul at last met and accepted God?

I had seen her grow emotionally from childhood to an adolescent. And now had she suddenly become a woman?

From then on her activities took on more purpose, but only in her small scope. She steadily refused to do anything for others, but she no longer demanded the whole attention.

Now when she is tempted or provoked she either cleans her room or does some washing. When tired out physically, she sits in her chair and reads a chapter in her Bible. She no longer reads it only as a book but turns to the Psalms and sometimes hunts up the references found in the Sunday School Quarterly. She has learned to be politely tolerant and to adjust to a change in plans without creating a scene. She is even pleasant to relatives whose presence had always caused violent scenes.

The last year I spent with Jane she had

earned a certificate of perfect attendance at our Sunday school. This gave her the privilege of choosing a dollar's worth of merchandise in our local bookstore. Jane seemed to know just what she wanted and soon made her selection. She chose a pocket mirror with a picture of Christ on the back and a calendar with the head of the boy Jesus on the front. I don't know which of us was the happier as she proudly hung her calendar in her room.

Once as I was cleaning her room I came across a drawing Jane had made. It was a large house, perfectly proportioned, as her boxes had been. The thing that attracted my attention was the number of windows. There were even dormers!

Even though Jane can never contribute anything to the world and will always need supervision and care, she has reached a plateau where she can enjoy life. She seems now to have reached the "norm" possible for her condition.

While someone else looks after the details of her daily life, I still give her treatments and look after her medications and other needs. She also gets her weekly drive, and an occasional dinner and short trip to some place of interest. As I look about the pretty room and see the dustless furniture, the Bible which she has read nearly half through, and notice the look on her face, I am sure that Jane has come to know a better life.

Souderton, Pa.

Thirty Years of Service

A Book Review

By John A. Hostetler

In the Name of Christ: A History of the Mennonite Central Committee and Its Service, 1920-1951. By John D. Unruh. Herald Press, Scottdale, Pa., 1952. 404 pages. \$3.75.

It is altogether appropriate that an organization thirty years old should now, after its most intensive activity following the war, begin to concern itself with the collection of facts concerning, and to reflect upon, its program of operations from a time perspective. That the Mennonite Central Committee has long been a channel of the several branches of Mennonites in North America in periods of national and international tension and suffering is a fact well known to its constituent bodies. But less well known to the rank and file of its members is how the Committee itself functions and how the work emanates into global dimensions in so many types of services.

The author is a member of the General Conference Mennonite Church, was president of Freeman Junior College, Freeman, South Dakota, from 1933-1948, and served in European foreign service for one year.

The title of the book is taken from the motto of the MCC appearing on the label of every piece of goods distributed in relief service. The subtitle, "A History of the Mennonite Central Committee and Its Service," most aptly conveys the nature of the content, with special emphasis on "history." Of the 404 pages in the volume 318 constitute the body of the text; the balance make up footnoting, personnel lists, appendixes, bibliography, and index.

The author has chosen to deal with his subject matter in two categories: first, by treating it regionally (chapters 4-9), and second, by describing the types of services (chapters 12-20). The first three chapters, beginning with "Mennonite Origins," are necessary orientation, particularly helpful for the non-Mennonite. This orientation likewise serves to illustrate the importance of Men-

nonite history in its connection with contemporary social interest and outreach.

The style of the book fits well into the "Mennonite pattern," both from the standpoint of topics and how they are stated. The listing of chronology, names of places, persons, activities, dates, length of service, quantities, enumerations, descriptions of events, and of organizational machinery makes it a valuable source document, not a treatment of cultural and intellectual aspects of Mennonite thought. What the author left unsaid in such statements as "differences so rarely led to open friction" (p. 59) or "church organization workers were sometimes embarrassed" (p. 68) might well have given further social insights into cultural and ideological differences as well as resolving such conflicts. But he does illustrate for us differences of viewpoint in intergroup and administrative relations in a few cases (pp. 69-70, 106). Like most people, Mennonites sometimes differ in viewpoint, but such differences can and are resolved in a harmonious way. Descriptions of such incidents are helpful for the promotion of Christian growth.

There is no chapter on the philosophy of Mennonite relief. But between the lines and in quotations from field workers there are hunches as to the motivation. Or, is the motive of relief so obvious to the Mennonites, so simple, so taken for granted, that it remains for an "outsider" to state their case?

The point of greatest tension and the most interesting reading is the account of refugee horrors and their exodus from Europe (chapter 12). Other points of human interest are: the embarrassments of too many food supplies at one place (or the wrong kind), the colossal costs of immigration, and tension points with government officials.

The concluding two chapters, "International Mennonite Relations" and "The Continuing Compulsion," summarize best the growing social significance of the Mennonites in a world perspective. These will interest every Mennonite member whose prayers extend beyond his own country.

The author has undertaken and succeeded in a difficult task. The volume does not pretend to have a thesis, or in any way to "grind an axe"; it is a factual report of MCC relief and service, lacking an interpretative frame of reference to which the many "facts" can be related. The index is not complete; for example, the name of Irvin Horst appears on page 289, but is not so indicated. Nowhere is there a list of MCC publications from its beginning in 1920.

The activities of the Mennonites in the twentieth century are a demonstration of Christian social ethics; of what sort and of what significance is yet to be determined. Their extensive operations and their policies in world situations as they exist on the fringes of Communist territory, on the borders of war and devastation, their own protection and relation to military authority in occupied countries, the internment in concentration camps of their own personnel, dealing with blackmarket situations, the Nationalist sympathizers on the part of some long-standing German Mennonites, racial tensions and discriminations among nationalities—all these social settings are raw material for another needed volume on the social ethics of the Mennonites, their ideal, and their practice.

The human casualties of carrying on a relief program, the mental and social adjustments, the frustrations, compensations, and rationalizations, the consultative channels between field worker and administrator, the international marriages of Mennonite personnel, the efficiency of operations, the nature of group harmony on the field, and the factors associated with social conflict are subjects which the sociologist would see as being most significant. Of all the fields of social investigation this area of attitudinal or nonmaterial phase of human life is least known and least understood, yet most urgently needed.

The book merits a place in Mennonite homes, for it is a record of the most extensive relief operations ever undertaken by Mennonites anywhere. Perhaps the unwritten testimony back of such a volume is the awakening realization on the part of the Mennonites themselves that no branch of the Mennonite tree lives wholly unto itself, just as no individual lives unto himself, and that there has been a deepening of personal loyalty to one's own group and at the same time a growing respect for wholesome Christian relations and co-operation with other groups of like concern in world-wide relief witnessing.

State College, Pa.

One good thing about telling the truth is that you don't have to remember what you say.—Exchange.

"THE TRUTH SHALL MAKE YOU FREE"

(Continued from page 290)

Susan had ample means for her burial and left some for me, besides the house."

"Ellen has been telling these untruths," John said. "Mrs. King and I are employed in the low business of ferreting out rhyme or reason for them."

"How dreadful!" Hildegard exclaimed.

"We both know your character, and we know she is an untruthful person, very careless with her mouth, her speech. We want to know why she is troubling you."

"How very dreadful!" Hildegard said again.

"Very dreadful for her who speaks evil of another and makes a fellow student unhappy," he remarked.

"But as for you, since you are so beset by enemies, why not marry me and let me be your strong protector?"

"Of course I'll marry you, and soon," she laughed.

"And as for Ellen, we will disregard her. But do try to escape her bitter tongue."

"No, methinks Ellen should be taught a lesson," Hildegard said. "No person has a right to befoul his life with evil words."

"Right," John laughed. "How right you are! And how about Hildegard, the injured, taking over?"

"Oh, no! I'd be sure to get cross. The Dean of Women or Prof. John Kent should keep on."

"Sure I'll take over. So let's drop everything about it, Ellen included. She has a complex of sorts and is in need of psychiatry, or something."

"How dreadful! But I agree. Let's drop Ellen and talk about us."

But Ellen came to herself, like the prodigal, in a simple and unpredictable manner. The Spirit works often in unexpected ways. She with some of her friends had attended a children's program. She had passed through many revivals where her conscience had been pricked sharply, yet she had refused to yield her tongue to righteousness. But today as one small child recited a touching little poem, the soiled soul of Ellen felt the grip of the Spirit. It was not even good poetry. But it was a good weapon.

"I will not do this thing because to do so
would soil my soul,
My life must be spotless at the close of a
glowing day;

I will not do a thing that is wrong because
it will foul my goal.

I must be unashamed and pure and glad
at the end of the way.

I don't want any wrong on my soul when
I go home to God."

So read the child, and humiliation overtook Ellen. She was pierced and wounded in her soul. She looked deeply into her heart and was sick at what she saw. She had arrived at the crossroads, and this time took the right turning. She saw herself as others must see her and did not blame the others for not liking what they saw. She hastened to her room and sat ashamed, in dust and ashes, knowing what she must now do, for only restitution could follow such repentance.

When Hildegard entered, she paused and said sharply, "Are you sick, Ellen?"

"Yes. Yes, I'm desperately sick of myself."

Hildegard stared at her without speaking.

"I don't want any wrong on my soul, when I go home to God," Ellen quoted.

Then she confessed every word she had spoken against Hildegard. She confessed her half-truths and her falsehoods. She did not spare herself at all. She humbled herself deeply.

Hildegard, pitying her, said, "Why, Ellen, why Ellen?"

"Don't you 'Why Ellen' me, and make it harder; I want this off my soul."

She retold in detail things she had said and then asked forgiveness.

"You will not hold these things against me?" she asked.

"Never in the world will I hold them against you."

"And you believe that I will never do them again?"

"If the Son therefore shall make you free, ye shall be free indeed," Hildegard quoted. "A victory such as you've had will lift you to a high spiritual level. I have faith in the keeping power of God."

"Thank you, thank you, for the pardon and the help," Ellen said.

"But I can't help wondering, Ellen, why you did these things. Did you hate me, or for what reason, if any?"

"No, I never hated you. When I boasted about my father's helping for the funeral it made me feel rich and good. It brought me attention." She paused, startled. "That is really at the bottom of it all. It made me feel important to give others the impression you wanted to room with me. I wanted to be important!" She paused again and then burst out with: "What a horrible little wart I was!"

"I think you have developed into the beginning of a very lovely person. You are very beautiful as to face and form. Now let God take over."

"The truth shall make you free.' O Hildegard, I feel so free, so unburdened, since I made everything right. 'If the Son therefore shall make you free, ye shall be free indeed.'"

Protection, Kans.

"HE HATH SAID"

If we can only grasp these words of faith, we have an all-conquering weapon in our hand. What doubt is there that will be slain by this two-edged sword? What fear is there which shall not fall smitten with a deadly wound before this arrow from the bow of God's covenant? "He hath said"! Yes; whether for delight in our quietude, or for strength in our conflict, "He hath said"! must be our daily resort. Since "He hath said" is the source of all wisdom, and the fountain of all comfort, let it dwell in you richly as a "well of water, springing up into everlasting life." So shall you grow healthy, strong, and happy, in the Divine life.

—Spurgeon.

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. Fretz

JESUS DESCRIBES THE CHRISTIAN LIFE

Matthew 5:1-12

Lesson for October 12, 1952

In the Sermon on the Mount we have fundamental declarations from the lips of Christ Jesus concerning strong Christian character for men who would have true fellowship with God. He who loved the souls of men and desired to redeem and deliver them here teaches the laws of life that regulate relationships, one person with another and toward God. God's perfect and holy law for our age of grace is different. Note the contrasts drawn by the Saviour, "Ye have heard," "But I say unto you."

Verse 3. The poor in spirit are by no means proud. It is possible for carnality to assert itself in the spirit of the poor, of the liberal, of the penitent, of the worshiper, of the obedient, and of the diligent. The admonition here penetrates to the very quick of our inner selves. He who knows the inmost recesses of the heart has knowledge of what manner of spirit we are.

Verse 4. The mourners are promised joy. This bequest the world cannot give. In our age we need to be advised concerning the tendency to insensitiveness. A formal expression of sympathy not from the heart cannot suffice to relieve sorrow nor to bestow comfort. To keep the spirit fresh and the heart tender takes the abiding Word of Life and the indwelling Spirit of Christ.

Verse 5. The meek are constant in lowliness beneath the hand of God. The thought of His divine greatness and of His condescension to be our sufficiency calls for entire submission to His will with gentleness and forbearance toward fellow men. We need to possess the soul in quietness and patience.

Verse 6. God has spread a wonderful table of righteousness and mercy and grace for the saints. There is ample provision for the soul's desire after holiness. Christ is the enabler to right performance, the satisfier of spiritual appetites.

Verse 7. The merciful in their active benevolence and works of charity have reward outwardly in this time as well as in eternity. "Blessed are the undefiled in the way." See the content of "pure religion and undefiled"

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

(James 1:27). God ever seeks to perform the deeds of His great heart through the gracious acts of His children.

Verse 8. The unperturbed heart, the purified affection, the guileless mind, are qualities made perfect in the believer who yields wholly to the possession of the Holy Spirit. The reward for purity is moral vision and perceptibility of God and His attributes.

Verse 9. The peacemakers are so in character, in words, and in deeds. The world is particularly observant in this respect. Christ-likeness through this trait speaks the silent and effective testimony. The quiet spirit that provokes to love is of God and of great price.

Verses 10-12. Persecution is undesirable to the carnal man. The exercise therefrom is profitable to the righteous as he bears his cross to the glory of God and His kingdom. The great pattern for accepting the cup of persecution, although innocent of all charges, is Christ in His death on the cross. There is a cross for everyone who will live godly. Note among rewards "exceeding gladness," a rare expression in Scripture.

JESUS DEMANDS SINCERITY

Matt. 6:1-8, 16-18, 22-24

Lesson for October 19, 1952

In this portion of the Sermon on the Mount are found three exercises most commended and valued among the Jews. These have been termed the cardinal disciplines transmitted by the worshipers of Israel to the Christian Church.

Verses 1-4. It is explained that the text in early Jewish scriptures used the word "righteousness" instead of "alms" and that the marginal word "alms" was drawn into textual use much later. The great emphasis among Jews upon deeds made almsgiving almost the foremost righteousness. The book of Tobit, which Jews considered as belonging to the canon, is a story of almsgiving and its redeeming powers. The injunction of Luke 12:33, regarding selling and giving alms, and of community life in Acts 4, was kept up by Christians into the fourth century. Jesus here used what bore upon Jewish ideas and practices to set forth a higher and more spiritual practice for Christians of the present day. He stresses the absence of publicity in deeds of benevolence and seeks to advance the importance of the act being the fruit of the Spirit, that is, to have a truer motive back of it.

Verses 5-8. Prayer for ostentation is also dealt with. The sacred trust of appeal before God requires that the purposes of the heart be genuinely acceptable to Him. The Jewish practice of observing times for prayer evidently led them to try to have it overtake them in some public place as on the street corner. Adding to this the loud and loquacious repetitions that were used, we see the vanity of such an approach to God. Any effort to attract notice through prayer is surely odious in the sight of God. Men should not overlook the fact that applause from God alone counts in prayer.

Verses 16-18. Fasting is a part of the devotional life to be performed before God. There are various causes for abstinence from food, as in times of distress, sorrow, grief, or anger. In places in Scripture fasting is associated with wearing of sackcloth and ashes on the head. Here we understand Christ to be concerned with the higher motive as related to prayer. The Bible has instances of partial fastings and of total fastings for shorter and longer periods of time. Moses, Elijah and Jesus observed forty-day fasts and Daniel a three-week partial fast. There is reward for the nearer approach to God in supplication and waiting when the experience is more to be desired than daily food. Fasting with prayer are both needed in the more difficult and the more fruitful experiences with God. The close relation of fasting and improved insight, of simple living and loftier thinking, is universally recognized.

Verses 22-24. Christ here uses the soundness of the healthy eye upon which to teach a lesson. The normal outlook of the Christian is a spiritual one. When thought and conscience are marred by sin, or error in teaching, the conduct and the service will show it. This course continued leads to great darkness, while a career carefully directed spiritually provides for wisdom, judgment, happiness, safety, and all that is embraced in "light."

JESUS' TEST OF FAITH

Matt. 7:12, 15-27

Lesson for October 26, 1952

Verse 12. Why did a president once state that if the Sermon on the Mount were followed all the problems of the nation would be solved? The Golden Rule has appealed to many but not all realize that only in the lives of true believers can it be translated into practical action. Brotherly love is the key and in Christ this virtue is to "increase and abound" (I Thess. 3:12). Christ's love is the standard, "as I have loved you" is the measure. Jno. 15:12. Herein is the proof of discipleship, "By this shall all men know that ye are my disciples" (Jno. 13:35). Putting the Golden Rule into practice will make homes happier and churches void of friction. Romans 12:2 will be needed in transforma-

tion and renewing of the mind and heart, with daily grace from on high for continuity in the Christ way of life.

Verses 15, 16. The New Testament frequently emphasizes the danger of false prophets. These are hypocrites of a very bad sort. They profess to be speaking God's truth, but when they are none of His their testimony is false. They have not come in by the door into the sheepfold. They are strangers to truth and their voices dare not be heeded by the true sheep. They prey upon the flock instead of feeding it. They lead the sheep astray (Jer. 50:6) and scatter the flock. Jer. 23:2.

Verses 16-20. Here is the fruit test for discovering soundness in the believer and the leader. The law of the tree is fruit after its kind. By the conduct we are to know the character. Attempts are made to counterfeit Christianity, but only genuineness withstands betrayal. He who is raised from the dead should bring forth fruit unto God. II Cor. 9:10. Spiritual fruit is produced in all periods of life. Ps. 92:14. For the many varieties see Gal. 5:22, 23, and for its perfection see Eph. 5:9.

Verses 21-23. Loyalty calls for fulfillment of the Father's will. Works alone cannot save. Faith shown by works is the requirement of true religion. False professions can be as deceiving as false prophets are. All profession, though made "with the tongues of angels" and lacking in spiritual impetus, compares with "sounding brass" (I Cor. 13:1). The concern of the Saviour is that men prepare for the time of testing. The mere repetition of, "Lord, Lord," is insufficient when He is not Lord of the heart and life. Better is it to apply self-searching in the time of grace; the day of judgment is too late for rectification.

Verses 24-27. Truly we are all builders of character, and what more appropriate lesson could have been taught for the conclusion of the Sermon on the Mount? The wise builder looks for rock foundation. The foolish are careless as to understructure. The wise heed the Word of the Lord; the foolish are disobedient and negligent toward God. To the wise God gives guidance. A good conscience and the Holy Spirit are active in their lives. Thank God for the guiding monitors along life's way. Problems, disappointments, and heart-breaking experiences are likely to come into life. Only the wise builder with life's foundation fixed upon the Rock Christ Jesus can withstand the storms of time.

JESUS' POWER AND HUMAN NEED

Matthew 8:5-17

Lesson for November 2, 1952

Verses 5-13. The discourses of Jesus differed from the ordinary ones of His day in being couched in words of authority and significance, as seen in the teachings of the Sermon on the Mount. The manifestations of His authority directly follow in deeds of healing of cases classed as incurable in our day. The importance of miracles is constantly emphasized by our Saviour. Among the wise the attempt will not be made to mini-

mize their importance. We have a Saviour who came to give deliverance to the spiritually captive and to transform lives and, further, who is available for all our needs. The proof to the unbelieving Jews and Gentiles that He dwells within the heart of His children is that there be signs of it following. The limitations to spiritual power within may be our incapacity to receive it or our misappropriation of how it can work through us.

In this text the servant of the government, representative of a stranger to the principles of Christ, comes with a rare testimony of unworthiness for the Saviour's presence. This Roman centurion possessed great humility. By his observations we see that he had been deeply impressed with the excellency of character in Christ. These works were not to demonstrate before the curious, but to prove His mercy and kindness for mankind. His conception of Jesus, a Jew, was that His presence and blessing were for the Jews. But his faith was unwavering in the sufficiency of Christ for the need. He had learned well the lesson of submission to sovereignty. Though delayed in receiving the blessing, he did not waver in faith at the

critical moment. The centurion is shown to be worthy of the kingdom, and this instance gives clear evidence that the Gentiles are to be admitted also.

Verses 14-17. The wonder of the miracle here is in the instantaneous recovery of strength after fever. Normally after cessation of fever care must be exercised for safe recovery to strength, but this woman ministered to Jesus and His company. It proved that contact with Christ was in effect revolutionary. The spiritual lesson is equally significant. He who is never perturbed, but always collected, can speak peace to the troubled heart and feverish mind wherever contact is sought with the Life Divine. The passage here from the prophecy of Isaiah is used as justification for emphasis on divine healing in our day. Christ in His ministry upon earth did fulfill all Scriptures spoken of Him. It is in His power also in our day to reward the faith of those who diligently wait upon Him. Many are the testimonies of saints who have realized these blessings. In Rev. 21:4 we are led to believe that the time when all sin and suffering will disappear is at the return of the Lord in His second coming.

A Brief Evaluation of the Fourth Mennonite Church-wide Sunday School Convention

Held on the Goshen College Campus August 21-24, 1952

By Clayton F. Yake

Although this was the fourth Church-wide Sunday School Convention in the history of the Mennonite Church, it was something new to this generation, since the preceding ones were held over half a century ago. The editor of the Youth's Christian Companion, active for many years as a Sunday school writer and worker, gives us a helpful evaluation of what was accomplished by this meeting.

This evaluation of the Fourth Church-wide Sunday School Convention in our church is given from personal observations through attendance and participation. Naturally the observations made are personal, but nevertheless we aim to make them objective. If someone else would have been assigned the task the result might have been much different from this summary, even though written up objectively. The reader is therefore invited to bear this in mind as he peruses these paragraphs.

By way of introduction, let me state that the Sunday School Convention was successful in every aspect of the meeting. Favorable reports about it have been received from people in all walks of life and from people located in different parts of our denomination. This should be a reason for rejoicing, because no one is interested in failure and disappointment. The reasons for this success may be summarized briefly under the following points:

I. It Was Timely.

The Sunday School Convention was conceived and planned at a time when the spirit of revival was mightily working in our de-

nomination. There was and is a continued interest in a most marked degree for promoting the best things of the Christian life and of the church.

1. It was timely because there is every reason to believe that the Sunday School Convention was God-directed, and when a matter is of the Lord and is in accordance with His will it cannot help but be successful.

2. It was held during the time of the year when it was possible for people to attend without too much inconvenience. It was timely in season also because it was geared into the Brunk Brothers Revival Meetings which were being held near Goshen. The church-wide interest in these meetings and the district-wide interest, which was very great, helped to swell the attendance at the Sunday School Convention. A general revival spirit in our church, coupled with this particular revival being conducted in the vicinity of Goshen, were great factors in getting the people in large numbers to attend.

The Sunday School Convention was also sectionally located where there were ample accommodations. The Goshen College Union

and the campus, as well as the Brunk Brothers tent, provided splendid facilities.

II. It Was Evangelical.

There was nothing liberal or modernistic about the Sunday School Convention in the sense of unorthodoxy. The convention had an evangelical ring, and the faith of our fathers was upheld in every aspect of it. The interests of the church, of her institutions and her agencies, of her program and mission, were foremost in the minds of all who participated.

The convention had a **spiritual ring**. The Holy Spirit was the directing agent. We need to be deeply grateful for this fact in a day and a period of history when denominations are veering to the left and departing in a greater or lesser degree from an evangelical faith. Praise God that we are standing firmly for truth and the right by the authority of the Word.

III. It Was Academic, Yet Practicable, Without Being Scholastic.

In every sense of the word the Sunday School Convention was educationally up-to-date. There was not one phase of it which gave evidence of a lack of progressiveness.

Those who participated in the programs and the various features of the convention were individuals who were no novices. They had academic training, but they were not sophisticated. They had experience and training and were competent leaders. They were people of God who recognized God's leadership in their lives and served humbly in their sphere of respective responsibility.

The areas of Christian educational agencies were well represented and taken care of. In the Sunday school area, particularly, every phase of the work received attention. Place was also given for summer Bible school and for weekday Bible school. It was a balanced program.

The religious educational materials published by our Publishing House and sold through our various bookstores throughout the church were on display. The quality of these materials evidenced the fact that our church has educationally qualified and trained people producing religious educational literature the equal of the best anywhere. As a church we need not apologize for any of the materials which are being used in Sunday school, uniform or graded, in summer Bible school, and in other fields of work.

Furthermore, the emphases were balanced. Evangelism, Christian fellowship, teaching of the Word, qualified leadership, worship, Christian loyalty, and stewardship—all were given a place on the program and received appropriate emphasis. Every platform message gave evidence of the competency of the speaker.

IV. It Was Promotional.

While it is fair to recognize that the Sunday School Convention was patterned after the National Sunday School Association's Sunday school conventions, it was adapted to our church and denominational needs; and there is no need to apologize for this. Through this Sunday School Convention the work of the Sunday school and the Sunday

schools throughout our church was to be promoted, and there is every reason to believe that such an objective was accomplished. In addition summer Bible school and weekday Bible school interests were promoted, to a degree.

Recognition was given to the various kinds of personnel in Sunday school work. For example, the superintendents, librarians, teachers, and others were made to feel their importance in the Sunday school program. By providing inspiration to the various types of workers in Sunday school, the work of the Sunday school was promoted greatly, we have reason to believe.

The religious educational materials which were on display by the Mennonite Publishing House were promoted. People became acquainted with the vast amount of good literature which is available for Sunday school and other types of teaching work, such as summer Bible school and weekday Bible school.

The representation from various geographical areas of the church, as well as from departments of the Sunday schools, was well-balanced at this convention. There was a large representation from all sections of our denomination. Enthusiasm and good interest marked the meeting. There is every reason to believe that the workers returned home with a renewed enthusiasm for the tasks which they have to perform.

The sectional meetings, of which there were a large number, provided definite guidance in the various areas and gave new inspiration to those present. The time was far too short to accomplish all that was desired in the sectional meetings, but the objectives were obtained in a measurable degree, and with success.

That this was a promotional project was evidenced by the fact that a budget of \$2,000 was required. And the success of the meeting made it possible to cover approximately all of these expenses; so the Sunday School Convention proved self-supporting. While it was indeed a venture of faith, the manner in which the Lord blessed this project is evidence once again that faith is always vindicated when rightly placed and timed with God's program and in accordance with His will.

Naturally I would be unfair if I would say that there were no places for improvement, or that the convention became history without some things happening which one might have desired otherwise. Nothing is

A TEACHER'S NEEDS

There are so many things, dear Lord,

A teacher needs to know—

The subject matter for the day.

The way she ought to go.

The changing moods of children's minds.

The warmth of little hearts.

The wisdom to withhold sharp words

Before a teardrop starts.

But most of all the teacher needs

A closer fellowship

With Him who takes complete control
Of hand and heart and lip.

—Pearl Neilson.

so good but that it could be better. The room for improvement is a great room. However, I feel that there were so few of these factors that they need not be mentioned here. The purpose of this message is to lend encouragement to a work which I believe is one of the greatest tasks the church has—teaching the Word of God to all persons from children to adults through all her agencies—home, school, and all arms of the church. I trust that from this convention will come more and better Sunday schools with a better qualified personnel, more and better summer Bible schools with better qualified personnel; and more and better weekday Bible schools with better qualified personnel; and more and better teaching materials for use in Sunday school, summer Bible school, and weekday Bible school, and a church more aggressive in her teaching ministry and in the outreach of her great mission, the proclamation of the Gospel of Jesus Christ.

Scottdale, Pa.

SEPTEMBER 1952 AND THE BIBLE

Before September is out the Bible will have been brought to the notice of the American people more extensively than ever before in this generation. On September 30 a stamp will be issued by the Government in honor of the 500th anniversary of the appearance of the first book ever printed by movable metallic type. The invention was perfected by Johannes Gutenberg in Germany, and the first book of any consequence he produced was the Bible. On this same day will appear a new revision of the English Bible, to be called the Revised Standard Version. It is the first revision of the English Bible to appear in fifty-one years, and is the result of fifteen years of work by a group of scholars representing American Protestantism. These events will be signalized by more than 2,500 community gatherings held throughout the country to honor the place of the Bible in the life of our nation and of the world, all of which is cause for sincere rejoicing.

Although the American Bible Society has had no part in the preparation of the new English revision to appear this month, it is significant to note that the demand to present the Bible in current speech is today worldwide. The Translation Department of the American Bible Society is at present working with missionaries and Biblical scholars on revisions in the Spanish, Portuguese and Japanese Bibles, and the Scriptures of many lesser, tribal tongues.

We take printing for granted here in America. But most people in the world, like all the people in Gutenberg's day, know nothing about printing. If they are to have Bibles, their copies must be supplied by those nations with industrial economies.

This fact brings to sharp focus exactly what the American Bible Society is called to do: to supply the printed Scriptures in the languages the people require, and at such prices as people can pay, to every man in the world, no matter what his race, nation, or economic status.—Bible Society Record.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By the Y. P. B. M. Editor

UNIT VIII is entitled **LEARNING ABOUT THE HOLY SPIRIT**. We had the topic for October 5 in the September issue of the MONITOR.

The topic for October 12 is **The Holy Spirit Lives in Me**. Our bodies are His temple. As believers, the Holy Spirit dwells in us as an abiding Guest whose fellowship we may cherish and whose friendship we may have for all the occasions of life. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). His dwelling within seals us as the children of God and fills our hearts with assurance of our acceptance. It is evident that we need to meet the conditions of salvation if we would enjoy His indwelling.

The topic for October 19 is **The Holy Spirit Fills Me**. There is a difference between the Spirit's living in me and the Holy Spirit's having fully appropriated all the powers of my being. I own a place and live on it; but all the possibilities of the place are not yet in use because of a lack of development. Not until these developments are made can I occupy and enjoy the place completely. So the Holy Spirit is ready to fill my whole being whenever my mind and powers are placed under His control for His complete use. It behooves us to yield ourselves fully so that the Spirit may not be hindered in filling our mind and heart with His presence and operation.

The topic for October 26 is **The Holy Spirit Gives Me Understanding**. Clearness of vision in the things of God cannot be attained by the spirit of man. But when the Spirit dwells in us and takes possession of our being, He clears our understanding of things as they really are in our relation to heavenly and divine things. He is the one who is the author of the revelation of God to prophets and apostles and chosen men of God. He wants to have such a possession of our lives that He can teach us the heavenly way.

The topic for November 2 is the first under UNIT IX, which is entitled **LIVING IN THE SPIRIT**.—The topic is **How the Spirit Leads**. "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). It is a high privilege to walk with God. In this walk with God it is important for us to go with His direction rather than to think of Him as subjecting Himself to the way we want to go for ourselves. Too many times men and women who claim to be Christian think out their own plans and invite God to be with them to bless their undertaking, rather than to ask God's counsel as to what He would have them do, and to seek the privilege to be with God in His purposes for them. How much greater it is to be led of God than to be imperiled with the choices which we make in our own shortsighted vision and thus run the risk of God's rejection of our plans!

We have a glorious field of meditation concerning the Holy Spirit and that which follows so closely of **LIVING IN THE SPIRIT**. Let both old and young enter into these studies and experiences as provided for us through the Word and Spirit so that we may profit eternally, as well as to make the most of our earthly life. To this end, may God bless you.

THE HOLY SPIRIT LIVES IN ME I Cor. 3:11-23; 6:19, 20

Topic for October 12

MOTTO

"The Spirit of God dwelleth in you."

MEDITATIONS ON THE TOPIC

I. The Holy Spirit Dwells in Me.—He is not in me exclusive of other hearts. But if my heart is prepared through the cleansing and regeneration, it has become a place where the Lord possesses a place of fellowship and activity through the Holy Spirit. This Holy Spirit who dwelt in all His fullness in Jesus Christ (Col. 2:9; Jno. 3:34), dwells in those who belong to Christ to the extent of their capacity. Eph. 4:7; I Cor. 12:11. He gives gifts according to His will. I Cor. 12:11. He works in us as a friend who takes up a fellowship with our spirit. In this fellowship there is a witness with our spirit which gives assurance that we are the children of God. Rom. 8:15, 16. We are exhorted not to make this fellowship unwelcome by grieving our Guest within us (Eph. 4:30), but we should rather prepare our hearts for His fellowship by putting away

the carnal movings and permitting the graces of the Spirit to have right of way. Eph. 4:31, 32; Cf. Col. 3:8-17.

The Spirit within is a teacher to give spiritual understanding. It is when He is in us that we are made to understand the things of God which we cannot understand without Him. I Cor. 2:11-16. This phase of His indwelling will be considered in another lesson. We mention it here that we might treasure Him as a very desirable guest. When the Spirit has a rightful place in us, there will be the fruit of His indwelling coming forth in the thoughts and words and deeds of our life. Gal. 5:22, 23. We might call Him the former of our Christian character. The more completely He is given control, the less of carnality will be evident while the more of spirituality is made manifest. I Cor. 3:1-3; Gal. 5:16. He moves us to do good and convicts us when we do wrong. I Thes. 5:19; Jno. 16:8. It becomes us ever to obey His promptings. Gal. 5:25.

II. The Text.—I Cor. 3:11-23.—This passage describes the believers as a building which must be made up of material that will stand the test of fire if the workman would be rewarded. It is as a temple of God for the indwelling of the Holy Spirit. It is a sinful act to destroy the temple of God and will bring the judgment of God.

I Cor. 6:19, 20.—This passage reveals that the body is the temple of the Holy Ghost and that it is our duty to treat the body according to the Holy presence within us.

OUTLINE STUDY

I. His Abiding Presence.

1. Abiding with us (John 14:16).
2. Our bodies the temple of the Holy Spirit (I Cor. 6:19, 20).
3. The Spirit dwelling in us (Rom. 8:9).
4. The Spirit of adoption (Rom. 8:15).
5. The earnest of the Spirit (II Cor. 1:22).

II. A Growing Life in the Spirit.

1. Changed from glory to glory (II Cor. 3:18).
2. Sanctification of the Spirit (II Thess. 2:13).
3. Obeying through the Spirit (I Pet. 1:22).
4. Profiting by the manifestation of the Spirit (I Cor. 12:7).
5. Growing up in all things unto Christ (Eph. 4:15).

III. The Proof of the Spirit's Indwelling.

1. Assurance (Rom. 8:16).
2. Goodness and righteousness and truth (Eph. 5:9).
3. The fruit of the Spirit (Gal. 5:22, 23).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Abide**.
2. The Gift of the Holy Spirit.
 - a. Promised by Jesus.
 - b. Fulfilled in Acts.
 - c. Living in us.
3. Growing in the Spirit.
 - a. By obedience to the Word.
 - b. By prayer and fellowship.
 - c. Showing the fruit of the Spirit.

For Seniors.

1. His Abiding Presence.
2. A Growing Life in the Spirit.
3. The Proof of the Spirit's Indwelling.

PERSONAL THOUGHT

How precious is the presence of the Spirit in us! Let us cherish His holy fellowship and yield ourselves to His holy promptings.

SEED THOUGHTS

Holy Spirit, faithful Guide,
Ever near the Christian's side;
Gently lead us by the hand,
Pilgrims in a desert land,
Weary souls fore'er rejoice,
While they hear that sweetest voice,
Whisper softly, "Wanderer, come!
Follow Me, I'll guide thee home."

Ever-present, truest Friend,
Ever near Thine aid to lend,
Leave us not to doubt and fear,
Groping on in darkness drear,
When the storms are raging sore,
Hearts grow faint, and hopes give o'er,
Whisper softly, "Wanderer, come!
Follow Me, I'll guide thee home."

When our days of toil shall cease,
Waiting still for sweet release,
Nothing left but heaven and prayer,
Wond'ring if our names are there;
Wading deep the dismal flood,
Pleading naught but Jesus blood,
Whisper softly, "Wanderer, come!
Follow Me, I'll guide thee home."

—M. M. Wells.

THE HOLY SPIRIT FILLS ME

Acts 2:1-21

Topic for October 19

MOTTO

"Be filled with the Spirit."

MEDITATIONS ON THE TOPIC

I. Filled with the Holy Spirit in Personal Experience.—There is a personal responsibility for filling of the Spirit. We may have met all the conditions for the indwelling of the Spirit in salvation and yet may be far from having His fullness, His possessing of our whole mind and being. Though the Apostles had been filled with the Holy Ghost on the day of Pentecost when the Spirit was bestowed upon the believing multitude, they were said to be filled again and again as occasion required for the ability to meet persecutions or to speak to the needs of the occasion or to receive endowment to patiently labor for the Lord in the midst of cares and toils. Acts 4:31; 7:55; 4:8; Luke 12:11, 12. To fulfill the will of the Lord for fullness of the Spirit in our being, we need to give ourselves over in meditations and prayers and worship and consecration of our being, to what we know is His will, and in seeking to know His will, and in exercise of our own will in what we know, trusting to His blessing and guidance. Eph. 5:18-20; Col. 5:17, II Pet. 1:5-8; I Jno. 2:27.

Those who would have the fullness of the Spirit need not only to deny fleshly desires and to seek after spiritual thoughts; but there is need to seek the things that are pleasing to Him who has come to dwell in our hearts. Obedience to all known duties and a walking in full obedience to all that we know the Spirit is moving us to do (Gal. 5:16) will result in power over the lusts of the flesh and will enable the Spirit to direct our powers in channels that are pleasing to God and to fill us with His fullness. Eph. 3:16-19; Rom. 8:16, 26, 27; Eph. 4:30.

When the Spirit has full possession of our heart's love and the right of way in our intellectual meditations, and first place in the business of our life work and life choices, then His holy presence and power and grace may be had in greatest fullness in our being. All that we do, all that we say, all that we think, all our time and talents and possessions are His and in His directing hand.

II. The Text.—Acts 2:1-21.—This tells the story of the coming of the Spirit on the day of Pentecost. The believers with the eleven disciples had gathered together with one accord in one place, when suddenly a sound came from heaven, and tongues, like divided flames of fire, appeared to each of them, and they had an inward experience of the Holy Spirit which moved them to speak in other tongues as the Spirit willed. The news of what was happening spread so that the multitude came together and were made to wonder at hearing Galileans speak in the tongues of people who were from every nation under heaven. Then, as some wondered and some made light, Peter explained that this was the fulfillment of the prophecy of Joel and the result of the work and sacrifice and resurrection of Jesus of Nazareth.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Filled.
2. Why the Spirit Does Not Fill Us.
 - a. Because of sin.
 - b. Worldly pleasures and cares.
 - c. Disregard for His voice.
3. How to Be Filled with the Spirit.
 - a. Yielding ourselves for service.
 - b. Praying for the Spirit.
 - c. Obeying God.

For Seniors.

1. Hindering the Holy Spirit.
2. How to Be Filled with the Spirit.
3. Evidences of the Spirit's Filling.

OUTLINE STUDY

I. Hindering the Holy Spirit.

1. Grieving the Spirit (Eph. 4:30).
2. Hiding sin (Ps. 95:10).
3. Choking with worldly cares (Luke 8:14).
4. Quenching the Spirit (I Thess. 5:19).

II. How to Be Filled.

1. A surrendered will (Rom. 6:17).
2. A yielded body (Rom. 12:1).
3. Faith (Gal. 3:14).
4. Prayer (Luke 11:13).
5. Obedience (Acts 5:32).

III. Evidences of the Spirit's Filling Us.

1. Apostolic accompaniments (Acts 2:2-4).
2. Love (I Cor. 13; Rom. 5:5).
3. Glorifying Christ (John 16:14).

PERSONAL THOUGHT

Is my relation to Jesus of Nazareth such as gives me the right to receive the Holy Spirit, and gives Him the right of way in my being to use my powers according to His will?

SEED THOUGHTS

Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

Holy Ghost, with power divine,
Cleanse this guilty heart of mine;
Long hath sin, without control,
Held dominion o'er my soul.

Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart,
Heal my wounded, bleeding heart.

Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down ev'ry idol throne;
Reign supreme, and reign alone.

—A. Reed.

THE HOLY SPIRIT GIVES ME UNDERSTANDING

Psalm 119:89-104

Topic for October 26

MOTTO

"In understanding be men."

MEDITATIONS ON THE TOPIC

I. The Holy Spirit Gives Me Understanding.—We think of our understanding being enlightened by the natural process of seeing and hearing and feeling and tasting and smelling. This natural process enables us to get some idea of the things that are material. But as we advance in this natural method of gaining knowledge we also come in contact with another phase which we name spiritual sense. I have an inner sense of spiritual things beyond my natural senses. With the spirit of a man I can discern the things of man, but I cannot discern the things of God. But when I have received the Spirit of God I have entered into a realm of spiritual understanding after the nature of the divine. "The hart panteth after the water brooks" because of natural thirst. The soul "panteth" after God because of spiritual thirst. When God deals with us in the needs of our soul and gives through His Spirit the understanding of things of God, it is then that we enter the higher realm of understanding.

The Jews listened to the words of Jesus and could not understand Him because they had shut out of their life the capacity to understand. They did not deal honestly with their own soul. They purposely rejected the

truth about their own sinfulness and refused to entertain thoughts that would have delivered them from their sin and would have opened their spiritual understanding to the things of God. Jno. 5:39-44; 7:17; II Thess. 2:10-12. There is a deceiver who takes over in the case of souls who do not love the truth. He keeps in the dark and blinds the eyes of those who have chosen not to retain the knowledge of God.

Oh, what a blessed God we have who has used the various ways by His Spirit to reveal Himself to the human family, even after they have departed from Him and entered the way of depravity and darkness! Thus we find Him revealing Himself to the fallen ones after they were banished from Eden. We have the words of revelation given to chosen prophets. We have the inspired message written in the Holy Scriptures. We have God by His Spirit speaking to men through natural laws and natural works of His creation. He unveils the plan of redemption to the prophets and fulfills it in the gift of His Son. He sends the Holy Spirit to work among us by the various laws of His being. When we receive all of God's revelation and meet the conditions for His Spirit to dwell in us, we have opened to our hearts the means by which we learn to know God and to understand the things which He wants us to understand that our life may glorify Him and be forever blest.

II. The Text.—Psalm 119:89-104.—This passage shows the great value of God's eternal Word and His faithfulness to all generations. The psalmist loves God's laws and makes them his meditation. Thus he has a source of wisdom that men who are learned in great earthly matters cannot fathom. The secret of this enlightenment is the attitude of obedience to all that is revealed and an obedient turning from every false way.

OUTLINE STUDY

I. The Spirit in Revelation.

1. The secret things of God revealed (Deut. 29:29).
2. Revelation by the Spirit (I Cor. 2:10).
3. The deep things of God (I Cor. 2:10, 11).
4. Revealing the future (I Pet. 1:11).

II. The Inspired Word.

1. Written at the command of God (Ex. 17:14).
2. Holy men moved by the Spirit of God (II Pet. 1:21).
3. Words taught by the Holy Spirit (I Cor. 2:13).
4. All Scripture inspired (II Tim. 3:16).

III. The Bible Comes Alive.

1. The Word is living (Heb. 4:12, R.V.).
2. The sanctifying Word (John 17:17).
3. Spiritual discernment (I Cor. 2:14).

IV. Understanding for Living.

1. Having the mind of Christ (I Cor. 2:16).
2. Not by bread alone (Matt. 4:4).
3. Holy Spirit harmony (Acts 15:28).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Understanding.
2. The Holy Spirit's Part in Giving Us the Bible.
 - a. Revelation.
 - b. Inspiration.
3. The Holy Spirit Helps Us to Understand the Bible.
 - a. Giving us spiritual understanding.
 - b. Helping us to apply Bible teachings.

For Seniors.

1. The Spirit in Revelation.
2. The Inspired Word.
3. The Bible Comes Alive.
4. Understanding for Living.

PERSONAL THOUGHT

What a wonderful friend I have to open the most important treasures of knowledge to the soul through the Word of God and by the inward opening of my spiritual eyes!

SEED THOUGHTS

Lord, give me light to do Thy work,
For only, Lord, from Thee
Can come the light, by which these eyes —
The way of life can see.

The way is narrow, often dark.
With lights and shadows strewn;
I wander oft, and think it Thine,
When walking in my own.

Oh, send me light to do Thy work!
More light, more wisdom give;
Then shall I work Thy work indeed,
While on Thine earth I live.

The work is Thine, not mine, O Lord;
It is Thy race we run;
Give light! and then shall all I do
Be well and truly done.

Send me light! Send me light!
Light along the toilsome way!
Send me light, dear Lord, that I may labor
on,
Till I rest in eternal day.

—H. Bonar.

Holy Spirit, Teacher Thou,
At the throne of grace we bow;
Come perform Thine office now,
Teach us ever more.

—L. W. Munhall.

HOW THE SPIRIT LEADS

Psalm 32

Topic for November 2

MOTTO

"Let us walk in the Spirit."

MEDITATIONS ON THE TOPIC

I. How the Spirit Leads.—We must know the character of the Spirit who is to lead us before we can recognize His voice apart from the other voices that want a hearing from us. We need not be deceived by voices that lure us to do things contrary to the teaching of God's Word. God's Word is given through the inspiration of the Holy Spirit, and will never be in the suggestions that are contrary to what has been revealed through the Word. II Tim. 3:15-17; II Cor. 11:3, 4, 13-15. Before we can be led by the Spirit, we need to have met all conditions for the receiving of the Spirit so that He may be in our lives as the dear Friend that He is to those who are truly the Lord's. Having the witness of the Spirit that we are God's children (Rom. 8:16), we also can understand the nature of divine love and grace as it is manifest through the Spirit in our inner man. Eph. 3:17-19. No leading of the Spirit of God is contrary to the fruit which the Spirit bears in the lives of the redeemed. Gal. 5:22, 23. No leading is in conflict with "goodness and righteousness and truth" (Eph. 5:9). The inner voice of the Spirit in God's children is never contrary to the Word or the Spirit of Christ. The voices may be definitely indicated by the open door of providence for us. But providential openings are not for us when they would lead us to do something contrary to the Word, or against a conviction born of the Spirit. Closed doors, through the conviction of the Spirit may be a leading to open doors directed by the Spirit. But we should never be so hurried that we take our own wisdom instead of waiting on the Lord in prayer and in patience till He makes the way clear and plain. Cf. Acts 16:6-15. Seeming opposition does not baffle the one who has taken the Lord's guiding hand. Cf. Acts 16:16-40.

We are not to think that we must force the issue because of a conviction that we are to do certain things. God will open the doors in His own ripe time for those whom

He is guiding. Heb. 13:5, 6; Ps. 27:14. What seems defeat is not defeat to those who walk in the will and leading of the Lord. Acts 16:23-30.

Direct revelation, giving light to the individual, has also been a method of the Spirit to guide God's servants in time of need. This method was used for Paul during the storm at sea (Acts 27:21-25); for Peter when he was puzzled about his vision. Acts 10:19, 20. It is a very sacred method of God and seems to have been used in a special way for extraordinary occasions in the lives of those who were used as God's instruments. Such should be received in humble obedience, not to be used for self-exaltation and boasting. II Cor. 12:3-10.

II. The Text.—Ps. 32.—This psalm tells what David felt when he experienced forgiveness at a time when he had fallen into a great sin. When David took his place he found such favor that God promised to instruct and teach him in the way he should go and to give guidance with His eye. It is fitting that we should be guided in a different way from a horse or mule that has no understanding and must feel the bit or bridle. We should be sensitive to the most tender indication of God's will for us.

OUTLINE STUDY

I. Spirit-Led Apostles.

1. Philip sent to the Gaza road (Acts 8:26).
2. Peter sent to Cornelius (Acts 10:19, 20).
3. Paul and Barnabas called to their work (Acts 13:2, 3).
4. Doors closed and opened (Acts 16:6-10).

II. A Spirit-Led Life.

1. Guidance promised (John 16:12).
2. Seeking guidance (Ps. 27:11).
3. Walking in the Spirit (Gal. 5:25).
4. Obeying God (Acts 5:32).

III. The Spirit's Methods of Leading.

1. Through circumstances (Acts 10:21; 17:16).
2. Through reason (Acts 10:19; 16:10).
3. Through the Bible (Ps. 119:105).
4. Through the church (Acts 15:6, 22, 25, 28).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Lead.
2. How the Holy Spirit Led the Apostles.
 - a. Philip.
 - b. Peter.
 - c. Paul.
3. How the Holy Spirit Leads Us.
 - a. Through the Bible.
 - b. Through the advice of parents and ministers.

For Seniors.

1. Spirit-Led Apostles.
2. A Spirit-Led Life.
3. The Spirit's Methods of Leading.

PERSONAL THOUGHT

Lord, give us a tender heart and conscience and a will fully surrendered to Thy will. So may we always be ready to hear the voice of the Spirit, in the Word, in providences, in sacred impressions upon our mind, or in the choices of God in revealing what is helpful for our life and ministry.

SEED THOUGHTS

Precious promise God hath given
To the weary passer by,
On the way from earth to heaven,
"I will guide thee with Mine eye."

When temptations almost win thee,
And thy trusted watchers fly,
Let this promise ring within thee,
"I will guide thee with Mine eye."

When thy secret hopes have perished,
In the grave of years gone by,
Let this promise still be cherished,
"I will guide thee with Mine eye."

When the shades of life are falling,
And the hour has come to die,
Hear thy trusty Pilot calling,
"I will guide thee with Mine eye."

"I will guide thee, I will guide thee,
I will guide thee with Mine eye;
On the way from earth to heaven,
I will guide thee with Mine eye."

—Nathaniel Niles.

EVERY CHRISTIAN A WITNESS

(Continued from page 290)

in the face of such self-imposed limitations?

Last summer I attended a Sunday night meeting of the Brunk Brothers revival at Lancaster. As I sat there I mused. The circus had been there a few weeks before. I was not at the circus, nor did I pass the grounds, but I did see from a distant road that there was not as large a patronage of the circus as the revival attendance that night. Someone, in fact many, many some-ones, living and dead, had worked to cultivate the spiritual appetites which prompted people to come there that night, and as I was sitting beside Brother George at the time I shared the thought with him. Thousands of potential witnesses sat before us and it was a grand spiritual thrill. I recalled the preaching of faithful ministers then with the Lord, and from where I sat I could see the people from their districts. Of those ministers and their people it could truthfully be said, "Ye are witnesses of these things."

What hinders or prevents a greater work than Pentecost? Simply this; it has not yet occurred that ALL professors of Christianity have said, "I am a witness of these things." Give us 100 per cent of "They went every where preaching the Word," and I venture to predict a growth of the church according to the history of the Book of Acts.

Mt. Joy, Pa.

"ONE STEP ENOUGH FOR ME"

Thus we sing, in the language of Newman's beautiful hymn. But, if, like a certain Sunday school lad, we should sing only "as loud as we feel," we might not sing this hymn very lustily. "One step" is not enough for many of us. We are prone to take whole journeys, especially of apprehension. We insist upon seeing "the distant scene," and in the resulting pain or glory of the vision, we spurn single steps. Tomorrow's life we try to live today. We are tempted to move "out of turn." We are not content with our legitimate troubles; hence borrow some. Emerson said that the worst misfortunes of his life never happened. And even Emerson did not buy up "futures" on as small margin of fact as we use.

"One step at a time, and that well placed," is the sure method. If there is trouble ahead, we ought not to be in a hurry to meet it. If there is joy in prospect, we shall, by haste, unfit ourselves for the highest enjoyment of it. "One step enough for me."—George Clark Peck.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

The Greatest Bible News in 341 Years?

Forever, O Lord, thy word is settled in heaven.
—Ps. 119:89.

Heaven and earth shall pass away, but my words shall not pass away.—Matthew 24:35.

Widespread publicity is being given prior to the release of the "Revised Standard Version" of the Bible. It has been suggested that this is the best Bible news in 341 years. You will notice we placed a question mark at the end of the quoted statement. The attempt of this short discussion of the forthcoming new version is not that of a scholarly critical review, but a few observations. It is true that some 3000 "community services" are being scheduled for dedication and thanksgiving, on September 30, 1952. All this is that much to the good. Any reference to the Bible, any helpful setting forth of the Book of God, is an occasion for thanksgiving. This is in harmony with the statement of our Lord, when His disciples forbade a man who was casting out devils in His name, but who was not a follower of "US." Our Lord spoke thus: "He that is not against us is for us" (Luke 9:50). However, we confess that we cannot fully join in the salvos of praise which the religious and the secular press have given the work.

Modern versions of the New Testament have come into prevalent use in recent years. They are being used extensively by many Bible students and often quoted in sermons by preachers. In view of this prevalence, the questions rise: To what extent should they be used? Are they of practical value in Bible study? Are some of them tainted with false teaching?

The need of such translations is generally recognized. The attempt is made to translate the Bible in the language of the day in which we live. The same was true of older versions. Besides this, the late discovery of ancient papyri has made considerable contribution to our knowledge of the language in which the New Testament was written. Scholars have sought in recent translations to give words their more exact meaning, retaining the force of Greek tenses and rendering idioms in what are more nearly their English equivalents. This task is intensely difficult. Quite often they succeed, but sometimes the translation sounds woefully crude. This is no criticism, for all of us who speak more than one language understand the difficulty of their task. Over all, they have been quite helpful to students and ministers, as well as to the general readers of the Bible. Lately, a daughter of the writer was presented a copy of *Weymouth's Translation* of the New Testament. While reading about women's sphere in the Church (I Cor. 11:1-16) she said: "This is the first time that I really understand the Biblical teaching on the devotional covering." The force of modern English clarified her thinking. Many such testimonies could be given.

By Clayton F. Derstine

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Some Popular Versions

Weymouth's Translation. The language is simple, clear, forceful, and dignified, avoiding both slang and literary elegance. Weymouth sought to present the true message of the inspired writer in the language in which he would have written the same, had he lived in an English country in the twentieth century. This translation has been in use nearly fifty years.

Goodspeed's Translation. This American translation was published in 1923 by the University of Chicago Press. This scholar sought to give the meaning of the Word with the American characteristics of speech. He felt that it was not the dress that mattered—but the meaning. One illustration must suffice. Monetary value is not spoken of as "five talents," but as "five thousand dollars." There are several serious mistranslations in this version.

Moffatt's Translation. This one was published in 1912. It is fresh, interesting, and quite stimulating. Moffatt took some liberties in translation which go beyond the obvious meaning of the text, but there are some excellent features in the work. This is especially true of many portions of the Old Testament. However, there are portions in which the liberalism of the translator is evident. Joseph is represented as "the father of Jesus" (Matt. 1:16). This is a serious inaccuracy. To the student aware of this and other errors, the version is of value.

Williams' Translation. This is called a "Language of the People." It was produced in 1927, by the professor of Greek, Charles B. Williams, in Union University, Jackson, Tenn. The translator made a sincere attempt to convey the meaning of the original text faithfully. There is no undercutting of the great supernatural truths. The writer finds it invaluable. The translator says: "We have tried to use the words and phrases that are understandable by the farmer and the fisherman, by the carpenter and the cowboy, by the cobbler and the cab-driver, by the merchant and the miner, by the milkmaid and the house-mistress, by the woodcutter and the trucker. If these can understand it, it is certain that the scholar, the teacher, the minister, the lawyer, the doctor, and all others can."

Other translations might be presented and briefly discussed, but the above list must suffice.

The New Version

To place our readers on guard, we shall present both the negative and the positive, the arguments against and for the new version.

Among the opposition we find those who do not like the complexion of the translators

and revisers. They are considered predominantly "liberal." Allow us to quote the editor of "United Evangelical Action," organ of the National Association of Evangelicals:

These men and others like them have long been known for their acceptance and dissemination of such ideas as "form criticism"; the denial of the truth and accuracy of the current texts; the pagan sources of cardinal Christian doctrines; the evolution of the Scriptures from anecdotes, parables, sayings, miracle tales, myths, and legends; the eclectic theory of arranging and evaluating ancient Greek manuscripts; and many other vagaries which have served to undermine faith in the Word of God.

It is to be expected that man's suppositions, conclusions, and prejudices will be revealed in his work. Despite the high standing of the translators and revisers in the scholastic world of our time, this is exactly what has happened in the RSV. They have translated not only words but their ideas into the text. For instance, there is a subtle attack on the deity of Christ. The word "thou" is used in addressing Deity and the word "you" in addressing man. Christ is frequently, if not altogether, addressed as "you." Again, quotation marks are used to differentiate between the words of God and Christ and the writers of the books. Thus, John 3:16 is taken out of the mouth of Christ and put in the category of the "opinion of the anonymous author of the gospel." Unitarians will enjoy reading these subtleties, and naive evangelicals will find themselves unconsciously admitting that Jesus Christ is not God.

On the pro side we shall quote an article in the "Gospel Herald," by Bro. John C. Wenger of Goshen College Biblical Seminary.

The Revised Standard Version

By John C. Wenger

It will never be possible to have an absolutely perfect version of the Bible. The many English versions which preceded our common Authorized or King James Version were not perfect, hence 47 learned men labored for years to produce the AV of 1611. These translators were told to follow the so-called Bishops' Bible of 1568 as much as possible. The Bishops' Bible, like all other English Bibles, retained much of the style of the Tyndale New Testament of 1525 and the Coverdale Bible of 1535. The many versions from Wycliffe in the fourteenth century to the King James Version of 1611 were not perfect. When the AV appeared in 1611 one enthusiast wrote that it was "the best translation in the world." This may or may not be true, but hundreds of changes were made in later editions, attempting to make an excellent version even better. The English Revised Version, published in May, 1885, has never succeeded in crowding the AV out of the field, although the AV had won out against its many competitors on its own sheer excellence and beauty. The American Standard Version of 1901 (ASV), although a remarkably accurate translation, has similarly not been able to displace the beloved AV of 1611 (in the form in which the AV is now printed).

Notices are now beginning to appear in the press of our nation calling attention to the Revised Standard Version Bible which is to go on sale September 30 of this year. The question may fairly be asked why there should be another revision of the English version of the Bible. Here are some of the reasons:

(1) The English language is changing. It may be that let meant hindered (Rom. 1:13) in 1611, but no one understands it that way now. So with numerous other obsolete words such as leasing (Ps. 5:6), feeble-minded, meaning faint-hearted (I Thess. 5:14), and dissimulation (Rom. 12:9). The writers of the New Testament did not ape the classical style of their day when they wrote; they used the common language of the first century, the Koine Greek. The church of today cannot afford to allow the beautiful but unclear language of the AV to stand between a spiritually hungry world and

the Word of Life. We must have the Bible in clear, dignified, and simple English for the ordinary man. Even the reader who has a college education might be embarrassed if someone asked him what the AV Bible means when it speaks of our reins.

(2) The Bible translators of today know vastly more about the Hebrew, Aramaic, and Koine Greek than did the translators of 1611. Most of the progress in these fields has been made since 1800, and much indeed within our own century. It is only right that his learning should be made to serve Christ and His cause by being employed in giving the world a better and more readable version of the Word of God.

(3) Older copies of the Bible, in manuscript form, are today available. The two oldest and best Bibles are Vaticanus in Rome, and Sinaiticus in London, both of which were written in the early fourth century, and photostatic copies of both are available. We even have fragments of the Gospels which go back to 150 A.D. In various verses these oldest Bibles give us a more accurate text than is represented in the AV of 1611. For example, Acts 4:25 reads in the oldest manuscripts: "who by the Holy Spirit, by the mouth of our father David thy servant, didst say." Through some copyists' carelessness the words, "by the Holy Spirit," were left out, and the AV does not contain them. We want the best possible text of the Bible; not the Bible minus anything, and not the Bible plus anything.

Through the kindness of Thomas Nelson and Sons it has been my privilege to examine various sections of the new version of the Old Testament (the N.T. has been available since 1946). I am delighted with the revision. In many cases the revisers employ the language of the AV where it is entirely clear and satisfactory. The RSV, as the new version is known, is characterized by scholarship, accuracy, and clarity. It is a delight to read. The RSV is a good translation of the best available texts of the original.

For many years it has been my privilege to study the Bible, not only in English but in the original tongues. My personal reaction to this version is favorable. I find that in the portions which I have examined the revisers have done an honest and competent piece of work. Personally, I would have been a little more free in the translation, but this is a revision, not without connection with the many previous English versions. Perhaps it is just as good to retain as much of the old language as is consonant with accuracy and clarity. With a given rendering anyone can pick a quarrel, and we may be certain that the reviewers will point out many places where improvements can be made. We may be thankful for those criticisms, for undoubtedly future editions will be modified in many cases just as our AV has been.

How widespread will be the use of this version? Will it drive the AV from the field? I am inclined to believe that its merits will cause it to be widely purchased and read. In this we rejoice, for it will bring men face to face with God's Word and with the Lord Jesus Christ in a fresh and living way. But for many years the King James Version will certainly continue to be widely used, and rightly so.

Personally I have already placed my order for a copy of the RSV, and I hope that many of our people will do the same. Would it not be a good idea for Sunday schools to encourage their pupils to purchase copies of the new revision, and to launch a Bible-reading program the last three months of this year? A simple calculation would indicate how many pages would need to be read daily in order to complete the New Testament, or the Old Testament, or the entire Bible before New Year, 1953.

The RSV O.T. is available September 30 in two clothbound volumes, matching the RSV N.T. of 1946, or one clothbound Bible, or as a Bible bound in leather. The prices of these are, respectively, \$5.00, \$6.00, and \$10.00.

Goshen College Biblical Seminary
Goshen, Ind.

Ten Terrible Weeks in South America

I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great wonder.—Rev. 17:6.

The Roman Catholic Church, as a system, is not the "Woman"; she is not old enough,

and she is not sufficiently universal. This persecuting woman, often called "The Scarlet Colored Woman," which sits astride the kings of the earth, is all false religion of all time, which instigates persecution of the true saints and which uses the weapons of the state. However, the Roman Catholic Church qualifies for much of this description. She has been staining her robes with many of the martyrs of Jesus.

Lately, the Catholic paper, "Our Sunday Visitor," answered the question, "Is there any place in the world in which the Catholics are persecuting the Protestants?" The columnist, "Father Quiz," reacted with a categorical, "No there is not, no matter what sectarian papers say." He wound up his argument with the following alibi. "Catholics have been only the victims of persecution and have never themselves persecuted." Let the record answer his statement.

There is a documented list of 23 citations of persecution in Colombia alone. This listing of the "Ten Terrible Weeks" can be procured freely from the National Association of Evangelicals, 542 South Dearborn St., Chicago 5, Illinois, free.

The following comes from the journal "Time."

José Noel Luna, an earnest young (25) farmer, dropped into the small Presbyterian church at Frias, in the hills of central Colombia, one day last month to do a little repair work. He was an elder of the church, and accustomed to giving some of his spare time to its upkeep.

Soon after Elder Luna finished his work and left, government police broke into the church, overturned the pulpit, dragged the Bible and all the Protestant literature they could find outside for burning. In the midst of their looting, Elder Luna returned. The police demanded to know his religion and his politics.

He acknowledged that he was a Protestant and a member of the Liberal Party. The police dragged him along with them. Minutes later, Luna crawled weakly to the house of a fellow Protestant. "Pray for me," he gasped, "give me water." The police, said Luna, had taken him a little distance down the road, and stabbed him in the chest. Shortly afterward, Presbyterian Luna died.

Inflammatory Sermons. Last week the Evangelical Confederation of Colombia published the news of Luna's death. Elsewhere in Colombia last month, Protestant investigators checked off twenty other cases of violence against non-Catholics. In three years there have been hundreds more. Twenty-five Protestant missionaries and communicants have been killed. Wrote *Presbyterian Life's* Henry McCorkle, after a trip to Colombia this year to investigate: "The situation in Colombia makes the much-publicized persecutions in Spain seem mild as a May breeze."

There are 30,000 Protestants in Colombia, a predominantly Roman Catholic country with a population of 11,000,000. For almost two decades a democratic—and mildly anti-clerical—government did not molest them.

After the present ultraconservative government came into power in 1949, however, the official attitude toward Protestants changed. Many Roman Catholic priests, worried by Protestant proselytizing, began to preach inflammatory sermons. Most of the Protestants also belonged to the overturned Liberal Party; some local government officials were happy to get at political foes under the pretext of religious fervor.

Freedom of Propaganda. The government in Bogotá decided that freedom of religion, guaranteed under the Colombian constitution, does not imply "freedom of propaganda." Protestants were forbidden to distribute tracts. Last March, Protestant radio programs in Bogotá were ruled off the air.

Inspired by the anti-Protestant pronouncements of leaders like Bishop Miguel Angelo Builes of Santa Rosa de Osos, village priests and police officers become more aggressive. Working on popular religious and anti-foreign prejudices, the Evangelical Confederation charges, they have incited mobs to stone or burn Protestant schools.

The U.S. Embassy

The United States Embassy has asked the Colombian government to investigate the

charges of the persecution of Protestants in that country. The charges have been so well authenticated that there is little need of investigation. However, this is diplomatic procedure. The reply was typical of the Romanist Church and her governments. "We deplore religious strife, but regret that we cannot guarantee protection to Protestants if they try to win converts in what is officially known as a Catholic country." This is not true. It could be stopped before night if the Romanist Church wanted it so.

Roman Catholic Editor Admits Persecution

The following editorial, for which we give credit to the Canadian *Evangelical Christian* magazine, is from the pen of the Roman Catholic editor of *El Nacional*, Barranquilla. This man has full knowledge of the atrocities perpetuated in his country with the connivance of priests of his church. Protestants are usually branded with exaggeration, with the idea of giving a wrong impression. Here is an actual member of the Roman Catholic Church, who is impartial. This is the editorial:

Yesterday, Colombia was the scene of another of those acts of religious savagery that have portrayed our people to the world press as a herd of savage beasts. A Protestant church near Cali was dynamited at 4 o'clock in the morning with the death of at least three persons and the injury of others in an action repulsive to common civilization. In the same state, some months prior to this, the dead body of a Protestant minister was found tied to a tree where he had been emasculated. Editorials in the world press described this shocking and terrible deed as calling for international intervention to prevent its recurrence. Daily newspapers all over the world reproduced paragraphs from a frightful church circular of the Bishop of Santa Rosa, recommending the extermination of all anti-Catholics including members of the Liberal Party (also Catholics). We Colombians who travel know the experience of shameful embarrassment in answering questions as to how, in a semicivilized country as ours, these inconceivable abnormal acts could take place.

Why do we persist in humbling our Church before the world? How is it possible that Church authorities do not condemn assassinations, dynamitings, and other revolting acts against a sister church? How indeed, if we take into account that it is solely to the Protestant armies of the United States and England that the Vatican owes its life at this moment? These armies maintain the barrier holding back the Russian Army from Rome. What would happen to the Roman Church without these Protestant defenses?

We cannot imagine what the comments must be in the world press regarding this unfortunate land of the 50,000 slain in the turmoil that began in 1948. In the United States for example, they cannot understand how it is that in the Twentieth Century, our religion wishes to impose itself by violence. Neither is this understood in Mexico, Argentina, Venezuela, or other parts of our continent. The picture of Father Jordan blessing the daggers in Malaga as "Blessed weapons when drawn in the defense of the Catholic religion," is something which people of these peaceful, honest and industrious nations, where in the respect of his neighbor each practices the religion of his choice, cannot understand.

Particularly the attacks against the Protestant Church must merit frank condemnation from us Catholics. In the first place, it is the religion of the great majority of the people of the United States on whom depends the entire destiny of the American Continent, threatened as never before by the monster from Moscow. In the second place, Protestantism is a Christian religion, a sister to ours in its basic essentials. In the third place, we as Catholics must reciprocate the tolerance and respect that these countries of Protestant majority have toward our Church in their countries.

The residents of our State of Atlantico are very fortunate in that our clergy are free from sponsoring savage acts such as have taken place in Antiqua and the Valle del Cauca. However, the least we can do is to protest the stigma that is continually being hurled against the banner of our country.

Romanist Intrigue

The objective of this editorial is to stir up members of the American and Canadian Catholic churches to act. Actually, many of these members are ashamed. They read the accounts; many of them are like this editor, impartial. They may be Catholics, but they believe in religious freedom. But—the system doesn't. The conclusion which we pen was written a long time ago, but it is still too true. Here it is:

From every race, from every land, from every people, from every family, there stretches a telegraphic wire of secret intelligence to the central station of the Vatican.

There the intelligence is used by free minds, who are destitute of family, without all the affections which are natural to man, without a country or a home, without patriotism; without restraint of obligations, oaths, moral principles or divine laws; because the word of the Pope is supposed to tear those holy fetters away as gossamer webs, and priestly absolution is held to wash out even the slightest taint of sin. That is right which is done to advance the power of the Pope. That is true which the Pope may please to assert ex cathedra. That which favors the interest of the Church is good. Even crime is commendable, if it be done for the Church. Coleridge, the poet and philosopher, said that there are two kinds of strong persons, who must always prevail over men that vary in their aims, and sometimes move in one direction, and sometimes in another; he is strong who acts always in accordance with the will of God, and allows no consideration, no passion, and no interest to make him deviate from the path of rectitude and simple justice; and he, too, is strong who puts before himself one end, to which he constantly aims without swerving to one side or the other, allowing no considerations of right and wrong, no soft or benevolent feeling, no passion, no natural affection, to intervene or deter. The latter succeeds in this world, the former lives for eternity. Hence the success, for centuries, of the Vatican. Emperors have resisted it, and fallen. Ministers have framed their policies to curb the pretensions of the Pope, and have been overcome. The devices of Premiers are weak, in opposition to the intrigues of the Curia. The advance of the Papacy has always been as the advance of the plague—irresistible, unsparing, remorseless, and deadly. Its myriads of secret agents overmatch armies and dispose of their generals. Its purposes are "fathomless as the sea, and silent as the grave." Its action is in every state, setting nation to hamper nation, and exciting one statesman against another; breaking up, dividing, crumbling its enemies; while its own party is always united, conspiring everywhere towards one object. Ever victorious, it will triumph until the great hour for the doom of the harlot which sits upon the nations of the earth, has struck.

The International Congress on Prophecy

We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.—II Peter 1: 19-21.

The International Congress on prophecy will bring together the world's outstanding authorities on prophecy for eight days of forum, lectures, and seminars on contemporary history in the light of the Scriptures.

The sponsors state:

This is not simply another Bible Conference. Church leaders and many other Christians feel that there must be a message from God's Word for our time concerning the return of our Blessed Lord. History is reaching its final culmination. Mankind is saturated with sin and exhausted with the limitations of chosen leaders. Christ is the only answer to the chaos of this hour. We lift up our heads because we believe

(Continued on page 320)

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By JOHN D. UNRUH

It began in 1920. That July the Mennonite Central Committee organized to help needy brethren in Russia.

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by JUSTUS G. HOLSINGER

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by SAMUEL A. YODER
illustrated by Ezra Hershberger

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MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA



Wings of Decision

By Eunice Shellenberger

David had convictions on the war question. It meant going against popular opinion in high school. It meant facing discouraging frustrations in a CPS camp. He had still more problems to face in the varied types of work which followed. The decisions he had to make reveal many angles to the subject of the Christian in relation war.

Mrs. Shellenberger based her story on World War II experiences related to her by her brother and other men who were in CPS. As a result David and his friends have much in common with thousands of young people today.

"Although especially good for boys and girls of high school age, the book is also highly commended to their parents. Lawrence H. Peery, *American Friend*.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

WORLD NEWS

(Continued from page 319)

our redemption draws nigh. A gathering of Christian leaders such as is proposed by this Congress on Prophecy will compel attention to be given to our Lord Jesus Christ, whose coming again is our "blessed hope."

The Headquarters of the sponsors is 23 East 26th St., Room 915, Dept. M, New York 10, N.Y. The chief sponsors are Dr. Hyman Appleman, Dr. J. Palmer Muntz, Dr. John Bradbury, Dr. Wm. Culbertson, Dr. John S. Wimbish, and Dr. A. B. Machlin. These men represent the American Association for Jewish Evangelism and a nation-wide inter-

denominational committee of Christian leaders.

The sessions will be held November 9-16, 1952, at Calvary Baptist Church, New York City.

With revolutions, wars, rumors of wars, social upheavals, moral collapse, and atomic weapons facing the world, it is high time to awake out of our sleepy lethargy. There is no line of truth found in the Bible which will have a better awakening dynamic than the prophetic word. This is the "meat" in "due season," which Jesus Christ prescribes for the "last days" of a decadent and dying dispensation. It is indeed the "light" which shineth in a dark place.

CHRISTIAN MONITOR

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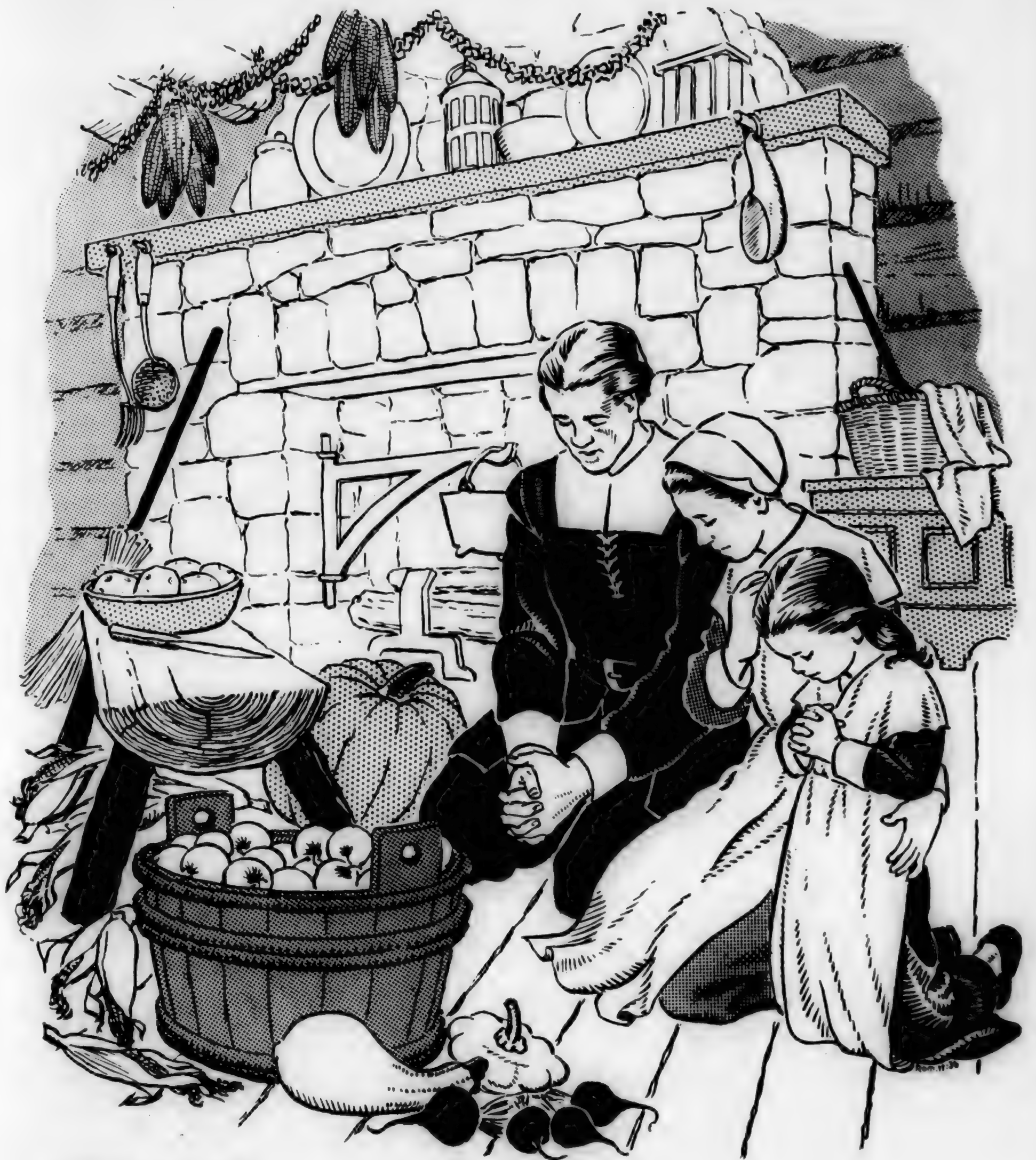
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November 1952

CHRISTIAN MONITOR



Drawing by Ivan Moon

Let Us Come Before His Presence with Thanksgiving.—Psalm 95:2.

Thanksgiving and Missionary Day Number

"Thank You, Lord"

BY PRISCA DELPH

The salvation of a soul is the greatest theme for thanksgiving to God. All who have experienced it can joyfully sing, "Thank You, Lord, for saving my soul."



HAD often sung that chorus in Sunday school and heard others sing it, but I never truly meant it for myself; that is, not until this afternoon. Now I can truly say, "Thank You, Lord; thank You, for saving my soul." I can hardly wait until Miss Esther gets back to tell her. I wonder if she'll really be surprised. I know she, as well as many others, was praying for me. I have always appreciated the kindness of all my friends and their interest in me.

Eight years ago I left New York City as a fresh-air child. It was through Miss Esther's influence that I was placed in Thomas Klasom's home in Pennsylvania. Their daughter, Emma Jean, was a few months older than I. Since Emma Jean had no sisters and my parents had plenty others to feed I was happy to find myself, Karen Montgomery, a member of the Klasom family. I made a few trips to New York in those eight years but, to be honest, it was more to see Miss Esther than my family.

With Emma Jean I had attended church, day school, Sunday school, summer Bible school, and winter Bible study. I accompanied her on vacations and enjoyed every privilege she had. I especially liked the music lessons. Since Emma Jean and I had become quite good at playing the piano, Mrs. Klasom would have us entertain her friends by playing duets. We were inseparable. Emma Jean almost spoiled me. Whenever I got into trouble she would take my part. Not that I am ungrateful, for I plan to show my appreciation by a useful life in some profession.

At the age of twelve Emma Jean became a Christian and joined the Mennonite Church. On account of my background I suppose Mrs. Klasom had not encouraged me to join at the same time, and I'm sure I would only have joined because Emma Jean did. As I look back now, this made little difference. We did the same things and everything was the same except that Emma Jean wore her covering to church and took part in the communion service.

I always planned to be a Christian someday and hoped to venture in a career of music.

"I hope it will be the kind that will bring glory to God," Mrs. Klasom had smiled as she patted my shoulder.

"I hope so, too," I smiled back, and I really meant it. I would never want the Klasoms to be ashamed of anything I did.

I accompanied Emma Jean to a church high school. It was here that I began spurning conviction. I was as good as the rest of the students, and my ideals were better than many. I found the excuse, "I want to be sure," to be useful whenever anyone pressed me for a decision. I was sixteen when I graduated from high school. But I did want

to become a Christian and church member sometime!

Since Emma Jean was also interested in music we planned to work our way through college. We both found work in the same home, Emma Jean as nursemaid, and I as cook. Since the pay was good, the work pleasant, and the people congenial, we stayed two years instead of only one summer. By making our own clothes and with careful management, we now had enough in the bank to pay for four years' tuition in a Mennonite college.

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This being my first free Saturday, I was in New York to tell Miss Esther all my plans. It would be no news to her, for I had written all about them. All through high school I had talked and dreamed of it. So you can imagine my surprise when my former Sunday school teacher treated me so coolly.

"If there's nothing I can do for you, Karen," she had said wearily, "Mrs. Neilson has asked me to call this afternoon." Of course, she had invited me to make myself at home and wait until her return. Other times she would have invited me to go along. Never before had Miss Esther been too busy to talk to me. What did she mean, "If there's nothing I can do for you?" It was like having a door banged in your face, and you stood there dazed.

Perhaps it was the shock that set me to thinking. I was very well pleased with myself, had many friends, was happy, had great plans for the future, and seemed to have the respect of everyone. I was hurt. Why should Miss Esther prefer the company of filthy Mrs. Neilson, who was divorced three times and had as many children with that many different men? I had been living decently and was trying to make something out of my-

self. I had planned to make her proud of me someday. After all, was it worth while? I thought of the invitations I had not accepted and the dates I had missed by going with Emma Jean to young people's meeting and church. Could it be possible that Miss Esther thought more of the wicked old Mrs. Neilson? She had always encouraged me in my ideals and seemed proud of my accomplishments. In several of her letters she had expressed her concern for my salvation, to which I had lightly replied, "You know I will when the right time comes."

I knew she had been praying for me, and so were many others. The ministers and evangelists who had spoken to me had promised to do the same, and no doubt many of you who are reading this have prayed. Everyone was always kind, and wherever Emma Jean went I was made to feel welcome too. I never felt out of place before. Many of the Mennonite girls I traveled with dressed less modestly than I; some even went with dates that I would have been ashamed to be seen with, because I knew Miss Esther would not approve. Others I knew listened to radio programs and read magazines which I did not feel were for pure minds. Could it be that I had failed somewhere? No, it couldn't be. There wasn't anything I could think of beside joining the church, and how could I do that? If only Emma Jean was with me now! She could always console me. But she had gone to visit her grandmother who was ill.

I wandered slowly through the fifth-floor apartment and absently opened the large print Bible that lay on the end table. I began in Matthew, reading the sayings of Jesus that were marked in red. Most of them were familiar, and I read quickly through them until I came to chapter twenty-one. The incident of the colt and the story of the fig tree always intrigued me. When I came to the parable of the two sons I was really interested. Verse thirty-one I read over the second time. "Verily, I say unto you, That the publicans and the harlots go into the kingdom of God before you." That rang a bell in my brain. Was that God speaking to me? Could it be that people like Mrs. Neilson had a better chance of salvation than I? As I sat there reviewing my self-righteousness it began to look like "filthy rags." I realized myself in need. For the first time I saw myself as a sinner, not of moral sins, but guilty of the greatest sin, the one of rejecting Christ. I too would have to repent and come to the Father by accepting Christ now. I know Miss Esther will be happy and I am sure that now she will be able to help me and will gladly take the time. So this year on Thanksgiving Day I will honestly be able to say and sing, "Thank You, Lord."

It is certainly not a bed of roses for the Christian who lives and works with the worldling, but those who stand true to the Lord Jesus Christ, in spite of strong opposition from Satan, will have the victory. Be assured that God will not allow you to be tempted above that which you are able to bear.—B. C. W.

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The Thanksgiving Puzzle

BY SILAS HALVORSON

Puzzles, surprises, and unexpected turns in life are all taken as providences of God by those who love and trust Him, and thus they become objects of thanksgiving.

Dean whistled happily as he strolled down the street towards home and supper. Life was wonderful. Thanksgiving vacation had come, and tomorrow he and his mother and father would be going to Grandma and Grandpa's farm to spend their traditional Thanksgiving Day. They would go to the little country church for morning services, eat a big turkey dinner at the farm, and loaf and play in the afternoon.

Still whistling, he climbed the steps to his home, opened the door, and walked into the kitchen.

"Hi, Mom!" he said cheerfully.

"Hello, Dean!" said his mother. There was no sign of enthusiasm in her voice. Instead, there was a hint of sadness.

Dean sobered and asked, "Is something wrong?"

His mother hesitated a moment and then answered slowly, "I'm afraid that we won't be able to go to Grandma and Grandpa's tomorrow for Thanksgiving."

"Why not?" asked Dean.

"I don't know for sure," said Mother. "I just got a note from Grandma calling everything off. I am to tell Aunt Jo. She gives no explanation."

"Oh," said Dean. "Why is Grandma calling the dinner off? If she or Grandpa is sick, why didn't she say so? She always has before."

"We will have a nice Thanksgiving here at home," said Mother. "I called Aunt Jo and invited her and her family over. So we'll have plenty of company. And we can go to services in our church here in town."

"Yes," said Dean. "But why does Grandma tell us not to come? That does not sound like her."

"I agree," said Mother. "I, too, wish I knew why."

"Why don't you call her long distance and ask her why?" asked Dean. "Perhaps there is no reason for us to worry."

"That is a good idea," said Mother.

She put in her telephone call and then hung up.

"The operator will ring when she gets the call through," said Mother.

Ten minutes later the telephone rang. Mother answered. She talked a minute and then put the receiver back in place.

"Didn't you get Grandma?" asked Dean.

"No," answered Mother. "The operator said that no one answered. I told her to keep on trying, though."

"I wonder if that can mean that either she or Grandpa is in the hospital," said Dean.

"I can't think of anything else that would keep her away during the supper hour," said Mother.

"I will pray for her and Grandpa," said Dean.

"That is fine. We will all do that," said Mother. "But let us also ask God to keep us from becoming unnecessarily excited. It might be foolish for us to worry. Now, though, it is time for supper. Call Dad."

Dean went after his father. He told him what had happened.

No one felt much like eating. All three of them kept thinking about Grandma and Grandpa. They prayed for them and asked for strength to face the matter calmly. They felt better after that.

The telephone rang. Mother answered it. Again she hung up after speaking only a minute.

"It was the operator," she said. "She has learned that Grandma and Grandpa have gone to Cherry Center and will not come back until tomorrow."

"Is there a hospital in Cherry Center?" asked Dean.

"No," answered Mother. "It is a small town. I doubt that there is even a doctor."

"Then they must not be sick," said Dad. "It is a relief to know that."

"You're right," said Mother. "But why

should they go to Cherry Center? What can they be doing there? They have no relatives or special friends there as far I know."

"I'm going to do something about this," said Dean.

"What?" asked Dad.

"I don't know yet," answered Dean. "But I want to see if I can solve all of this mystery."

After helping his mother with the dishes, he went to his room. He prayed and thought hard.

Ten minutes later he left his room, went outside, and mounted his bicycle.

"Where are you going?" asked Mother.

"Over to Barney's house," answered Dean. "I have an idea."

Barney lived on the other side of town.

"Hi, Barney!" said Dean when he got there. "You used to live in Cherry Center, didn't you?"

"Yes," answered Barney. "Why do you ask?"

"I wonder if you get a town newspaper from there or correspond with anyone from there," answered Dean.

"The town is too small to have its own newspaper, but it has a column in the county paper, and we get that. We hear from people there now and then, too," said Barney.

"Good," said Dean. "Do you know if anything special is going on there today? You see, my grandparents are there." He told him the whole story.

"No one has written about anything special, but we can check in the paper," said Barney. He found it and looked up the "Cherry Center Chatter" column. The boys scanned it.

"There doesn't seem to be anything but 'So-and-So visited So-and-So' news notes," said Barney.

"I guess you're right," said Dean. "Let me take a closer look, though."

Barney handed him the paper, and he read the column carefully.

"I wonder if this could be a clue," said Dean. He read, "Mr. and Mrs. Arthur Thomas of Sunnyside are visiting at the home of their son, Mr. John Thomas, during the Thanksgiving Day week end."

"Why do you pick out that one?" asked Barney. "It sounds much the same as the others."

"It is the name 'Sunnyside' that sets me to thinking," said Dean. "My Grandparents' former pastor moved there to start a new church."

"But the paper doesn't say anything about a pastor," said Barney.

"I know that," said Dean. "But my grandparents could have gone to Cherry Center to visit the Thomases to see if they can tell



them anything about their former pastor. If I remember right, they gave him some money to help him start his church there."

"But if they went to visit, why didn't your grandmother say so instead of putting you into so much suspense?" asked Barney.

"That's what I'd like to know," said Dean.

He went home. He told Mother and Dad what he had figured out as a possibility. But they couldn't understand, either, why Grandma hadn't said something, if what Dean guessed was correct. And if they just went for a visit, why couldn't they come back tonight and still have the traditional Thanksgiving Day get-together?

"On second thought, it might not be so strange that they don't want to come back tonight," said Dean. "Grandpa doesn't like to drive at night, does he?"

"No, he doesn't," answered Mother. "They could be staying over for that reason."

"And it might be such a rush for Grandma to get ready for company after she gets home tomorrow morning that she feels she couldn't do it," said Dean.

"That's right," said Mother. "No matter how well one prepares, there is always a lot of last-minute work to do."

"And this might be their only chance to see the people at Cherry Center, and they might be so eager to hear about their former pastor the progress he is making at his new church that they would be willing to give up almost anything to do so," suggested Dean.

"That might be so, but it still doesn't explain why Grandma didn't say so, then," said Dad.

"Was the letter written in a hurry?" asked Dean.

"It wasn't a letter. It was just a note," said Mother. "If I remember right, it was written in pencil, too. That is unusual. I have it here in my pocket." She took it out. "Yes, it is written in pencil. Grandma must have written in a hurry."

"Look! It was postmarked on a train, not in a post office," said Dean. "Maybe Grandma and Grandpa decided to go at the last minute and rushed off a note. The only chance of getting it to us was to mail it at the depot."

"You could be right," said Dad. "No time for explanations."

"I have an idea," said Dean. "Let's surprise Grandma and Grandpa when they get home tomorrow morning. Let's take our dinner there and eat it on the farm. We could eat outside, and Grandma would not have to worry about the house."

"I'm in favor of doing that," said Dad.

"So am I," said Mother. "I'll call Aunt Jo to see what she thinks."

Aunt Jo was enthusiastic about it, too.

There was a knock at the door. Dean answered it.

"A special delivery letter," said the man at the door.

Dean signed for it. He handed the letter to Mother.

"It's from Grandma," she said. "It was written in Cherry Center." She opened and read it. "You guessed everything right, Dean. But now Grandma wants us to come for the

afternoon even if she can't have us for dinner."

"But she will have us for dinner. Or, rather, we'll have her for dinner at her place," grinned Dean. "I'm so thankful that everything has turned out the way it has. We can be especially thankful for such Scriptures as Romans 8:28 and I Thess. 5:18: 'We know

that all things work together for good to them that love God, to them who are the called according to his purpose'; 'In every thing give thanks: for this is the will of God in Christ Jesus concerning you.' God kept us from becoming unduly worried or excited; it was just fun, too, to try to solve the mystery." Forest City, Ia.

Thanksgiving

By J. W. HARRIS

One of the things for us Americans to be thankful for is a nation which has in its tradition the appointment every year of a special day of thanksgiving to God for His blessings.

"Offer unto God thanksgiving" (Ps. 50:14).

"Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms" (Ps. 95:2). "Enter into his gates [doors] with thanksgiving, and into his courts with praise: be thankful unto him and bless his name" (Ps. 100:4). "And let them [the people] sacrifice the sacrifices of thanksgiving, and declare his work with rejoicing" (Ps. 107:22).



IN NOVEMBER

**Soft, sweet and sad in its pathetic glory,
The pale November sunshine floods the earth,**

**Like a bright ending to a mournful story,
Or, in a minor tune, a chord of mirth.**

**Before the wet west wind forever drifting,
The falling leaves fly o'er the garden walks;**

**The wet west wind the bare, gaunt branches lifting,
And bowing to black mold the withered stalks.**

The blackbird whistles to the lingering thrushes,

The wren chirps welcome to the hardy tit,

While the brave robin, 'neath the holly-bushes,

Sees what of berried store still gleams for it.

And the heart, sad for vanished hopes, in turning

Back to lost summers from the winter's chill

Sees the rich promise through the weary yearning,

That heaven and spring will each our trust fulfill.

—Susan Kelly Phillips.

While at all times we should render unto the Lord thanks for His goodness and mercy, yet there should be a certain time in the year set apart in order to appear before Him in His courts for a special thanksgiving service. And there can be no more fitting time than that which has been appointed in our nation—one Thursday in November.

While the date has been set by custom, there is a formal proclamation issued every year by the President to observe the date as a national holiday, and for the assembling of the people in various places of worship for thanksgiving service. This, among other special things, stamps this country as a Christian nation.

The greater number of people in this nation make this holiday a time of secular pleasure and revelry; many refuse to acknowledge God by continuing in their various occupations. None of these have any interest in the Lord, nor in a thanksgiving to Him for the various benefits bestowed.

The earliest religious feast we have any record of, for the purpose of rendering thanks to God for a bountiful harvest and other various benefits, is found in the national law given to the Children of Israel. This feast, called "The Feast of Tabernacles," or "The Feast of Ingathering," was held in the autumn, at the close of the harvest season. Its duration was strictly only seven days; but it was followed by a day of holy convocation, distinguished by sacrifices of its own, which was spoken of as an eighth day.

To the Israelites the "Feast of Ingathering" was to be at once an occasion of thanksgiving for the harvest gathered, and a commemoration of other important national events.

The earliest observance in this country of a thanksgiving was by the Pilgrim fathers and mothers of New England in 1621; and at various intervals it was repeated. After the colonies became a separate nation, a day of thanksgiving was designated at times for certain events; but it did not become a fixed custom, until April, 1862, when President Lincoln issued his first Thanksgiving proclamation. Since then Thanksgiving Day has been made a legal holiday by presidential proclamation; only the date has been set in the autumn instead of in the spring, and it is celebrated because of the nation's prosperity in various lines.

After the various-hued leaves, carried by the breezes, have winged their flight to their resting place; after the squirrel families with their bushy tails and nervous chatter have gathered into their treasure houses their winter supply; after the granaries have been filled with ripened grain; after the vegetables and fruits have been laid up in store; after the jars have been filled by the thrifty housewife, and packed away; as the autumnal days are drawing to a close, and the harbingers of winter are sending forth their solemn warnings of Old Storm King's approach, what would be more fitting the Christian than to take this appointed time to reverentially worship the Giver of all good and per-

fect gifts, and render unto Him a special thanksgiving service for all His benefits, both spiritual and temporal?

While enjoying the bounties of temporal blessings, they who are more favored in this line should not forget those who, because of some misfortune, are not so favorably situated. The poor and needy, the sick and afflicted should be remembered by some token of love that will bring cheer to an otherwise sad heart. Let it not stop at the close of a Thanksgiving Day, but let it be extended throughout the year. By this method Thanksgiving may be observed all the year around.—Herald of Light and Zion's Watchman.

Thanks Too Late

BY CORA M. STUTZMAN

Let us be thankful now for the Lord's manifold blessings. Then we will have no regrets.

"It all seems like a pleasant dream of long ago that life was better than it now is," sighed Josef as he rubbed his hot forehead with long, bony fingers.

It was hot, intensely hot, in this wire enclosure where humans were herded together like cattle. The two small linden trees provided so little shade in which not all could share.

Maria did not answer her husband at once. She was thinking of those yesterdays too, and a tear stole down her wasted, putty-colored cheek. She quickly took her dirty hand and wiped it away. It was useless, absolutely useless to weep.

"Blah, I haven't even a handkerchief, no, not even an old rag to wipe my tears!" said Maria.

"Think of it! Little did I think the time would come when I would not own one handkerchief to my name. And I had them by the dozens not too long ago! Yes, all those linen ones with beautiful handmade lace edges."

The baby in her lap stirred again in her restless sleep. Both Josef and Maria looked in pity at its little starved form.

"If I only had a piece of newspaper I could use as a fan for the little one! She is so hot!" wailed Maria.

And then they both thought of all the papers and magazines that came daily, weekly, and monthly into their lovely home, the home they knew before they were forced to live in this pit of filth and death. Paper, just a piece of paper here would seem like a heaven-sent gift! The baby was dying. They were sure of it. Josef turned his bitter face away. He had loved his wee daughter to the point of worship, and now any moment she too, like Jon, would be taken from them. Was there a God any more? He wanted to know. Where was He anyway? Why was everything so upside down and so wrong? Why did upright, peace-loving people and innocent children have to suffer worse than beasts?

The burden of his heart came forth in a

groan, as it did so often these days.

Yes, it was naught but a miracle that the baby had lingered this long in the heat, the filth, and flies, with little food that was really fit to consume. The little figure in Maria's lap bore no resemblance to the beautiful baby six months ago, a baby with fat, pink cheeks, silky hair, and a tiny mouth always puckered with laughter.

"Milk—if only we had some of the rich milk we used hardly to know what to do with!" bitterly laughed Maria.

"It seems like fifty years ago that I would watch our sturdy Jon and the hired man drive the sleek cows home from the pasture for the evening milking." At the mention of Jon they both fell into a silence too painful for thought. Jon, their son who spent his short, happy, carefree years running over the hills and meadows of the farm with his faithful dog at his heels! Where was he now? His happiness suddenly ended when he was wrenched away, by a foreign stranger, while at school. Was he now being educated and indoctrinated for the state and for war? Or had some awful tragedy taken life from his active, healthy body?

Josef and Maria, who had lived in days of abundance and peace, had almost forgotten how to pray. But only God alone, who notes the sparrow's fall, knew how many times they had petitioned Him in behalf of little Jon. If only they could know that he was well and happy in that home of eternal light—life for them, even here in this inhuman enclosure, would be more tolerable. But they did not know. God did not send them a vision or a revelation.

"Oh!" and Maria gave an agonized cry that came from the depth of her being, "I cannot, I cannot bear to think that our guileless Jon will be taught to hate God, and to distrust and hate mankind. And, too, to hate the principles of good and right. We who were so saturated with plenty and contentment should have found more time to teach our son about the great God and the things in His good Word. Then—then if he should

grow to manhood it would be he would never forget that teaching. Why did we neglect the more important things?"

The burning sun was going down and with the approach of nightfall Josef and Maria were again reminded that they must try to rest upon the hard earth for the night.

"I never thanked God for soft white sheets or blankets as far as I know," said Maria as she tried to find a comfortable position to lie on the ground. "How I would thank Him now if we only had a thick layer of papers for a mattress!"

"I am wondering if there was ever a time when we could eat all we wanted to, and whenever we were hungry there was food, food, food," intoned Josef.

Then Josef remembered the plums, the apples, and the pears in the orchard to the west of the barn ripening in the mellow sun. He recalled how their table was graced, by turns, with rabbit, quail, pheasant, and chicken the year around.

"Don't, Josef, don't mention food," cried Maria.

"If—if only we had some clean food for the baby. I wonder if by morning we shall not be childless. See, Josef, she hardly seems to breathe. Her sunken eyes—they look too awful!"

But Josef did not look.

"I wonder," he said, "if there are yet towns that have not been bombed and blitzed? And are there countrysides that lie peacefully in the sun and shade. If there are such places I hope those living there are more thankful than we were back in our home in the other country."

But Maria did not answer just then for their little one had become rigid, and another of life's greatest treasures was torn from their hearts. Hearts that were already in shreds. But with the arrival of another day Josef and Maria found peace in the knowledge that their baby was once more happy in the better world. Someday they too would go to her—and maybe soon. With a future hope so glorious, even concentration camp would someday seem but a brief nightmare.

Drumore, Pa.

A SMILE

A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None of us is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it.

A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give a smile. Give them one of yours, and none need a smile so much as he who has no more to give.

—Mutual Moments.

CHRISTIAN MONITOR PULPIT

Blessing the Lord

By W. S. HOTTEL

Text: Bless the Lord, O my soul: and all that is within me, bless his holy name.—Psalm 103:1

Twice over in Psalm 103 the Psalmist exhorts himself to bless the Lord. He does so in verse 1 and also again in verse 22. He exhorts his soul with all the faculties and powers of his whole being to bless the Lord. It may seem very strange for a person to speak to and with himself, but that is what the Psalmist did. To do so may seem very strange indeed, but it is timely and wholesome.

In the fact that the Psalmist did exhort himself to bless the Lord it is easily seen that he knew and recognized the need of doing so. He, no doubt, felt the dullness and indifference of his own nature in respect to blessing the Lord, and for this reason aroused himself to do so. He was honest with himself and deeply concerned about his duty to bless the Lord. Therefore the earnest exhortation to bless the Lord.

We, too, as God's redeemed and delivered people, should stir ourselves to bless and praise the Lord. Blessing and praising the Lord is clearly a Christian duty. And what is more, it is also a fitting exercise. Praise becomes God's people. It is a sign and evidence of a healthful, vigorous and victorious Christian life. Praising the Lord is the evidence of a tender spirit and a grateful heart, and these things are not only the evidence of a healthful, vigorous, and victorious Christian life, but they are also the secret of such a life. When the spirit is tender and the heart is grateful, the lips will bless and praise the Lord.

Why should we, as God's people, bless the Lord? Can our praise be of any advantage to the Lord? Will it make Him any greater or any more glorious? Nay, verily not. The Lord is what He is in the very constitution of His character apart from human praise. All the praise of the redeemed, and of all the holy angels, and of all His works cannot be of any advantage to the Lord. In fact, it is an infinite and marvelous condescension in Him to hearken to our praises, whether they be spoken or sung. Then why should we praise the Lord?

I. We Should Bless the Lord Because No Other Exercise Can Be More Beneficial to Us.

No one can possibly contemplate the Lord, reflect upon His character, love, and goodness, and no one can possibly delight in the Lord and not become more like Him. And this is exactly what we do when we bless and praise the Lord. We may rightly say, "Contemplation is appropriation."

No one can praise the Lord and not be filled with His blessed Spirit, and so be transformed into His likeness. Praising the Lord **redounds** in blessing and results in transformation.

Praising the Lord shows a sense of humility and appreciation, and these things **rebound** in blessing and enrichment upon their possessor.

Praising the Lord makes a sense of personal unworthiness and manifests the spirit of loving devotion, and these things flow back in larger blessing and nobler character.

Praising the Lord is beneficial in every sense of the word. It enlarges the heart, intensifies the delights, deepens the love, elevates the mind, increases the sense of appreciation, promotes humility, and gives the Lord control of the heart and life.

II. We Should Bless the Lord Because He Is the Fountainhead of All Good and Blessing.

It is of Him and through Him all good and every blessing comes to us.

The breath we draw, the air we breathe, the everyday mercies of life, as food, drink, shelter, health, comfort, happiness, and success, are the expression of His goodness.

The spiritual blessings of salvation, eternal life and every spiritual relationship, are the gifts of His great love. The "Blessed Hope" for the future of eternal likeness to and association with Christ is the fruit of His matchless and infinite grace. What do we possess and enjoy that does not come from Him? Nothing whatsoever.

Such undeserved good and blessing deserves our highest and warmest praise. Every true child of God does praise the Lord.

Every one saved for glory should praise the Lord here, for there will be no room in Heaven for such who do not praise Him. They would be unhappy and uncomfortable there. The redeemed in glory will praise Him in glorified bodies, and therefore with lips and voices more holy and strong, than ever they can praise Him here on earth. His praises will fill the arches of heaven and will resemble the rolling of thunder and the rushing of mighty waters.

There we shall praise Him in a manner in which we cannot praise Him here, for lack of knowledge, appreciation and strength.

Those who do not praise the Lord here would surely feel out of place in heaven, if they ever got there.

III. We Should Praise the Lord Because He Is Worthy of Praise.

God is infinitely holy and righteous, and He is eternal and immutable. He is also merciful and gracious and full of tender compassion. His character enhances His glory.

The Lord is glorious in holiness, fearful in praises, and supreme in majesty. He is a great Being, high above all, both in character and Being.

In man, we praise his virtues, but at times there are scarcely any to be seen for sinfulness, weakness, and failings. But God is perfection in Himself. In Him virtue finds its full embodiment in one blended whole. There is nothing beyond God.

God being **what** and **who** He is, He is worthy of praise. How shall we praise Him, who is so high and holy? We may think and feel that we cannot find words beautiful and meaningful enough to praise the Lord. But that is a mistake. We need no fine and beautiful words. We need no poetic talent. All that is needed is a tender spirit and grateful heart. Appreciation of the Lord is the soul of praise. He who loves can praise.

Let us pour out our hearts before the Lord in the simplest language and with perfect naturalness. Artificiality helps nothing. To come before the Lord in a show of pretense is unacceptable to Him. Grace in the heart means praise on the lips that is earnest and real. That is what is needed to acceptably praise and bless the Lord.

Let us praise the Lord with heart and voice in joyous acclaim. Let us speak His praises. Let us sing His praises. Let us not be afraid to praise Him aloud. Men all about us are not afraid, neither ashamed to use God's name in vain and to curse aloud. Why should we Christians be afraid or ashamed to praise the Lord aloud?

O Lord, Thou art great, and good, and glorious! O Lord, our Lord, we praise Thee and bless Thy holy name! Forever and forever we shall bless Thy blessed name. Hallelujah!—Cleveland Gospel Herald.

PRAYER

Do not think that it is necessary to pronounce many words. To pray is to say, "Let Thy will be done"; it is to form a good purpose; it is to raise your heart to God; it is to lament your weakness; it is to sigh at the recollection of your frequent disobedience. This prayer demands neither method, nor science, nor reasoning; it is not necessary to quit one's employment; it is a simple movement of the heart towards its Creator, and a desire that whatever you are doing, you may do it to His glory. The best of all prayers, is to act with a pure intention, and with a continual reference to the will of God.—Selected.

Editorials

Missionary Day

When Jesus was about to leave this world He gathered a group of His followers around Him and told them that it was their responsibility to carry on His work of preaching the Gospel, and that this would mean that they should go into all the world and bring to all nations and people the Gospel message and then baptize the believers in the name of the Trinity. This would result in establishing groups of disciples or churches in many places, and these could again go forth and continue to spread the Gospel so that each generation would be evangelized.

This was a stupendous task for the fishermen and other humble folk who comprised the group of Jesus' disciples. Having a Jewish background of exclusiveness, it was difficult for them to get the vision of going out and preaching to other people, and so they lingered at Jerusalem until persecution from the Jewish authorities scattered them so that "they went every where preaching the word." From that time on Peter and some of the other apostles began to reach out to the Samaritans and Gentiles, and eventually Paul and his fellow workers carried the Gospel practically throughout the Roman Empire. In their day they did a good job of reaching the world of people as they knew it. Because each succeeding generation needed to be given the Gospel the task has been a continuous one all through the centuries. At times the church was very lax in its missionary zeal and effort, but the spiritual awakenings of the past century or more have sent evangelists into the darkest heathen regions of the world. The Mennonite Church also shared in this awakening, and we praise the Lord that she is reaching out more and more in her missionary interests and endeavors.

One of the means which has helped to foster and increase our missionary interest is the observance of a missionary day. For this purpose the third Sunday in November has been observed in our church so long that it is now recognized in practically all sections of the church. Of later years the third Sunday in March has been designated as Spring Missionary Day. The observance of Fall Missionary Day began in the Sunday schools and was instrumental in arousing considerable missionary interest among the Sunday school children through the savings funds and the quarter investment fund. These two funds in 1951 totaled over \$40,000.00. The Youth Missionary Projects increased this by over \$4,000.00. The interest in Missionary Day has been built up so that the program reaches all ages of people and all branches of our church work, giving color to our church services, our Sunday school activities, and our young people's Bible meetings.

This year again the Mennonite Board of Missions and Charities and the Mennonite Commission for Christian Education and Young People's Work have issued an attractive pamphlet giving information concerning Missionary Day observance, the far-flung spread of Mennonite Missions, and the new fields waiting to be occupied. Entitled, "To Every Nation in This Generation," it is attractively illustrated and takes us to the following foreign fields which it briefly describes: India, (two fields), Argentina (two fields), Tanganyika, Ethiopia, Puerto Rico, Japan, Honduras, Belgium; besides many rural and city home fields, welfare homes for children and aged, and relief and service work at home and abroad. The new fields either already entered, or being planned for entrance this year, present an interesting and forward-looking list: London, England; Alaska; Uruguay; Brazil; with Spain and France under investigation.

This bulletin gives the following challenging statements: "You never get to the end of the Great Commission. There is

no stopping place in the program of world evangelism. . . . More new fields require more offerings, more missionaries, more prayer, more of ourselves. 'Let us go forward.' " Missionary Day this year will bring us new challenges to prayer and giving and consecration. Whatever our observance may be, may it lead to these ends. We conclude with this statement from our Mission Board treasurer, Bro. H. Ernest Bennett: "Giving of contributions to support missions is an important part of Christian stewardship. Missionary Day should mean to all of us a time to reconsecrate our lives, talents, and resources to the work of the church. On Missionary Day we will want to give particularly with mission effort in mind, but above this, let us not forget that we are giving not only to missions but to the church and our Lord and Master."

"What Shall I Render unto the Lord?"

To get the answer of the psalmist to his own question we need to look at a few of the statements that follow it: "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people" (Ps. 116:12-14). The psalmist seemed to realize keenly that he was the recipient of many blessings from the Lord and that he could never repay Him for all these bounties. And yet he seemed to feel that there must be something that he can do to show his gratitude to the Giver of all the blessings which he was enjoying.

His answer is clothed in some of the Old Testament forms of worship which we may not need to examine particularly, because we want to apply it to our times. His first statement indicates that the first thing we need to do is to thankfully accept the cup of salvation and all which that implies. We accept His temporal blessings, but do we receive them thankfully, or just as a matter of course? But then there are the higher blessings embraced in all that we might include in "the cup of salvation." How do we receive these? Can there be any greater expression of ingratitude than to refuse the salvation which God has provided, together with all its attendant blessings? And yet there are millions of people who refuse to "take the cup of salvation, and call upon the name of the Lord."

But what about us as Christians? Do we thankfully receive, or do we neglect many of the spiritual benefits which God has richly provided for us? In this connection the words of Alexander MacLaren are very appropriate and searching: "A Saviour and His pardoning blood; a Spirit and His quickening energies; that eternal life which springs in our souls a fountain of living waters—all these are ours. Are we as strong as we might be if we used the strength which we have? How comes it that with the fullness of God at our sides we are empty; that with the Word of God in our hands we know so little; that with the Spirit of God in our hearts we are so fleshly; that with the joy of God for our portion we are so troubled; that with the heart of God for our hiding place we are so defenceless? 'We have all and abound,' and yet we are poor and needy, like some infatuated beggar, in rags and wretchedness, to whom wealth has been given which he would not use."

Yes, one of the highest forms of expressing our thanks to God for the spiritual blessings which He makes available for us is to reach out our hands and take them and use them to our own eternal good and for His honor and glory. And to do this we need to call on His name, to acknowledge Him as the Giver of "every good gift and every perfect gift." The psalmist then carries this thought a little farther when he says that he will pay his vows unto the Lord "in the presence of all his people." Here we can apply the thought of our gathering in our houses of worship to give public and collective thanks for all the manifold blessings and mercies of God. And so as we think of all the benefits of the Lord to us, may we not only gratefully receive them but meet together on Thanksgiving Day and render to Him our vows of thanksgiving and praise and worship.

CHRISTIAN LIFE

Thanks for Cleansing in Christ

BY RUBY P. ZOOK

After man has experienced cleansing from sin in Christ, his life will manifest his gratitude in thankfulness, in holy living, and in loving service.

The Bible tells man that he is a sinner. It reveals to him that his heart in its natural state is full of evil and far from God. It shows him that it is deceitful and full of vain thoughts. From the Bible man can learn what he really is. But it also reveals to him what he can be. Thank God for that. It tells him that he need not stay in this wicked, depraved state of defilement. From the Scriptures he learns how he can secure a thorough cleansing and have a peace of mind and conscience which "passeth all understanding." By meeting all the conditions for purity as given in I John he can honestly say that he is in possession of spiritual purity. This is a great blessing and man should thank God continually for it.

This is God's wish for man who is defiled. He desires that men everywhere be purified. He has made a full provision for a complete cleansing in Christ. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness". (I John 1:9). His blood, that precious blood, was shed for man's cleansing once and for all. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8b).

David expressed great peace for his cleansing and was thankful to God, as expressed in Psalm 32 after he had met the conditions for forgiveness and the covering of his sin. He breaks forth with praise in the first and second verses, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." David now realized that God no longer imputed iniquity to his account. He now sought to live a life in which there was no guile. He loved those things that are pure and which bring purification. This is the natural thing after man experiences an inward cleansing of his being. There is a complete putting away of the sins of the flesh. Paul urges that "... all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32). In Gal. 5:19 he says, "Now the works of the flesh

are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, murders; . . . drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

After a man experiences the inward cleansing of his being it is the natural thing for purity of life to issue forth continually. He now can testify, "I am clean." He no longer practices sin. He knows what it means to be washed white in the blood of the Lamb.

The following story typifies cleansing in Christ. "The children were just crowding out of school. It had rained during the morning, and the roads were muddy. Presently one

THANKSGIVING

Thank You for life, Father.
Thank You for love,
Thank You for wonderful things from above.

Thank You for laughter,
Thank You for tears,
Thank You for happiness down through the years.

Thank You for peace, Father.
Thank You for joy.
Thank You for gifts that earth cannot destroy.

Thank You for friends, Father.
Thank You for foes.
Thank You for secrets no earth child knows.

Thank You for songs in the darkest night.
Thank You for turning despair into light.

Thank You for dying on Calvary's Tree.
Thank You for saving a lost lamb like me.

Thank You for keeping me day after day.
Thank You for keeping me straight on the way.

Thank You for holding my hand close in Thine.
Thank You for all of Thy wonders Divine.

Lord when in the Glory, I see Thy dear face,
I'll thank Thee again for undying grace.

—E. Jean Hyslop.

little boy tripped and fell flat on his hands and face. He was not much hurt, but had gathered a lot of mud on his hands and clothes, and began to cry lustily until a larger boy came along. 'Hullo, Jimmy! What's the matter? Fall down in the mud? Never mind; don't cry. Here, wipe it on me.' He stood with his back against a wall, and when the smaller boy had fully comprehended the invitation, he proceeded to wipe his hands and rub his coat on the jacket of his generous friend. As the mud disappeared and fears of home admonition subsided, the tears ceased and gave way to happy shouts as he continued on his journey. Just so, the Lord hath laid on Jesus our Saviour the iniquity of us all."

Thanks be to God for this wonderful cleansing in Christ. After man has experienced it and desires to live a life of service for his Lord, this new life will manifest "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" which Paul lists as the fruit of the Spirit. If man has been cleansed and is living in the Spirit then he must also walk in the Spirit. He must believe and have faith that God will never leave nor forsake him. This He has promised and He always keeps His promises.

How thankful man should be to God for the rewards which come to him for living a life of purity! These rewards are lasting and eternal. "These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb. **Therefore are they before the throne of God,** and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:14-17).

La Tour, Mo.

THE RIDING LIGHTS

A woman riding on a night plane appeared to be very much agitated. Finally she called the co-pilot back and asked, "Why are we going so slowly?"

"Slowly?" the man exclaimed, "Why, lady, we're going 185 miles an hour."

"I do not believe it," she responded. "I've been watching that little red light out there for twenty minutes and it has not moved yet."

"Well," the man answered, "I hope it does not. That's the riding light on our wing!"

So it is with the average Christian. He can be so intent on the little things which make up his daily habit and which are there by God's grace for his development and safety, that his vision which should reach beyond himself to a suffering humanity is completely obscured, and there is no realization of the great pace the world of humankind is traveling toward a lost eternity.—The Elim Evangel.

What About John 3:17?

BY MONT HURST

We need to know more about the Bible than a few familiar texts in order to give "an understandable testimony to others when quoting Scripture."

There are several passages in our Bible which are well known to nominal Christians and to multitudes of those who do not even profess to be Christians. The Bible itself is not only God's Word but is also a masterpiece of writing and literature at its highest degree of perfection. This is why it is a standard textbook and source of study by writers and all those who are students of great writing, perfect phrases, and the assembling of words. People all around us, both Christian and non-Christian, can easily quote one or many passages from God's Word. Professing Christians, above all others, should not only know certain passages and distinctive phrases, but they should also know the why's, wherefore's, and practical applications of them. A testimony cannot have the true ring and attractiveness of genuine authority unless the witness knows God's Word and how to use it on other lives.

The greatest and, perhaps the most widely known, passage in God's Word may be found in John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How many can also promptly quote John 3:17? Here we read these most significant words: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Here is the follow-up passage that intensifies and reinforces His reason for sending Jesus into the world as told in John 3:16. And, to further get a clearer application we should read John 3:15. Here in telling us of Jesus' being lifted up even as Moses lifted up the serpent in the wilderness, God speaks a sort of preparatory message for John 3:16 when He says, "That whosoever believeth in him should not perish, but have eternal life." How many nominal Christians know that that reward for the believer is also mentioned in the verse preceding John 3:16? Here is where many Christians find themselves lacking in an understandable testimony to others when quoting Scripture, because of not being grounded in it well enough to know the full meaning of the verse or chapter.

In John 3:17 God further elaborates on the reason for sending His Son into the world. He explicitly tells us that He sent Jesus into the world not to bring condemnation upon it but that the world might be saved through the fact of His coming to earth in the human body of Jesus. It would be of tremendous value in the lives of all Christians if they would become as familiar with the entire third chapter of the Gospel of John as they are with the sixteenth verse only! It would serve to intensify faith, to dig the well of salvation deeper, and to enable the presentation of a clearer and more easily acceptable testimony to those outside

the fold whose path may be crossed. Everlasting life, mentioned in John 3:16, begins on earth for the true follower of Christ because he is sanctified through the merits of the blood shed by Christ on the cross. When we speak of time and eternity we are combining life on earth, which is measured by time, and life eternal which is measured by the endless space of eternity. We are sanctified for time and eternity, become a peculiar and a separated people, set apart by Him to do His work, but living in the eternity that begins with a bit of heaven on earth. God further says, that there is no condemnation in those or for those who believe in and serve Him. Verses 18-21. Jesus came not to destroy life but to give us an entirely new life, one which lives because of a heavenly blood transfusion from Him who is our personal sanctifying. True sanctification comes through the dying out to the world and its attractions and the appropriation of life through the risen Christ. Here is the **death that brings life and joy** "unspeakable and full of glory" to one who has put on the garments of righteousness and who lives the plain but wholly satisfying life of piety.

We can read and meditate upon the marvelous message contained in John 3:16, and we will always arrive at the fact of the completeness of God's love; and in John 3:17 we can readily understand that God has never had the idea of condemning a single one of His children. He really re-emphasizes the truth of John 3:16 in John 3:17. It will pay rich dividends if we read and study verses preceding and following the ones which are most familiar to us. In doing this we will add to the interest found in Bible reading, and we will have a much better understanding of the verities of each chapter in the Bible. It will be found of tremendous interest and profit to make a habit of doing this. It will serve to reveal a still greater reason why the Bible is still the world's best seller and why it is as modern in practical application as it was the day it was first produced as a single volume.

Multiplied thousands of people can quote in whole or in part the Ten Commandments, but they cannot tell you in what book and chapter of the Bible they are found. Others cannot tell you what the preceding or following verses are. Almost anyone can tell you that the shortest verse in the Bible consists of two words, "Jesus wept," but he cannot tell you where He wept nor why He wept. Multiplied thousands can recite the story of His virgin birth in the manger, but they can tell you of not a single circumstance preceding nor following His miraculous birth. The Gospel will be found to become plainer and plainer to the person who really studies it and who assimilates the

great truths from God found in it. May God instill into each of us the importance of not only knowing the great outstanding verses and phrases contained in His Word, but may we also learn to become fully acquainted with the "fore and aft" surrounding them. In doing so, we will find that marvelous truths and new interest will be generated in our Bible reading, and that they will wend their power into our thinking and on into our daily lives to bring about a readier and plainer testimony for Him. Cities, states, or nations have interest created in them as a result of historical facts, events, and happenings that make up this history. And so it is with acts of God here on earth. The "history" is God's reason for saying the Words He speaks through the Bible. "In the beginning was the Word," and let us know His Word in its entirety. Dallas, Tex.

Fulfilled Scriptures

BY S. H. BRUNK

"And he began to say unto them, This day is this scripture fulfilled in your ears" (Luke 4:21). And before the story is completed we read further: "And . . . thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong" (Luke 4:29).

We today can scarcely conceive of the religious leaders of the town where Jesus was brought up doing such a thing. They knew Christ should be born in Bethlehem, for this prophecy was referred to at different times, one of which was, "Search, and look, for out of Galilee ariseth no prophet" (Jno. 7:52).

I often wonder if the incidents connected with Christ's second coming will be as varied and unexpected as those of His first coming, and whether or not those of us today who are the surest as to how all future things will come to pass, might not have things wrong when the time comes. Let us believe and accept every jot and tittle of the Word, and, possessed of the Spirit, like Simeon and Anna, we should be able to keep our bearings and not be seriously mistaken or disturbed.

I do not wish to make this a lesson on prophecy. I simply want to emphasize some different ways of our contacting and receiving the fulfilling of the Scriptures. To do so I want to place the emphasis on the word "ears" in our text. Let us each ask ourselves the question: "How much of the Holy Scripture has been to me only fulfilled in my ears?" The people of Nazareth might have seen it fulfilled with their eyes, but they were not ready or receptive. A still more blessed way of our having the Scripture fulfilled is in our very hearts and lives.

Do I associate with the people of God, perhaps attending their worship services several times each week and calling myself a Christian, and all the while have the blessed Scriptures, which describes the regenerating work of the Spirit with all the fruits of the Spirit, only fulfilled in my ears? How much of the blessed Scriptures do I see fulfilled with my eyes? How much of the Scripture do I feel fulfilled in my heart? And how much does the world see fulfilled in my life? Denbigh, Va.

How Shall I Thank Him?

BY ALMETA HILTY GOOD

We thank the Lord not only in word but in our acts of accepting freely His proffered salvation.

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord" (Ps. 116:12, 13.)

A response is the best way of saying thanks. If we ignore a gift from a friend, no one even supposes that we are in the least thankful for it. We show our appreciation—

First, by taking, by accepting. We need just to take from the Lord His cup of salvation, and drink freely of it. We do not offer to buy gifts from our friends, and let us not insult our Father by thinking we must somehow earn His salvation so as to be worthy of heaven. We never will get there by any worthiness of ours, only by belonging to His Son, who is worthy.

This cup of salvation is a very precious thing in the eyes of God, for He gave the life of His only Son to purchase it for us. Such a thing cannot be earned, but it can be given, if folks will appreciate it enough to accept.

And it is not too precious a cup to drink freely of it. David, in the story recorded in II Sam. 23:14-17, refused to drink the water brought to him by his closest three friends at the risk of their lives. Though he was famished, and though a little while before he had sighed for just some of this water from the well of Bethlehem when they presented it he was so awed by their love for him that he poured the precious drops out on the ground.

"Is not this the blood of them that went in jeopardy of their lives?" he said.

Jesus, not only in jeopardy, but in complete sacrifice of His life, bought for us this cup of salvation. And, moreover, He says that unless we drink of it we have no part with Him. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53).

We are apt, as the Jews of that day, to be offended by this picture, and to turn from it, and to us, as to them, comes Jesus' wistful, "Doth this offend you" (John 6:61)?

How much better if we would come with open hearts to accept, and ask Him to make plain to our spiritual understanding the meaning of this! Here is a personal passionate devotion, a sort of discipleship that very few of us have even glimpsed the meaning and the beauty of.

"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:56). This is it! This is just what we need, is it not?

"As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." How plain that makes it! "It is the spirit that quickeneth . . ."

What a wonderful, wonderful cup of salvation!

Again we need to show our appreciation—

Second, by calling on the name of the Lord. As the truth grows on us that without this close union with Him we have no life in us, as the branch that is cast forth when it is no longer a part of the Vine, we

begin to realize our constant, complete dependence on Him.

If we then freely drink into that union with Him, whereby He has provided a way to share with us His nature, His Spirit, even His own death to sin and resurrection aliveness unto God, we need never lack, for He came that we might have life, and "have it more abundantly." The most natural thing in such a relationship is to "call upon the name of the Lord" in every circumstance—in poverty or plenty—to be thankful for Himself, and what He has and will provide, and to call upon Him as our only source of supply for all our needs, both material and spiritual.

Hammett, Ida.

Simon Peter's Sword

BY LEOTA L. KNOPP

If we enjoy the protection of the Lord we have no need of carnal weapons, but we do need to possess, and to know how to wield, the Sword of the Spirit.

"Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear" (John 18:10).

Where did Peter get his sword, and why was he, an apostle of the Lord, carrying it? These questions came to mind while reading about Gethsemane and the betrayal of the Lord Jesus. We could well understand why Peter carried a fishing hook in the folds of his cloak, for he was an able fisherman, and he evidently believed in having things handy. We do not believe, though, there was any need for this sword as long as he walked with the Lord and was in fellowship with Him. Peter had divine protection. We know he loved his Lord and was overzealous for

THANKSGIVING

Shall I be thankful just today
When custom calls for me to say
"I thank Thee Lord"? Or shall I pay
My debt of thanks upon the way
As blessings come each day and hour,
And I am given grace and power
To see that from the clouds which lower
My life may be refreshed with shower?
The rain that makes the mud, makes grow
The happy, sweet-faced flowers that blow:
And tears shot through with faith may glow

As light-touched rain-drops make the bow
Whose glorious arch above the path
Of raging storm's receding wrath
Turns fear to hope. The faith that hath
The power to cleanse is like the bath
That clears and soothes the dust-filled eye.
The soul that trusts can see the sky
When clouds hang low, or night-birds fly;
When wealth takes wings, and honors die.
Then let each day Thanksgiving bring—
An offering to our Lord and King;
Let life and voice together sing
As upward borne on Hope's strong wing.

But now the multitude, the throng,
In unison take up the song:
I'll join this chorus loud and strong
"All thanks and praise to Him belong."

—Burt Wilmot Ayres.

Him. But he used no discretion in the matter of severing the ear of the servant. His weapon of protection became carnal. How true are the words of the Apostle Paul to the Corinthians: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:3-5).

The Bible—the Word of God is the Christian's weapon of warfare. He ought not to attempt fighting a single battle in this life unless he has the Word of God to back him up. But sad to say, many fight without it, using their own vain imaginations in endeavoring to back up their so-called arguments, for arguments is all it amounts to when the Word is not in the heart! Then, too, there is the danger of using the Word as a carnal weapon, as Peter did the sword. They know the Word, it is in the heart, but it is handled deceitfully. One commentator says he believes Peter had every intention of severing the head of the servant, but God directed otherwise and the Lord healed the wound.

Sometimes we handle the Word of God, our Sword, zealously but without discretion. We use it to criticize others. Seems as if we can always quote Scripture to fit the occasion, or our feelings. But it is not right when we wound others, or endeavor to sever their heads. We want to justify our actions, so we hunt Scripture, when we know well enough what God expects us to do under the circumstances. One Christian woman who was divorced for Bible reasons, wanted to marry again. This, she knew was against Scripture teaching, but she announced that the Lord gave her special permission through the Word, and quoted Scripture accordingly. But down deep in her heart she knew that God does not change His Word to fit the indi-

vidual carnal desires of the flesh. His Word stands, is yea and amen, and it is the business of the Christian to order his life according to God's Word. Otherwise, it becomes sin.

How careful we ought to be in quoting the Word, not misquoting it! Just a word misplaced, or misquoted, changes the meaning and may lead someone wrong. But it is necessary to know the Word, know its setting, and quote it correctly. Do not use the Word to justify your actions, but wield the Sword skillfully, correctly, in the Spirit of

Christ. Do not handle it without discretion allowing it to become a carnal hindrance as was Peter's sword. Remember: "The word of God is quick, and powerful, and sharper than any twoedged sword." We also read that it is a discernor of the thoughts and intents of the heart. The Word will lead us all right if we want to be led right. "Not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (II Cor. 4:2).—Selected.

Watch the Trend toward Heathenism

"Yes, this is a pagan age! Pagan in the appalling prevalence of sin, yet more pagan in the fading sense of sin's guilt."

"Pagan"—Sometimes a person, or nation whose easy indifference to religious questions, often coupled with a high degree of intellectual or esthetic culture, is suggestive of the ancient Greek and Roman world—one definition of **pagan**, as given in the New Century Dictionary.

The Greeks and Romans were known as pagan, while other peoples were known as barbarians or heathens.

Pagans are pictured as accepting nature as right and identifying "what is" with "what ought to be." This idea denies the fact of the fall and the fallen nature in man and the need for a Redeemer. The intellect is capable of being highly developed, apart from saving grace. This fact, I say, blinds many to the present trend toward paganism.

While pagan and heathen, both terms, designate non-Christian standards, yet a nation may "go pagan" by forsaking Christian standards, "but so long as it continues the intellectual, scientific, and cultural standards we know as civilization, we do not call it a heathen nation. However, the tendency of a pagan nation is toward heathenism."

Our nation has reached the stage in paganism that George Eliot wrote of in *Tito and Romola*, with "lips that lie with a dimpled smile, eyes with a gleam that no infamy dulls, a conscience that rises from lust and murder without a haggard look."

The prevalence of sin in society alone does not make that society pagan, not so long as the sense of sin is acute and ideals remain to rebuke the sinner. However, to condone the prevalence of sin is to succeed in drugging conscience and corrupting ideals.

One person has stated it this way—"Our forefathers sinned; perhaps at certain periods on the frontiers of American pioneering they sinned to the same excess as has this age. But they sinned with a keen sense of guilt and knew the smart of outraged ideals, whereas the children of this age indulge without scruple."

When multitudes of our women can present themselves, almost fully exposed in the nude, before the public of their community and without the least bit of embarrassment and without arousing any unfavorable public sentiment, we are pagan. When both sexes can drink and smoke together and ex-

change their companions in gratification of lustful passions, we are pagan.

When both sexes can dine and dance in the embrace of each other clad only in scanty bathing attire, we are pagan.

"ASK, AND YE SHALL RECEIVE"

John 16:24

By Ida M. Yoder

Have you asked for grace
To carry the load,
For faith to believe
In His holy Word?
For strength to bear
Your burdens each day,
For pardon of sins
As you kneel to pray?

Just ask—then believe
That His promise is true;
His wonderful bounty
He is offering you.
Walton, Kans.

With television flooding our homes with all kinds of vulgar and suggestive scenes and jokes, and with the prevalence of evil in every other form all around us, holy people wonder if we have not already entered the stage of **heathenism**. Multitudes today have already accepted sin without a struggle or resistance.

Their sin in Shakespeare's phrasing is "not accidental but a trade."

"Their practice accords with a statement in Oscar Wilde's picture of *Dorian Gray*, 'The only way to get rid of a temptation is to yield to it.'"

When multitudes among us can mow their lawns, wash their cars, spend the day fishing, work their gardens and throng the public bathing places, all these things on the Christian Sabbath, we are pagan.

When a nation spends more money in support of the liquor traffic than for every phase of education, religion, and hospitalization combined, we are pagan.

When the divorce courts annul marriages at the rate of three out of every five unions, we are pagan.

When sin and corruption in high places

are counted wrong only when caught, and exposed, we are pagan.

When our scientific inventions are appraised only in the light of their destructive power, we are pagan.

When less than 10% of our national population attend church regularly, we are 90% pagan. What other name do you have that more nearly describes our national state?

Yes, this is a pagan age! Pagan in the appalling prevalence of sin, yet more pagan in the fading sense of sin's guilt.

However, God has a few names even in paganized Sardis who have not defiled their garments; and He says, "they shall walk with me in white: for they are worthy."

Thank God for true holiness of heart and life, and for the comforting promise of our coming Bridegroom.—Pentecostal Holiness Advocate.

A MOTHER'S LOVE

I have here a story cut from a paper today. Mrs. B—, of New York City, says that she had a friend in her girlhood of whom she lost sight completely for eighteen years.

Going back to New York she was passing along a street, and up in a second story window she saw her friend's face, surrounded by prematurely gray hair. She ran up to the door of the house, and said to the maid, "Take that card to your mistress."

"She is not at home," was the answer.

"Oh yes, she is: I saw her at the window"; and Mrs. B— rushed past the maid up into the room, and they fell into each other's arms.

"What has become of you for all these years?" asked Mrs. B—.

The answer was, "Come into the other room, and I will show you." In a room magnificently fitted up there sat an idiot of seventeen years of age, scarcely able to talk—a drivelling idiot. His mother said, "My duty lies here, with my darling boy." Mrs. B— says that in a moment of thoughtlessness she asked, "How can you endure it? I do not wonder you are prematurely gray."

"I knew you would not understand my love for my sweet boy," said her indignant friend. "It is no care, no burden, to live and serve my boy; and if, some day, he only gives one sign that he recognizes me as his mother, I will feel repaid for all the years of love I have lavished on him."

That was but a faint image of the love of God. What are you going to do with this love of God? That boy did not repay his mother's love; for, as Mrs. B— says, he was an idiot and did not know any better. You are not idiots. You know God's love: how are you going to repay it?

Have you ever thanked Him?

—R. A. T., in Scattered Seed.

All I think, all I hope, all I write, all I live for, is based upon the divinity of Jesus Christ, the central joy of my poor, wayward heart.—W. E. Gladstone.

OUR HOME CIRCLE

Making a Success of Marriage

By H. L. LEHMAN

Just as in other areas of life, it takes effort to make marriage a success. The writer concisely gives us the "ingredients necessary in building a home that is happy, peaceful, and lasting."

There are so many failures in marriage, resulting in broken homes, that young people should seriously consider what building a home means before taking this important step. The glamor of courtship, the thrill of the engagement, the happy time during the wedding ceremony and the reception, the thrilling honeymoon trip; all these launch young people on the "sea of matrimony," and they look forward to a calm and beautiful voyage. Of course, they are so much in love, so they think, that there will be very few difficulties, and married life will be a continued honeymoon. For some it may be so, but others are apt to have a rude awakening when they discover certain traits in their make-up, or in their spouse's character, that somehow hinder smooth sailing.

How can married life be what it ought to be? What are the ingredients necessary in building a home that is happy, peaceful, and lasting? Successful marriages do not just happen. The married couple must work hard to make marriage successful, just as any one must work to make life successful. To make a marriage "go," planning, love, and religion are essential. Let us look at marriage from these three points of view.

Planning Marriage

No individuals will unite with others in any kind of organization, whether it be social or business, without making plans for the future conduct of that organization. Rules are set up, by-laws are adopted, and in business capital is provided to give a good start. Individuals pledge themselves to do their part. So must it be in marriage. Husband and wife are not merely the individuals entering this new life, but are the partners and, in a sense, the capital stock. They cannot go ahead very well without some planning.

Young people should definitely plan to start up housekeeping by themselves as soon as possible after they have been married. It is better for them to do so. But it is not only necessary for them to provide a house in which to live, but also to furnish that house. Various items of furniture, cooking utensils, etc., will be needed, and they need to spend time in thinking about this. It would be well to make a list of what will be needed, buying according to the funds they have on hand. Do not go so far into debt that there will be difficulty in meeting payments, with possible trouble resulting.

Continued Love

Married love must be something continuous, not merely a passing thrill. It must be something lasting, not easily destroyed by circumstances. It must be a union for life. "For this cause shall a man leave his father and mother, and shall cleave to his wife: and they twain shall be one flesh." This standard of marriage is still as up-to-date as when first uttered.

Often during the courting days certain undesirable traits of character are kept in the background, but when the couple is married they are brought out into the open. They should be controlled after marriage just as much as before. Different persons have different tastes, habits, and desires, and in married life they should not be entirely depressed. Of course, there may be times of irritation and disagreement, but there must be a "give and take" if married life shall continue to be happy.

Determine to make your love continue and work toward that end. Do all you can to merit the increased admiration and love of

FATHER'S VOICE

Years an' years ago, when I
Was just a little lad,
An' after school hours used to work
Around the farm with Dad,
I used to be so wearied out
When eventide was come
That I got kinder anxious like
About the journey home;
But Dad, he used to lead the way,
An' once in a while turn 'round an' say—
So cheerin' like, so tender—"Come!
Come on, my son, you're nearly home!"
That allers used to help me some;
An' so I followed father home.

I'm old an' gray, an' feeble now,
An' trembly at the knees,
But life seems jest the same today
As then it seemed to me—
For I am still so wearied out,
When eventide is come,
And still get kinder anxious-like
About the journey Home;
But still my Father leads the way
An' once in' awhile I hear Him say—
So cheerin'-like, so tender—"Come!
Come on, my son, you're nearly Home!"
And same as then, that helps me some;
An' so I'm followin' Father Home.

—Selected.

your partner, and don't expect too much in return. Paul says that men ought "to love their wives as their own bodies. He that loveth his wife loveth himself." And in return the wife should give due respect and love to her husband.

Christ Controlled

Build your home with Christ. Christ should be made the head of the home, the guide in all its activities. If during the courting days the matter of religion and church were settled, if both belong to the same denomination, there should be very little difficulty in establishing a home on Christian principles. "Married love is purified by mutual love for Christ and his church." When both husband and wife follow Christ, it will be much easier to solve the problems that naturally will arise. Love for Christ will sweeten married love.

Give the church a prominent place in your married life. Read the Bible and pray together, go to church together, and take an active part. Working together in the church will help you in your home life.

Some Practical Suggestions

Be mutually helpful the one to the other. It will not belittle the husband to help a bit around the house, for there is much to be done to keep the house well. If the wife can help her husband she should do so. However, neither should become too bossy.

If children should come into your home there will be added responsibility and work that both should share. Both husband and wife should share in the care and training, not be partial to any child, nor indulge them so much that they will go astray. Be an example to them and a pal with them.

There can be a happy, successful married life only when both husband and wife work toward that end. This is a life partnership that requires the energies of both.—The United Evangelical.

CHOICE BITS

To think of a clever but cutting remark, and then not make it—that is a sign of nobility.

It is not the quality of the meat, but the cheerfulness of the guests, that makes the feast.

That part of a man's service which does you the most good is the part which is not written into the contract.

You can depend upon it that he is a good man whose intimate friends are good.

Indian prayer: Grant that I may not criticize my neighbor until I have walked a mile in his moccasins.

He who is plenteously provided from within, needs but little from without.

They are never alone that are accompanied with noble thoughts.

Do not stop with doing necessary kindness; the unnecessary ones are of far greater importance.—Gospel Call.

I Said "Ugh!"

By HART R. ARMSTRONG

We need to cultivate appetites for good food for both our bodies and minds. "We must rethink our attitudes toward the worldly literature of our modern day. We must recultivate our mental and spiritual appetites. . . . Cultivate a taste for the right kind of literature—Christian literature." The author of this timely article is President of the Evangelical Press Association.

"Ugh!" I said within me as I looked at the next table in the cafeteria where the waitress was unloading a tray for someone and arranging plates on the table. Mashed potatoes with gravy, and on the same plate french fries. Two kinds of bread. Chicken pie with a big starchy looking roll atop, potato salad. Inwardly my stomach began to swell as I thought of all that starch. Pudding, and a bottle of pop to top it off!"

I looked to see who the tray belonged to. A young teen-age girl, fat, of course, but with an expectant and satisfied look as she viewed the food being set out for her.

I mused thinking of the appetite and preferences she had for that sort of food. Probably you couldn't force her to eat carrots, spinach, salads—the things that might be better for her body. Evidently a result of faulty training in the home. She hadn't been given the right kind of food, hadn't gotten the taste for healthful protein and mineral foods. What a lot depends upon training, after all! The human body must be trained to eat the right kind of foods; and what we become accustomed to, that is what we prefer. We desire the things we become used to eating.

The same fact holds good in the matter of mental and spiritual food. How many times I have said a mental or spiritual "Ugh!" when passing a newsstand counter and seeing the lurid displays of sensational and sexy magazines and pocketbooks. How the heart aches as you see people clustered around these stands seeking some newer and more exciting book or magazine to whip up their jaded mental appetites!

What's the trouble? Their mental and spiritual appetites have been developed wrong. They come from homes where the only reading available is the worldly, frivolous, or sensational. Comic books and Sunday papers are more in evidence than the Bible or a good wholesome book. They have no time for a Church publication, and the worthwhile religious journals or books of the day never find an entrance to these homes. Children grow up to glut themselves on the picture books, and soon graduate to the sex and crime novels. Even the old "westerns" of bygone days would seem wholesome in comparison with the modern spue of reading materials being devoured by our people today.

A friend of mine stood in a Chicago railroad terminal, waiting to pay for a newspaper. Up strode a fine important looking man. Surely a banker or a great industrialist, thought my friend, as he noted the expensive cigar clenched between his teeth, and the diamonds flashing from his tie clasp.

He'll pick the Wall Street Journal or Fortune, for sure. But no! The man grabbed a comic book, dug for a ten-cent piece and went his way. What a letdown! But everywhere you see the modern taste for reading has degenerated. Watch a group of soldiers get on a train. What do they carry to while the hours away? Comic books or crime novels. Look at mothers and fathers sharing the comic magazines of the kiddies. Watch what people are reading—confession magazines, sex stories, horror comics, wild impossible adventure stories.

"Ugh!" What an appetite! What vile stuff to feed your mind and soul upon!

The greater tragedy is the fact that in our Christian homes the right reading habits are not being given to our youth. The daily reading of the Bible is a forgotten art in most Christian homes today. And with the passing of the family altar, we have lost one

APPROACHES

**When thou turn'st away from ill,
Christ is this side of thy hill.**

**When thou turnest toward good,
Christ is walking in thy wood.**

**When thy heart says, "Father, pardon!"
Then the Lord is in thy garden.**

**When stern Duty wakes to watch,
Then His hand is on the latch.**

**But when Hope thy song doth rouse,
Then the Lord is in the house.**

**When to love is all thy wit,
Christ doth at thy table sit.**

**When God's will is thy heart's pole,
Then is Christ thy very soul.**

George Macdonald, 1824-1905.

of the greatest bulwarks of Christian America. Instead of our Christian homes having their church publications and good Gospel literature on their tables, you will find the worldly and modern magazines. Perhaps not the sexy and sensational materials—God forbid that such should be found in a Christian home—but generally the worldly literature is there in preference to the truly Christian materials.

As a result, Christians today, and their children who are being reared in supposedly Christian surroundings, are getting a taste for the highly illustrated, bordering-on-the-sinful modern magazines and books of our world today. The Bible bores them; they know it should be read, but when they do it, it is done as a chore, something to be hurried over and gotten through. The pub-

lication of their church is seldom picked up, and quite frequently never enters the home—while editors work and worry to increase circulation and try to get people to read their material. Wholesome Christian books seem flat and dead to such jaded appetites.

Many Christians today are poorly informed religiously and spiritually, but are well acquainted with the things of the world—the current news, politics, the baseball and football scores, the latest movies, the lurid news of crime and sex slayings. They probably couldn't tell you the name of the head of their denomination, but they know the names of the players on the Dodgers or Cardinals teams, and they know who starred in the last Hollywood movie. They doubtless would flunk out if you asked them to name five missionaries on the field of their denominational missionary program, but they could give you the results of the last five races at Belmont or Louisville, and they could tell you exactly what is happening to Superman, to Dick Tracy, and to Lil Abner.

It is time to realize that the things which belong to the church, to the work of the missionaries, to the cause of Christ throughout the world are the things which are important to Christians. As saints of God we are to set our "affection on things above, not on things on the earth." Jesus warns us, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, . . . but lay up for yourselves treasures in heaven." James declares that "friendship of the world is enmity with God," and John says that "the world passeth away, and the lust [pleasure] thereof: but he that doeth the will of God abideth for ever." Jesus points out that the good seed of the Word of God, when choked out by the cares and deceitfulness of the world, becomes unfruitful; and He further shows that at the time of His second coming those servants who "eat and drink with the drunken" will be caught unaware, and the Lord will mete judgment to such who have lost their interest in spiritual things and who have been captured by worldly pleasures.

As Christians we have no time to fill our spiritual and mental beings with the frivolous and abominable works of the world. We must rethink our attitudes toward the worldly literature of our modern day. We must recultivate our mental and spiritual appetites and stop filling our souls with the husks that come from the worldly swill barrels of the popular magazines and book publishers.

How can this be done? By voluntarily and positively turning from that which is not good, and forcing yourself to read the good things. It's just like you teach junior to eat carrots. Force them down him until he has developed an appetite and a liking for them. The more you read the Bible, your church papers, the Christian books and magazines which are now available, the more you will want to read them. The farther you get from the old stuff of the world, the more you'll want to stay away from it.

Cultivate a taste for the right kind of literature—Christian literature!—Missionary Worker.

BIBLE STUDY

Christian Ordinances

XVIII. Devotional Covering—Continued

BY THE BIBLE STUDY EDITOR

Testimony in the Christian Church

The expression, "We have no such custom, neither the churches of God," as used by Paul in I Cor. 11:16, has no proper interpretation if made to apply to the custom of women covering their heads when they pray and prophesy. Paul stated that women should have their heads covered at such times, and presented the reasons for their doing so. The expression, then, applies to the oppositions which some have had against the custom. Having presented the facts relative to the basis for the practice, and all of the spiritual relations involved in the practice, the apostle states, finally, that there is no such custom in the churches of God as that of a woman praying to God uncovered. (See a number of the recent translations of this passage.)

Illustrated in Tabernacle Worship

What is the testimony of the churches of God in the past ages of history? It may be illustrated, first, by the testimony of the tabernacle worship, which is a pattern of things spiritual, although it is not the external pattern of all forms of Christian worship. The symbols have been put away, because the truth for which they stood have come into fulfillment. Every form of service in the tabernacle was essential to the exposition of the truth which God desired to teach to His people. All that the tabernacle contained was to remain with the people until the "greater than Moses" should come. Moses saw the heavenly things, and made them after that pattern. Ex. 25:9, 40; 27:8; 28:2, 40; 30:25, 37. These forms and the manner of service were to be maintained and to be perpetuated, because by them the truth of God was expressed. There was not much theology, but there was one great truth to be impressed upon them—"I am Jehovah." There was much of His love and mercy to be shown through the offerings and sacrifices. Thus God dwelt among His people. No form of worship could be changed, for God was constant in every relation toward His people. Not one "jot" or "tittle" could pass away until all should be fulfilled.

In the manner of the priests' garments there was a significant illustration of the relation of the people to their Lord and God. The high priest (the system beginning with Aaron) was robed with linen breeches and

coat (white), the same as the priests under him. His other garments differed from those of the priests and showed his superiority over them. There was the blue robe (Ex. 28:31) of the ephod, and the ephod of gold, blue, purple, scarlet, and fine twined linen, with the girdle of the same. Ex. 28:6-8. The breastplate was of the same glorious material and bore the twelve precious stones with the Urim and Thummim. He wore the mitre (Ex. 28:36) or headdress, of fine linen with its plate of gold, engraved, "Holiness to the Lord." The priests wore only the linen garments, with embroidered girdles and bonnets (head tires or turbans). Ex. 28:40-43.

In his ministry the high priest was like the priests when he made the atonement for them. He removed all the garments of glory and went before the Lord with only the white robes which were like those of the priests. The atonement completed, he robed himself with the symbols of his glory or headship. But the priests always served with their heads covered. "Uncover not your heads" (Lev. 10:6). See Ezek. 24:16, 17. In the tabernacle service the high priest was the representative of Christ, the Head of His people, and the priests were the representatives of the people. The Levites were chosen for the people, and the priests were from the tribe of Levi. The priests covered their heads in honor to their head and were always to remain covered when in the service under their head, the high priest. It is because of this priestly covering of the head that Jewish men now worship in the orthodox synagogue with their heads covered. In the Christian Church the man is the representative of headship, and the woman is covered or veiled in respect to her representing the Church over which Christ is the head. The truth is the same, both in the Old Testament representation and in the Christian dispensation.

That women among the Jews were veiled or covered was evident by the fact that when any woman was tried for jealousy, before the priests, she uncovered her head during the trial. Num. 5:18. It was significant of the fact that every protection of husband or any man, and even of the law of God, was removed from her until she was found to be innocent. In such a case the curse was ineffective and she was fully restored to her normal life and relationship.

In Past History

Referring again to the Jews, the women are separated from the men in the synagogue. They are covered as to their headdress, and are also screened from view by a lattice work. They occupy a subordinate place in worship. This is not the manner of the Christian Church, which follows the Jewish in its testimony. But the principles of designating a spiritual relationship, still remains even though it is modified.

In the reputedly ancient faith of the Roman Catholic Church, the practice of women having their heads covered in sacred assemblies and service is very strictly adhered to. The nuns of various orders never appear in public unveiled. The particular covering which they wear, in varying forms which distinguish their special order, is unmistakably recognized as a religious garb. This is referred to as evidence of the ancient Christian practice for women to have their heads covered in worship. While these religious orders were not established until in the thirteenth century, their practice of covering or veiling of the head confirms the common practice of Christian women of that period. Women may generally have discontinued the custom which the orders have perpetuated.

But the Roman and some other Catholic churches continue to require that women wear some form of covering on their heads when entering the church for worship. No woman is permitted to remain in the church with her head uncovered. It is not required that they wear a special form of veiling or covering, but they may be refused entrance into the church unless wearing something other than their hair upon their heads.

It is a requirement for women to have something upon their heads when entering the Church of England (Anglican) for religious services. A wedding party was met at the door by the officiating clergymen, when women with bared heads were refused entrance for the wedding service until they had placed some covering on their heads; a kerchief, or glove, was proved sufficient. But what of the origin of this practice, or custom? It is most certainly not of recent date. The Mennonites did not originate or establish it in the beginning of their history. It is not mentioned as one of the articles of the Dort Confession of Faith. It predated that period. Recent history has seen the disregard for and the removal of head coverings in the churches. If the older churches retain the custom of women covering their heads in time of worship, it is a custom which has been "delivered unto them" by some earlier Scriptural mandate. This custom proceeds from the Word of God.

Less than a century ago many denominations were known to have had the custom of women wearing a special veil or cap when attending the place of worship. It was not

solely a practice of Mennonites, Amish, Brethren, or Quakers. But in many denominations the practice came into gradual disuse, until only the older sisters wore the coverings. The younger members saw in it only a practice for grandmothers rather than a Christian custom required for all women.

The Mennonites in Russia observed the practice of the women wearing a special veil in times of public worship. Their origin was the same as that of the Mennonites who migrated to America. Their practices at that early period were the same, having a common origin of country and religion. But in later years the wearing of a ribbon or bow upon the head was substituted for the veil or cap. The significance of this feature of worship was partly lost sight of because of a social practice which sprung up among them. The real significance of the veiling evidently had not been taught so as to establish it. There was a practice among them at the time of weddings to introduce the bride into the circle of womanhood. After the wedding feast it was the custom of the young people to catch the bride and place on her head the veil, or the bow, which indicated that she was now a married woman. It was an occasion of sport and jollity, which could even have discredited the dignity and honor of womanhood. It certainly did not establish the significance of the devotional covering of which it remained a remembrance, and the observance of the veiling is now no longer practiced. (Information from Russian immigrants.)

Testimony in Art

The arts of sketching, sculpture, and painting were quite generally practiced in the early church age, but they were seemingly but little used among the Christians. Perhaps the commandment, "Thou shalt not make unto thee any graven image, or any likeness of any kind," was a prohibitive feature for them. However, there is a little that has come down to us of illustration of church forms of worship from those early days. The fact that there are some indications of there having been certain Christian customs should confirm the ancient Biblical practices for women. The sources of illustrations of the dress of women in the early days of the church are somewhat limited. From sketches found in histories and some works of art, it is possible to form some conclusion concerning this matter.

In the Christian Church women generally are portrayed with some form of veil or simple head covering. Illustrations of Greek, Roman, and German women are not thus represented. Peter and Paul were warranted in writing to women that their adorning should not be the ornamentation of the head and body with braided hair and ornaments of gold and pearls. It should be a meek and quiet appearance, becoming godliness. Holy women of old had the modest spirit which was in the sight of God of great price.

It is interesting to note the manner of artists in their presentation of portraits of women. Even some Madonnas, which most certainly should have been Jewish, are portrayed without the Jewish veil and without

any covering on their heads. But they are generally veiled. From the thirteenth century on, artists have put their conception of womanhood on canvas, and some are portrayals of living persons. Van Eyck (Flemish) portrays his mother with a veil, but his Madonna is not veiled. German and Dutch artists show their masterpieces of female characters with heads covered. But too frequently their artistic conceptions of women have neither head nor body veiled. One cannot place too much stress on art in support of Christian truth on ideals. French and English artists, previous to the last century, portray female characters with some form of headdress, a veil or cloth covering bound about the head. The hat as worn by women was introduced during the last century.

Queen Victoria, professing a devout respect for the Word of God and for Christian virtue and character, is portrayed with a veil upon her head. Even when wearing her crown, it is placed upon the veil. Mary of Scotland also appears with a veil. Elizabeth's headdress was very ornamental, but it appears to be a veil highly adorned with jewels. Back of all this feminine custom there must be a truth and custom, earlier established among Christian people, that a Christian woman should cover her head as a token of honor to her head.

The depicted scenes of Mennonite churches and congregations in time of worship show that the women were veiled, a kind of white material worn in the form such as the early Mennonite settlers in Pennsylvania wore. Whistler, the early American artist, has given us a classic representation of his mother, showing her with a veil or cap, after the Mennonite pattern. Neither history nor art establishes the custom of women covering their heads when they pray or prophesy. The Scriptures teach this truth and custom expresses the form or manner of it.

Modern Church Practices

The latter half of the last century saw many changes effected in religious doctrines and practices, as also in economic and social customs. It has been noted that other denominations than those of the Mennonites and Brethren observed the custom of devotional covering in earlier years. During the said half century the sisters in those other denominations gradually discontinued this custom, leaving only a few of the older sisters observing it. When they passed away the custom was lost. Yet these churches continued the practice among the women of wearing something on their heads, the street headdress answering the purpose. This was considered a sufficient fulfillment of the Scripture that a woman praying or prophesying should have her head covered.

In the last decade of the past century there were several customs inaugurated which changed the manner of women's apparel and the manner of their appearance in the churches. Whether this change occurred in other places at an earlier time, it did occur in Chicago, Illinois, about that time. The "merry widow" hat and the hobble skirt formed a combination which changed the angle of woman's appearance, having the base at the

head and the apex at the feet. The result was awkward for both head and feet. Women wore such headdress at all public gatherings. Because they obstructed the view of the audience, theater managers required that ladies remove their hats, and there was a ready response. Ministers in churches having similar problems asked the women to remove their hats. With the merry widows went nearly all other head coverings in those churches. From then on, women presented themselves in the churches with uncovered heads. They could no longer make the claim that the common head covering was what is meant as a covering when praying and prophesying. But this innovation was not permitted in the Roman Catholic Church, nor in some of the other churches. Nor did it affect those churches whose doctrine maintained that the head should be covered with a special covering to indicate its special purpose.

At about the same time another innovation in social custom was introduced. It attacked the glory of womanhood. The unholy and licentious practice of petting and necking took a fast hold on social life, and sunk its deadly fangs deep into society's practices, so deep that it has never released its hold of death. The disheveled coiffures of its victims too readily betrayed their sins. Hollywood solved the problem by cutting off the offending hair. The public generally followed this innovation. But not all who cut off their hair were guilty of the social offense. But fashion's demands were followed without regard to its implications, and women parted with the token of their own glory which nature had provided for them. "If a woman have long hair, it is a glory to her" (I Cor. 11:15).

The removal of the covering of the head and the removal of the hair followed each other in quick succession, as if one was a judgment upon the other, for Paul said, "If a woman be not covered, let her also be shorn" (I Cor. 11:6). No church mandate was responsible for the removal of that woman's personal glory, who had discredited the injunction to cover her head when she prays or prophesies. (Personal observations.)

This historical review is intended to show that Christian women in the past maintained in some degree and in various manners, the position which the Scriptures require of those who would keep the ordinances or traditions which have been given to the Church. It is difficult to understand why there has been a departure from the long years of the church's testimony to the Christian practices which have so much to do with the declaration of Christian truth and doctrine. It is a lamentable fact that there are denominations of the Christian Church that at one time held as vital to Christian decorum the veiling of Christian women in time of worship, have now disregarded it, and that neither the headdress nor the long hair can be considered to fulfill their earlier and Scriptural belief.

It is possible that the teaching of the Scripture regarding this Christian custom, or ordinance, has been entirely neglected in the past two or three generations. Or it may

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MISSIONS

Missions and the Growing Nationalisms

A Missionary Day Message

By J. D. GRABER

The Secretary of the Mennonite Board of Missions and Charities points out both the difficulties and the challenges of doing mission work in this present time of growing nationalisms.

Without a doubt the temper of many nations in their attitude toward Christian missions is undergoing a change. This is further complicated by a growing anti-American feeling in many quarters. Immediately following the war we were challenged if not sometimes overwhelmed by open doors. Now there are signs that some of these doors are beginning to close.

In one of the well known so-called mission lands a number of visas to American missionaries were recently refused. When a government spokesman was approached he said that since his country was now independent they no longer needed missionaries to help them. One is really not surprised to find this attitude. As a nation comes out of its long period of colonial rule and achieves a status of complete independence a sense of national pride develops. Whereas they formerly welcomed financial as well as personal help from western nations, they now want to look after their own needs.

But, you say, the needs are still so great; so many people are actually suffering. Why would we not be welcomed with open arms when we come merely for the privilege of serving in the name of and to the glory of Christ? To us it seems that these nations **must** welcome us and the help we bring. But this, unfortunately, is not true. In the present-day world, national pride is placed ahead of the suffering of even a sizable block of the people. It is still the spirit expressed by a nationalist during the days of the struggle for independence when he said, "We would rather starve and be free than to be well fed and be slaves." National pride, which is merely a mass form of personal pride, is a powerful and frequently an irrational emotion, and we meet it more and more in our foreign mission enterprise since the war.

It must also be remembered that these countries are not Christian; their religion is different and often in conflict with the Christian faith. The Law of Apostasy among Moslems still decrees that a person leaving the Moslem faith and espousing a new faith should be put to death. Usually this law has not been invoked against the comparatively few persons who have been converted in Moslem lands, but the law has never been repealed and when national tempers are in-

flamed it can be applied at any time. In a very real sense all Moslem converts to the Christian faith in so-called Moslem lands are under sentence of death. Under these circumstances mission work has not flourished. I once visited a mission in Aden, a British colony in the southwest corner of the Arabian peninsula. In the fifty years of its existence as a mission there had been only four converts! One had died, one had moved to other parts, one had denied the faith, and the fourth was managing an evangelical book store in the city. This is the record in a colony where there has been freedom of religion and political protection. The social and religious pressures continue to operate nevertheless.

Nationalism, as I said above, is sometimes an irrational emotion. This is best illustrated in China where all the noble efforts of 150 years of mission work are interpreted as a part of the diabolical American imperialism.

When it was social service it was economic imperialism. When it was schools it was cultural imperialism; and when it was evangelism it was spiritual domination of the East by the West. We know this is not true, but persistent propaganda in China has no doubt convinced most people there that these interpretations are true.

Besides these we have the countries dominated by political Catholicism. When this is found in league with a fascist government then mission work becomes impossible and even religious liberty as such disappears. This is the situation in Spain, and a developing tendency in this direction is quite marked in certain Latin American countries. One is not sure how to interpret the recent news releases about one of the church groups in Italy being forbidden by law to hold further services. The Associated Press release said the church had engaged in making converts



The Teaching Staff of the Dhamtari Christian Academy of the Mennonite Church in India. These Teachers Are a Splendid Example of the Developing Leadership of New India. The Significant Difference Is That Christian Schools Produce Christian Leaders

and that Italy is essentially a Catholic country. The government reason for banning church services was the fact that the group under ban had not complied with required registration formalities. Whatever the actual reason it has a sinister appearance.

In the Middle East and in Africa we have likewise a tightening of nationalistic lines. A representative from the Near East at the International Missionary Council Meeting at Willingen, Germany, in July said, "The day may come sooner than we think when missionaries will be kept out of Iran." Much of the same spirit is abroad in all the Middle East countries, and it extends downward through Africa. Happily, in many African countries missionaries may still move in and out freely, and there is full religious liberty. It would be a mistake, however, to think that Africa has not changed politically in the past two decades. National consciousness that makes the people resent their colonial status

and which makes them suspicious of all forms of western domination is rapidly on the increase.

What conclusions do we draw from this somewhat discouraging picture? In the first place we are not surprised at the increasing difficulty of missions in countries where nationalism is on the increase. We expect that difficulties for both the spread and the practice of the Gospel will increase progressively as time goes on. This has always been the case throughout history. But the Gospel has always thrived when it has labored against opposition. It is also true that when one door closes another usually opens. At least we believe there will continue to be open doors in the future, even as in the past.

This means, further, that the mission force of the Church must remain mobile. A speaker at Willingen said, "The Christian Church must recover its mobility. It must have a mass striking force if it is to survive against those forces which are today seeking to destroy the Church." A closed door or a political catastrophe is not always a tragedy for the Church. It may but be the pangs that bring the true Church to birth. Some Chinese

Christian leaders are saying, "We would have been dependent forever . . . this is God's way of bringing us to birth."

Growing nationalisms mean clearly that steps to establish a national, an indigenous, church in mission fields; and a planned program to bring this about regardless of whether the mission as an organization survives or not is imperative. Dr. Rajah Manikam of India asks significantly, "Are missionary societies and younger churches ready now to face the radical changes in traditional policies and the sacrifice which such a new initiative demands?"

Times are uncertain. God has shaken the earth, and said, "Yet once more I shake not the earth only, but also heaven" (Heb. 12:26). But we thank God and take courage that the things which cannot be shaken remain forever. Never has the need for the Gospel been greater. Never have the difficulties on a world scale been greater. Never has the outlook been more encouraging. This is the paradox of faith, for "the prospects are as bright as the promises of God."

Elkhart, Ind.

churches that their members "do not encounter Christ personally—in the majority of cases, since they were brought into the church without making a personal decision. . . . The Christian faith finds little expression in the life of the member." A veteran European missionary put it thus: "We must recognize that civilized, educated, cultured people, without Christ, are lost. They are in as great need of the Gospel as the heathen and the savages."

In our postwar relief program, we American Mennonites contacted many thousands of Europeans. We gave them food, clothing, shoes, soap; as far as we could everything they needed. That is, everything but the Gospel. We fed their hungry bodies, but let their starved, sinful souls go right on perishing. A demonstration of practical Christianity, the witness of love in action, of giving in the name of Christ, all this meant something. Here and there, a few tracts or Christian books, heart-to-heart talks with those especially interested, or a word of testimony—this constituted the only articulate witness given. As for the full and free proclamation of the Gospel in the power of the Spirit, with all its convicting and converting power, this the many thousands of relief recipients never had the privilege of hearing, even though their hearts may have been especially prepared for it by the tender Christian love shown to them. The very nature of the program we had set up for relief precluded this for the most part.

But the Lord was able to work through this to make us in America conscious of that which we had altogether overlooked—that Europe was also a mission field, and one that we should no longer delay to enter. Here on this continent we now learned were 550,000,000 people, of whom not much more than 115,000,000 could be regarded as Protestants, and only a portion of them as real evangelical Christians. Of the remaining 425,000,000 or more nonevangels, 150,000,000 were said to make no religious profession whatsoever. Such a missionary challenge could not be overlooked by any who took seriously the explicit command of Jesus,

Our Gospel Witness in Luxembourg

I. Origins

BY CLARENCE Y. FRETZ

This is the first of a series of articles in which one of our European missionaries tells of the spiritual needs of and plans for work in the little country of Luxembourg and adjacent French areas.

Europe has long been of interest to us American Mennonites as the continent from which we came. In more recent years our attention was drawn to this continent by two fierce world wars which had their origin and center here. These wars were the most devastating the world has yet known, and occurred only a few decades apart. These have been followed by a cold war of international tension which has in it all the possibilities of leading to a third holocaust, more awful yet in scope and intensity.

Actually, Europe is a highly civilized place. It is well supplied with schools and universities. There are thousands and thousands of churches, many quite large, scattered all over the many different countries which have maintained their existence here for many centuries. We have here no crude primitive folk, but a place which may not only claim to be the cradle of modern civilization, but can be still regarded also as its center. Why then should such bitter animosity, barbaric destruction, and almost unbounded cruelty ever break out here?

Our Mennonite churches in America had never concerned themselves about this question. We felt bad about the coming of these wars because they made a problem for us nonresistant people and our young men. Then, too, we felt sorry about all the suffering caused by these bloody struggles. Moved by this pity and also by a desire to make our much misunderstood war position

a little more rational, we finally launched into a full-scale relief program for war sufferers.

Then it was that we became aware of the deep spiritual need of Europe. As one American minister reported after a visit to Europe: "Europe is desperately in need of another Reformation. The established state churches are exerting little or no influence over the rank and file of people." One of our relief workers wrote of the predominating state



The Clarence Fretz Family. Now in Mission Work in Luxembourg

"Go ye into all the world, and preach the gospel to every creature."

It was the Mennonite Board of Missions and Charities (Elkhart) which took the first step. Brother and Sister David Shank were sent to Brussels, Belgium, to start from there. The Virginia Mission Board learned of an awakening of spiritual interest in Sicily, and felt led to support a Mennonite mission program there, using native personnel. The Conservative Amish Mennonites ordained John Gingerich, a European relief worker, to conduct a spiritual program among resettled refugees at Espelkamp, Germany, where Mennonite Central Committee was engaged in building homes for Mennonites from East Germany. The Eastern Mennonite Board of Missions and Charities (Lancaster Conference) also felt a concern for Europe and sent Isaac Baer as M.C.C. relief worker with the special responsibility of looking out a field for its constituency to evangelize.

Brother Baer, after surveying a number of countries, and in consultation with other Eastern Board representatives, finally recommended an area comprising the independent

country of Luxembourg and the adjoining northeast corner of France, especially the unevangelized industrial belt extending from Esch-sur-Alzette in southern Luxembourg to the city of Metz in France. It was also his recommendation that the work would begin in the Luxembourg end of this area. Here the American missionaries would be a little closer to the small, but sympathetic, Mennonite congregation located in the central part of Luxembourg. In the implementation of these recommendations, the writer and his wife were sent as the first Eastern Board missionaries in this area. Co-operating in this venture was also the Conservative Amish Mennonite Mission Board and their missionaries, Brother and Sister Harvey Miller, from the Belleville community in Pennsylvania. What was the country like to which these missionaries came? Next month we shall consider the history and general description of Luxembourg and of the adjacent area in France in which we are especially interested.

Esch-sur-Alzette, Luxembourg.

The Nazareth Dresser Bible School

BY SARA JANE WENGER

This article describes a unique missionary service that has grown out of a relief effort at Nazareth, Ethiopia. Let us heed the request for prayer on behalf of this unusual missionary endeavor.

Centuries ago God told uncertain Moses: "Certainly I will be with thee." Later God reassured him: "My presence shall go with thee, and I will give thee rest."

who has so carefully and lovingly guided us in His way.

Last year, through many prayers, the desired permission from the government to stay



Native Ethiopian Children; For Such as These Christ Died

There are special times in our lives and work when promises like these make us almost tingle with joy and anticipation. We folks at Nazareth humbly bow our heads in thanksgiving and praise to this God of Moses

here where the M.R.C. had built up a good reputation in its hospital work was secured. In this area open mission work as such is not allowed. But God was good to direct in our receiving permission to teach fifty dresser

(nurse aid) students the Bible. On this day Aug. 1, 1952, the Nazareth Dresser Bible School has been opened. "Hitherto hath the Lord helped us" (I Sam. 7:12).

You may or may not know that the Mission here occupies government buildings. These burnt brick constructions were put up by the Italians during the occupation. In addition to hospital and dwellings there is a long magazine which is used for storage, garage, and shop. A twin to this building had been unavailable because of cotton ginning machinery which was kept there. For years efforts to have this building emptied were of no avail. Then when God saw our need for it in prospect, He emptied it. About six weeks ago all the machinery was taken out and we were given occupancy. Alterations were begun immediately. Now one end of it is a spacious, white-walled dormitory for the Dresser Bible students, while the other end provides a suitable room for worship services. This should be more suitable than the past place of worship which was in the hospital. Once again our loving Father manifested His interest in giving this commodious building just at the right time. "He will ever be mindful of his covenant" (Ps. 111:5).

Skilled labor is very scarce. But here, too, the Lord undertook before we even saw the need. A bricklayer who had some experience with the plumb line and level came for work. He was given a couple small jobs and was on hand when alterations were begun on the dormitory. Without his help the building would be far from ready. "Before they call, I will answer" (Isa. 65:24).

Just this week another manifestation of God's seal on this work was given. Beds were on hand and mattresses ordered. But Bro. Sensenig sent word from Dire Dawa that difficulties arose when an employee of the mattress maker stole the cotton, and a court case with its delay followed. With our little finite minds we didn't see how these mattresses could possibly get here on time, since it usually takes three days for things to come by rail. Yet we prayed that they would get here by the time the boys did. Imagine our joy when we heard they had arrived at the station two days before the scheduled opening day of school. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9).

Of the many who applied for entrance, thirty-four boys have been enrolled. Perhaps another year fifty can be accommodated. These students furnish their own clothes and towel. We give them a bed, sheets, blanket, food, soap, and haircuts. They receive teaching and work four hours a day. The lads come from many different parts of the land with varying educational backgrounds. Some have had Bible teaching, others know nothing of God's Word.

Now what is our vision? Our prayer has been that only those who would give themselves to the teaching of the Word would come, and that they and future classes would carry the Word of life back to their home communities. We've been asking the Lord

to prepare those coming for the receiving of the Gospel.

When you pray for this work don't just say, "God bless the Dresser Bible School," but ask Him definitely to do a work of grace in the life of each student. Ask that the teachers may have understanding and Holy Ghost power. They are heavily loaded with this schoolwork in addition to their other responsibilities. Pray also that other workers may be found and sent out in "the fullness and power of the Gospel."

Just this evening in prayer meeting one of the Christian boys quoted the verse: "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." We pray Thee, Holy Father, to send each of these boys into the harvest field of Ethiopia bearing the precious seed of the Word.

Continue to follow this school in the church papers so that you can praise God for answers to your prayers.

Ethiopia, East Africa.

Serving God in the Deep South

BY ALBERT C. SLABACH

East or West, North or South, the message of God's Word is sufficient to meet the spiritual needs of men of every race and clan. The article tells of some of the lessons learned and blessings received by Voluntary Service workers in the Deep South.

"For we are labourers together with God" (I Cor. 3:9a). Some people have an idea that only the preachers, superintendents, and teachers are called to do Christian service. Their eyes have been closed to the great fact that we are all to be laborers in God's vineyard. There is no deferment from Christian service for anyone. One way by which we may tell a person with a real Christian experience is to notice his interest in the work of spreading the Gospel.

It was my happy privilege to serve my Lord in our Voluntary Service program this past summer. Besides my wife, two girls shared in this particular opportunity. The Lord opened to us the door of service which led us to the Deep South. We were stationed at Allemands, and Akers, Louisiana. We were engaged in summer Bible school teaching.

When the Lord calls for a period of full-time service, there are always some decisions which must be made. It means that a change must be made from the ordinary routine of our living. I had a good paying job. We had an established home. I was deacon of our church. Were not these things important enough to cause me to say "no" to this call? No, this was a call to service and I must say "yes."



Albert Slabach and His Adult Bible Class at Allemands, Louisiana

My pastor gladly accepted my responsibilities to the church. My employer gave me a leave from my work, saying, "If you're in that business you might as well go." I feel that God has blessed me because I was willing to say "yes" to His call. I wish to challenge you whom the Lord may call to a special service never to say "no" if you want God to continue to bless you.

The place of our service was entirely new to all of us. We had never seen so much water in a small area. We were not used to going home on a boat. We never had quite as many mosquitoes to bother us either. Things were different but just so much more interesting. We enjoyed everything from catfish on the table to boat rides on the pass.

The spiritual side of life was also quite different from our previous experiences. The greater percentage of the population is Catholic. Not only are these people generally unsaved, but they continue in their lost condition unaware of the direction they are going. They are being kept in darkness, and still they think they are going towards heaven. One is amazed at the great number of places of wickedness found in some of these communities. Men are wasting their money, reputation, homes, and their very lives at ungodly places—saloons, theaters, dance halls, and the like. This all presents a great challenge to the Christian worker. These men and women are lost and going to hell and don't know it! The only way they will ever be saved is by Christians who have a real burden for them, who through perseverance in prayer and personal witnessing give themselves to the Lord for His service. We may well ask, What am I doing? What are you doing?

We thank God for Christians in this state that do have a burden for these lost souls and are busy doing what they can to win them to the Lord. They are the kind of people we met when we arrived in Louisiana. They are not so many in number, but they love the Lord and are zealous in their labors for Him. We had the privilege to work and fellowship with these our brethren and sisters in the Lord. These people do not have as luxurious a standard of living as we

Northerners do, but they are happy just the same. We appreciate the simplicity with which they live and give their daily Christian testimony. I feel our experiences with them enriched our own Christian lives. These people need our prayers. Let's back them at the throne of grace.

We were immediately received into their fellowship as one of their own number. They loved us just as much as one of their own. Their homes became our homes, their tables our tables, and their beds our beds. We enjoyed very much the spirit of oneness that existed while we worked and fellowshiped together.

As a unit, we also enjoyed many blessings. We made new acquaintances. We had mutual goals, burdens, and sorrows, as well as joys. We united our hearts in prayer to our heavenly Father for wisdom and guidance to teach His Word effectively and to be true witnesses for Him.

We will never forget the kindness and hospitality shown us by the Wengers and their congregation at Allemands, and the Reas and their people at Akers. We are truly grateful to them and to God for what they did for us while there.



Mrs. Slabach's Summer Bible School Class in Alabama

Our summer Bible school work was carried on in co-operation with Meanonite Mission at Akers and Allemands. We conducted three Bible schools, each two weeks in length. One school was conducted at each place for white children, and one at Allemands for the Negroes. The white schools were held in the Mission church buildings and the colored in a public school building. We had many rich experiences as we engaged in teaching God's Word to these dear children.

We were made conscious of the fact that here were young souls who would grow up to manhood and womanhood and would need to face the temptations and difficulties that their parents are facing now. Would they stand the test or would they also be overtaken by the enemy of our souls and go down the road that leads to ruin? This is what makes summer Bible school work serious to me. The seed must be sown properly if it is to bring any fruit. We must sow wisely, even as the farmer when he plants his crops. One of the greatest challenges in the work

of evangelism lies in this area.

We were very glad to have some Catholic people in our Bible schools. Some of the finest students were from Catholic families. There were many young children whose hearts were hungry for God's Word. They listened intently and therefore also learned what was being taught them. Our Bible schools were not so large in number attending, but we feel that the work was not at all in vain. We believe God's promise that His Word will not return unto Him void, but will accomplish that for which He sends it. Our prayer is that those that were reached by our efforts will grow up to be Christians

and soul-winners for the Lord Jesus Christ.

Some of the blessings we received while in Voluntary Service these six weeks are: (1) The blessing of meeting new Christians. (2) The blessing of engaging in full-time service for our Lord. (3) The blessing of witnessing to others of the salvation God has wrought in our own souls. Besides this, it has broadened our vision of the great field ready to be harvested. It is even as Christ said, "The fields . . . are white already to harvest," and, "The labourers are few." What are you, what am I, doing to fulfill this great need?

Sugar Creek, Ohio.

Bunjari, an Open Door

BY SIMEON W. HURST

Here is another challenge to prayer for a mission field that presents an open door while at the same time beset with many adversaries.

Bunjari is a land situated about fifteen miles northwest of our Nyabasi station. One of the prominent hills in this land is called Susuni and it has been worshiped by the inhabitants for years. During the time of intertribal warfare sections of the Kuria tribe were driven hither and thither, but the inhabitants of Bunjari refused to be driven away from this hill in which they trusted. They have been very slow in permitting schools and other forms of civilization to enter within their borders. As a result, they are far behind some of the surrounding lands educationally. Within the past few years, however, there has been an awakening among the old men to the need of having schools which will enable their children to learn to read and write.

Several years ago a few of the Christians from the church here went on a foot safari to Bunjari in evangelistic work. They returned with the report that the people were receptive and eager to have schools among them. Last December we went by car to a place in Bunjari about seven miles off the main road. Near to a corn store we pitched our tent. The following day we went out in two groups, walking among the villages and gardens and telling people the wonderful news of salvation from sin. On Sunday morning over fifty old men attended the open-air service under the tree. After the service they made known their desire for us to come and build a school near the corn store. We said we would try to do so. Upon our return to Nyabasi we informed the church of the open door and the challenge to enter. We prayed and waited, but no one seemed to be forthcoming to go there as a leader. The one who had accompanied us on that trip and expressed a willingness to move there now began making excuses.

Recently word came again from another section of Bunjari with a request to come and help them. Arrangements were made with some of the brethren from the Shirati church to meet there with us on a certain day. In making preparations for this trip it was very evident that the devil didn't want

us to go, for he was making terrific attacks in endeavoring to hinder us. In the end the victory of our Lord was manifest and on a Friday afternoon we had the pickup loaded and were on our way to Bunjari. We followed the track in to the corn store where we had been last December. To our amazement the store had changed faces and was now adorned with a cross on top of it. The Roman Catholics had moved in while we tarried. Our hearts were burdened as we saw all those children who were now being taught and led along the wrong path. From that point we slowly sought our way through brush and around rocks to reach the place from which the recent call had come. Just as the sun was setting we reached a spot about three miles beyond the corn store near the famous hill Susuni which was near the subchief's village. Women, children, and even men had run after the car, for this was no doubt the first time that one of these strange machines had ever penetrated to this place. We soon found a suitable place under a nice shade tree to pitch our tent. The heathen standing around watching were amazed with the few minutes it took us to build our house. They were exceedingly friendly and brought us eggs and milk.

In our group fellowship meeting in the morning before leaving the tent to go out in evangelistic work one of the young men who was recently baptized informed us of having heard the Lord's call during the night to move to that section to help the lost sheep into the kingdom. We unitedly praised the Lord for this answer to prayer and for another victory over the stronghold of the enemy. All day Saturday was spent with the subchief and some of the old men of the native court in walking through the land looking for desirable locations to build a school. The brethren from Shirati had been delayed in their safari and didn't reach us till Sunday morning in time for the service under the tree. In the afternoon we finally decided on two locations to build schools, the one Kibubura and the other Nyabirongo, about four miles apart on either side of the

hill Susuni. We praised the Lord for the definite way in which He led and for this victory over the powers of evil. We then knew why the devil had put up such severe resistance, for we were getting right into one of his strongholds. During that same day an old man from an adjoining land, Bumera, came to us with the request that we also come over into their land to help them. We were reminded of Paul's vision of the man from Macedonia who called for help. Since our trip to Bunjari another young man has made his call known to go as a teacher to that land.

Our eyes have been opened and our hearts stirred within us to the tremendous challenge and opportunities before us at this particular time. We believe that the coming of Jesus is nigh, and that He is yet opening these doors that we might enter with the good news of salvation. If we delay the Roman Catholics are sure to enter. With their accelerated program of placing fifteen stations in North and South Mara (the same area in which our mission has five stations with a probable sixth one to be opened in Ungruimi), staffed by American priests and nuns, they are rapidly blinding the people with their pernicious teachings. It is very evident that if we delay to occupy now when God has given us such challenging opportunities that others will. Pray for more workers, white and black, to enter with haste into these open doors before it is too late.

Tarime, T.T., B.E. Africa.

CHRISTIAN ORDINANCES

(Continued from page 335)

be that it has not been emphasized in the importance of its place in teaching vital Christian doctrine. Or, it may be that some have taken the attitude of those who in Paul's day were contentious regarding it, and have felt that Paul declared that there was no such custom in the churches of God.

The ordinance concerning the uncovering of the head of the Christian men and the covering of the head of Christian women is essential to the true witness of the Christian Church to three great Scriptural truths: (1) The spiritual relation of the members of the Godhead; (2) the spiritual relation of the Church to Jesus Christ, and; (3) the spiritual relation of man and woman to each other in Christ.

(To be concluded)

History records that people, by the thousands, in Florence, Italy, went out to look at the stars when the first news of Galileo's discoveries were announced. He had invented the telescope and brought the universe nearer to view. People could see no more with their eyes than they had been able to see before, but they had never taken the time to look at the stars until stargazing became fashionable and popular. If we, as believers, can so live and act that the crucified and risen Lord Jesus Christ becomes the very center of our being, men will look in His direction, and some will see Him in saving faith.—D. G. B.

EDUCATIONAL

Why a New Translation?

BY NORMAN F. LANGFORD

This article is reprinted by permission from *Presbyterian Life*, Witherspoon Building, Philadelphia 7, Pa. It shows that while the Revised Standard Version fills a real need, it does not supersede the long-loved King James Version. We consider this a sane and helpful article and are glad for the privilege of reprinting it.

For months printing presses have been busy preparing one million copies of the complete Revised Standard Version of the Bible. This has been described as the largest publishing project in history. These copies were made available to the public on September 30. Moreover, the Revised Standard Version of the New Testament alone, which was issued in 1946, is said to have sold about a million copies.

These figures add up to an impressive number of Bibles. Even so, this total must be small when compared to the quantity of other Bibles, mainly those in the familiar King James translation, in the hands of American Protestants. What is to be the future of the King James Bible now that the complete Revised Standard Version is released? Will there be pressure to discard the traditional rendering of the Scriptures, in favor of this more recent translation?

In the long run, it is the church public that will decide what version of the Bible is to be most widely used. The King James will certainly be published and circulated in the days to come, and no one is under any necessity of giving it up. It is unfortunate that ever since 1946, when the New Testament appeared in the new version, there has been the feeling of a contest between King James and Revised Standard. Many persons have resisted the new translation, not altogether reasonably, perhaps because they feared that to accept it would commit them to forsaking the version of the Scriptures that they had known and loved from earliest childhood. It has often been implied that the Revised Standard has somehow corrupted the Word of God, although the intent was simply to make the language clearer and more accurate. On the other hand, advocates of the Revised Standard Version have on occasion heaped more scorn than was called for on the antique language of the King James translation.

What ought to be put aside now is neither the King James nor the Revised Standard Version, but our emotional reactions to both. It is time to forsake this air of controversy, and relax. There is nothing inconsistent about holding on to the values of both the old and the new. There are good and honest reasons why we should count our blessings in having two significant versions of

the Bible, each of which can claim a special place in our Protestant heritage.

To get the right perspective, we must go far back of the King James translation to discover the beginning of the struggle for an English Bible that everyone could understand. This takes us back to the time of John Wycliffe, who died in 1384. In those days the only Bible that could be had in England was written in Latin—the language of priests and scholars, but not of the common man. Wycliffe prepared an English Bible and tried to get it into the hands of the people. But Wycliffe was considered a heretic by the church, and the authorities destroyed as many copies of his Bible as they could find.

They did not, however, find them all. A century and a half later, portions of Wycliffe's Bible were still circulating in England. It was dangerous to be caught reading them, and the little groups of daring people who ventured thus to defy the law were forced to do their reading in the greatest secrecy. In the dead of night they would sometimes gather together to read and discuss the Scriptures in carefully chosen places of concealment.

By this time a new force was beginning to spur them on in their hazardous adventure. The Reformation had broken out in Europe, and books from the Continent were smuggled into England to spread the ideas of the Reformers. Those ideas turned the people more and more to the Bible, for the Reformation was a rediscovery of the message of Scripture.

In such a time of ferment, when the Bible was increasingly coming alive to those who had access to it, the need was felt for what would then have been considered a "modern" translation. For the Wycliffe Bible was not only illegal, it was also out of date, in that the English language had changed so much since Wycliffe's day that his translation was already hard to understand. William Tyndale set himself the task of preparing a new translation. To do this in safety he fled from England, and pursued his work on the Continent. Most of his task was finished when he was arrested in the Netherlands and put to death by strangulation. This was in 1536. Yet only a year later Tyndale's Bible was published in England by the authority of

the King, and in 1538 a royal order went out that everyone should be exhorted to become a student of Scripture. For by now the Reformation had reached England.

After this, various versions of the Bible in English came into circulation. They built on the work that had been done by Wycliffe and Tyndale. Dissatisfaction, however, was felt with all the versions then in existence. The Puritans in England pressed for an improved translation, and although King James I of England was at odds with the Puritans in regard to almost everything else, he granted their request for a better English Bible. Under his authority the version was prepared which to this day bears his name.

A Literary Landmark

The King James Bible was destined to be one of the great landmarks of the English language. Its influence, not only upon religious thought but also upon literature in general and upon everyday speech, has been immense. Many of its phrases have become proverbial, even when quoted or referred to without any thought of their origin. It is hardly possible to exaggerate the excellence of the King James style, or its suitability for the great themes that Scripture presents. What accounts for this quality? We must, of course, pay tribute to the craftsmanship of the translators. They knew how to use words. Moreover, they did their work in a very creative age of English literature. Yet there is something more.

We must see the King James Version as the culmination of the struggle briefly reviewed above—the struggle to get the Bible to the people, which was part and parcel of the struggle to reform the church. At the cost of blood, men had overcome the tyranny which for so long suppressed or distorted the message of Scripture. The age was still seething with the ideas that had convulsed Europe in the greatest religious controversy of modern history. The period of most acute crisis was over when the King James translation was prepared. Yet the anvil on which this masterpiece was hammered out was still hot. The translators had vivid reasons for being inspired by the urgency and magnificence of the Word of God. Their style was alive with the greatness of the age through which the church had lately come. The result was a classic of such stature that one cannot imagine its disappearing from use.

The Needs of Today

If so enduring a classic was produced in the seventeenth century, what place is there now for another major translation of the Bible?

In one sense, the factors that called for a better translation of Scripture in King James's time are the same factors that lie behind the making of the Revised Standard Version. Just as Protestants of the Reformation period saw the need for putting the Bible into the language of the people, so we have felt the necessity in our own age of putting it into something closer to modern speech. Just as the Reformation scholars drew on all the best resources of scholarship known to them, so do modern scholars en-

deavor to make available to all Christians the fruit of their research. Thus the Revised Standard Version is in line with the age-old effort to give the Bible to the people. It is significant, too, that the Revised Standard, unlike some other modern translations, stays as close as possible to the classic dignity of the King James Bible.

Yet, although we can view the making of this new version as part of the continued story of Bible translation, the background of the Revised Standard differs from that of the King James Version. The King James, as we have seen, came forth from a time still throbbing with the excitement of the Reformation era. Great numbers of people were eager to seize upon the Scriptures and wrestle with the deepest ideas that they found there. No such excitement has gripped the church within living memory. While there has been in recent decades a returning interest in the Bible, this fact has brought to light the appalling ignorance and misunderstanding of the Bible that exists among multitudes of even highly educated people. The most basic words and teachings of Scripture are often met with blank looks. Many profess an inability to grasp what the Bible, in its traditional version, is talking about—perhaps magnifying the difficulty of the language to conceal their own failure to comprehend the Biblical message.

If one thing is evident, it is the need for a version of the Scriptures that overcomes unnecessary problems that arise from the way in which it is translated. The modern mind demands clarity of speech. No translation can eliminate the necessity of serious thinking about the meaning of the Bible. But much can be done to remove barriers created simply by the fact that the King James Version is written in a style characteristic of three centuries ago. Where the meaning of words has changed, account must be taken of that fact, and a modern version must use words as they are understood today. Where the complexity of sentences is an obstacle, sentences must be simplified.

There is another kind of motivation which also has led to the Revised Standard Version. This is the advance of Biblical scholarship, which enables the modern translator to provide a far more accurate version than was possible in the time of King James.

The Meanings of Words

This advance has been twofold. In the first place, the discovery of more ancient manuscripts than any available before the nineteenth century has enabled translators to give us purer forms of the sacred texts. A translation can never be more accurate than the manuscripts which it is striving to put into another language. Such important manuscript discoveries were made in the last century that scholars at once saw the need for revision. The American Standard Version, published in 1901, was the result. This version, however, was felt to be awkward, and never gained much popularity. Moreover, since that time there have been further discoveries which provide the scholar with still more basic manuscript material. One of the most dramatic of these was the finding

of some scrolls in a cave near the Dead Sea, as recently as 1947. These scrolls contain Bible manuscripts about a thousand years older than those previously used, and where they reveal differences in grammar and wording from the commonly accepted text they have been studied by the committee preparing the Revised Standard Version.

In the second place, research has enabled the modern translator to grasp much more clearly the sense of ancient words and phrases. No convenient dictionary exists which automatically gives the guaranteed English equivalent of any given Greek or Hebrew word. How a thought is to be expressed in English depends on just what shade of meaning was intended by the original author, and to find that out takes worlds of work. Here again, the discovery of many manuscripts from New Testament times, including such items as ordinary business and personal letters, has shed a flood of light upon the meaning of many New Testament words.

This kind of discovery still goes on, and perhaps in years to come there will be need for further revision based on fuller knowledge. Meanwhile, the Revised Standard Version offers the most reliable results of the study accomplished up until now. It would be foolish to exaggerate the importance of the changes involved. Last spring a nationally known magazine carried an article stating that there are about fifty thousand errors in the Bible as we have it. That is hardly a judicious way of putting the case, for it overlooks the fact that few of the alleged "errors" are of much consequence. Nobody is going to be seriously misled by reading the King James translation. However, it is also senseless to ignore the fact that if we want the most accurate rendering of the Bible that human scholarship can at present give us, we must depend upon the knowledge of the modern translator.

Two Great Versions

With the publication of the completed Revised Standard Version this fall we will have, then, two translations of the Bible in widespread use. While the Revised Standard can be looked upon as an improvement and modernization of the King James, or at least as another step along the road of the tradition, most of us will think of them as two rather distinct versions. The King James will continue to be substantially accurate, but not fully representative of the best knowledge as to what Holy Scripture meant to say. It will continue to be a high water mark of religious eloquence, but obscure at many points. Despite these drawbacks, it seems safe to predict that it will long enjoy a reputation as the most adequate literary expression, in English, of the Word of God.

On the other hand, we are going to have the Revised Standard Version as the contribution of modern scholars to the modern world. The New Testament, despite its chaste style, has occasioned some disappointment in respect to its language, when compared with the King James translation. Whether the same disappointment will arise with the Old Testament remains to be seen.

We are going to have two great versions of the Bible, springing from different periods in the history of the church. Why should they not coexist, without competition? The one will continue to supply much of the language of devotion, the other will supply the language best adapted to careful study.

The King James has won its place, and will keep it so long as the people of the church turn to that venerable version. But think of what it will mean to the average reader to have at his disposal the new version as well. To discern the meaning of some passages in King James, or to check the accuracy of doubtful points, it is often necessary to go to the original Greek or Hebrew, or consult a commentary seldom accessible outside a professional library. Now this labor is done for the nonprofessional reader.

If, as is indicated in the Revised Standard Version, most of the ancient manuscripts omit John 8:1-11 (the story of the woman taken in adultery), that is a fact that the Bible reader is entitled to know. He could have found it out long ago by consulting a commentary, but the regular reading of commentaries is not to be asked of the average church member. He is still at liberty to feel that it was a wise and right decision which eventually included that story in John's Gospel, but in reaching that opinion he will no longer be uninformed on what was familiar to scholars but not widely known throughout the church. The same applies to the latter part of the last chapter of Mark, which in the form familiar to us seems to have replaced a "lost ending" of the original Gospel.

As to the matter of clarity, everyone who prepares material for Bible study has discovered that to quote a passage from the Revised Standard Version often saves a paragraph of explanation based on the King James Version. Examples can be picked almost at random. Here, for instance, is what we read in King James, at Galatians 3:15: "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." The same verse, in the Revised Standard, reads thus: "To give a human example, brethren: no one annuls even a man's will, or adds to it, once it has been ratified." The readers must still wrestle with the meaning of the passage, but no time is wasted over the words.

Poetry vs. Clarity

Or take another example, this time from Ephesians 1:5, 6. King James gives us: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." The Bible class, or the individual reader, is going to get farther faster by turning to the Revised Standard: "He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved."

Passages might also be cited where the advantage is on the other side. There are

places where the King James Version is perfectly accurate; and some will prefer the beauty of the older translation. "Surely I come quickly" (Revelation 22:20) is more memorable than "Surely I am coming soon." The familiar conversation between Jesus and Peter after the resurrection seems to have lost something of its tender beauty when we encounter verses such as these in the new version: "When they had finished breakfast, Jesus said to Simon Peter, 'Simon, son of John, do you love me more than these?' He said to him, 'Yes, Lord; you know that I love you'" (John 21:15). If one is com-

paring the language of the two versions, page after page, such details build up a sense of literary loss.

Comparison, however, is not the point. It would be folly to abandon the values of the superb style that the King James Version possesses. It would be equal folly to forego the clarity and reliability of the Revised Standard. These versions are not rivals. They supplement each other. Taken together, they provide equipment for discovering the Biblical message such as no previous generation has possessed.—Presbyterian Life.

Puerto Rico's New Constitution

BY LUKE BIRKY

In view of the Mennonite Church's growing missionary endeavor in Puerto Rico, the island's new constitution is of especial interest to us.

Two years ago the Congress of the United States authorized the people of Puerto Rico to write their own constitution, which would give them self-government, the only requirements being that the constitution provide for bill of rights, and be in harmony with the a government republican in form, contain a Constitution of the United States.

On September 17 of last year the convention of popularly elected delegates began the writing of the constitution. The final draft was completed by February 4, 1952, and was approved by the convention by a vote of 88 to 3. Public interest in the proceedings of the convention ran high throughout the four and one-half months of drafting. Some 464,000 voters went to the polls in the referendum of March 3, which climaxed a month of public discussion and debate. There were about 375,000 votes cast in favor of the constitution and 83,000 against. Approximately 60% of all eligible voters took part in the referendum. This means that about 48% of all eligible voters were in favor of the constitution and about 11% against.

A number of very able men took part in the writing of the document. The convention had available a vast collection of literature on the history, theory and practice of government. The references included the Federal Constitution, the constitution of every state of the Union, the constitution of every nation of the world known to have a constitutional government, and various United Nations' documents.

The convention determined that the new form of government shall be called a "Commonwealth." This term is generally understood to mean a political entity in which the political power resides ultimately in the people, hence a free state, but one which is at the same time linked to a broader political system in a federal or other type of association. It, therefore, would not have an independent and separate existence. There is no Spanish word which can be translated to mean "commonwealth," so the convention coined a Spanish phrase embodying the above concept, namely "El (the) Estado

(state) Libre (free) Asociado (associated)—The Associated Free State."

The Bill of Rights incorporated all of the individual rights found in the Federal Constitution, but is more specific on certain social and economic rights. It prohibits racial discrimination and also prohibits discrimination against sex, social origin or condition, or political or religious ideas. It provides for a system of free and wholly non-sectarian public education, compulsory in the elementary grades. It states further that no public property or funds may be used to support any but public schools, but adds that nothing contained in this provision shall prevent the State from furnishing to any child noneducational services established by law for the protection of the welfare of children.

The constitution was sent to the Congress of the United States. After debates and committee actions it was finally approved by the Senate on July 1. It was then sent to President Truman for his signature. At 4:48 p.m., July 3, 1952, the President signed the document. July 4 was a day of much celebrating in Puerto Rico, but Governor Muñoz Marín warned that with greater freedom goes greater responsibility and that the people of Puerto Rico must shoulder this responsibility to improve the economic and social status of the island.—Rio La Plata.

Book Reviews

How to Raise a Family. By Gertrude Nystrom. Moody Press, Chicago, Ill., 1950. 126 pp. 35 cents.

The author is herself a homemaker and teacher who has enjoyed her family relationships to the full. Realizing that she would have appreciated a frank discussion of the major problems of marriage and family living before beginning her own marriage at nineteen, she has written for young people contemplating marriage. However, her discussions of family problems will be stimulating and helpful to anyone already grappling with those problems.

The book is organized around the ideas relating to family life as suggested by the fruits

of the Spirit given in Galatians 5:22, 23, one chapter being used to illustrate each fruit. Although the relation between the fruit and the marriage problem treated is not always immediately clear, Mrs. Nystrom presents her material in an interesting and readable fashion with pertinent references to actual family life experiences. Her guideposts to choosing a life companion and suggestions for avoiding divorce show real thinking on the problems involved. The emphasis of the book is Biblical throughout.

How to Raise a Christian Family is published as a number in the Moody Colportage Library. Even though the paper and the cover are inexpensive, the type is clear and the cover attractively done in color. This volume deserves careful consideration by anyone interested in marriage and family relationships.—Levi C. Hartzler.

Not of This World, Lambert Huffman; The Standard Press, Winona Lake, Ind., 1951; 159 pages; \$2.00.

Lambert Huffman, in *Not of This World*, presents a delightful true life story of his well-known father, J. A. Huffman, now president of the Winona Lake School of Theology. Lambert, who is in the writing, editorial, and advertising field, says that as a layman who has ten close relatives in full-time religious work, he has "been called to live the life they preach!"

The biography begins with a brief background of Jaspers' (J. A.'s) parents and how they consecrated themselves and their children to the Lord, following an experience at a revival meeting at a Mennonite Brethren in Christ Church in Indiana.

The godliness of J. A. Huffman is evident throughout the book. One is impressed time and again with the sincerity of Father Huffman as he journeys through life and into his various teaching experiences, which was finally capped with the presidency of Winona Lake School of Theology.

The firmness with which J. A. Huffman held to his convictions, including a sound belief in nonresistance as inherent in the Gospel, is challenging, especially when it is known that he traveled much in circles which felt his position unscriptural. The godliness of Huffman in his family relations also evidences his nonresistant spirit.

The author does not pretend that his father is a saint of perfection, but the reader concludes that all is clear that Father Huffman loves his Lord. His persistence in holding for a well-balanced, nonresistant, and yet evangelical faith shows kindly how we can be "not of this world," yet in it.

If Father Huffman was able to speak out against militant theology among those with whom he traveled and worked, then he did a great piece of Christian testifying, to be sure. It must pain his heart to have his own beloved Mennonite Brethren in Christ (now the United Missionary Church) lose out on this doctrine.

This enjoyable book omits one important thing, and that is the story of the many individuals whom father Huffman must have certainly led to the Lord, and others whom he counseled aright. I realize, however, that perhaps Father Huffman wanted no recognition of his accomplishments. Regrettable is the evidence that author Lambert, who appreciates his father so much, occasionally takes pokes at his father's nonresistance, not perhaps realizing that this well-rounded faith made his father exactly what he is.

Although already compared to *Papa Was a Preacher*, this book has none of the questionable items such as movie attendance which mar *Papa Was a Preacher*. Any Christian father should benefit from *Out of This World*. It is interesting reading for young and old, with the humility, sincerity, and character of J. A. Huffman shining as all Christians' lights should shine. Read the book and enjoy it. It will do something to and for you.—Ford Berg.

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. FRETZ

THE COMPASSION OF JESUS

Matthew 9:1-9, 35-38

Lesson for November 9, 1952

True compassion found among men is a treasure. Instances of human compassion are revealed in the Scriptures by Pharaoh's daughter as she beheld Moses the babe in the bulrushes (Exod. 2:6); by leaders of Israel (II Chron. 28:15) when they carried the weaker ones into Jericho; by Job (29:13) as he caused the widow's heart to sing for joy; by the Good Samaritan (Luke 10:33); by the Philippian jailer (Acts 16:33) as he washed the stripes of the apostles; and by the barbarous people, (Acts 28:2) as they showed kindness to Paul and his company. Instances of the compassion of God, or divine compassion, are prevalent in His Word. Christ's compassion was exercised in this case for the multitude, (Matt. 9:36; also in 14:14; 15:32); for the unfortunate (Matt. 20:34); for Jerusalem (Matt. 23:37); for the leper (Mark 1:41); for the bereaved, (Luke 7:13; John 11:35), and in other instances. He vindicated Himself in answer to men's needs, both physical and spiritual, and often found the human touch to be the door to spiritual opportunity.

Matt. 9:1-9. It takes the study of the parallel portions—Mark 2:3-12; Luke 5:18-20—to complete the detail of this account. The co-operation of four men succeeded in placing this paralytic before Christ in the midst of a throng that made it almost impossible. He became the object of Christ's attention when someone cared and acted perseveringly. The purpose of Jesus in the act was that men might know of His power on earth to lift those spiritually in need. This was a lesson on the superiority of spiritual healing for the critics and for the audience. With the multitude His objective was perfectly reached. They glorified God who had given such power among men. How often today is the reason for the lack of power that the glory is directed elsewhere! The world needs "strange things" happening today so that great multitudes may be amazed at the mighty works of God and glorify Him in time and for eternity.

Verses 35-38. This passage reveals the heart of the Saviour. The word "compassion" bids us "com" along with our Lord in sharing His burden for mankind. This becomes the direct antithesis of the attitude of "Am I my brother's keeper?" Seeing men in proper perspective is part of the Christian's life. Compare Ezekiel's picture

of true and false leadership. Chapters 11, 33, 34. Soul hunger for God shall first be created, then detected, then satisfied by His true shepherds. Notice the apt figures used. The Lord of the harvest chooses approved laborers and so guards against loss and waste. Rightly we pray; He sends. The figure of ripened harvest implies action. Prayer, the mightiest power in existence, is to be employed. Prayer follows concern. Concern builds burden. God's answer will often lead to our enrollment for what He may assign. The time to glean perishable products is now, the acceptable time of the Lord. Harvesters there **MUST** be. Progress must be made. Obstacles cannot be allowed to obstruct. These perishable sheep must be taken living that they may live eternally. What greater challenge could Christ have given at the close of these two miracle chapters?

JESUS COMMISSIONS THE TWELVE

Matt. 10:1, 5-7; 24-27; 34-39

Lesson for November 16, 1952

Verses 1, 5-7. The call of the twelve disciples, ordained as spoken of in Mark 3:16, was official in nature. He needed these with Him in His ministry that He might teach them and train them for the work of spreading the Gospel. Christ had the authority from God and was able to impart the power divine which they needed to manifest His works along with their teaching. He called those who could fit their lives to the need by His grace. They were not of the especially qualified or talented, and were found in very ordinary walks of life. Nor were they of one particular characteristic, for their characters were all different. He was able to prepare the self-assertive and the unobtrusive, the volcanic and the quiet, the trustful and the dashing, the doubtful and the believing, to go forth and fulfill their calling. Theirs was to respond and to follow daily. They took the place of disciples, His learners. He was to make them to become fishers of men and in time apostles. From this initiation into following Him they were able to date a constant stimulus to devotion and faith.

The assignment to find and rehabilitate the lost sheep of the house of Israel was showing them the beginning of a world-wide task. They were assured of tests and trials, of persecution and privation, but also of the wisdom of the Holy Spirit in whatever circumstance they found themselves.

Verses 24-27. Christ's servants are called to Christlikeness and to consecration of their lives. They shall not expect greater ease than is the portion of the Master. He was defamed, despised, and disposed of, but the works He began go on. Cross-bearing links us to our Master, Christ. "It is enough for the disciple to be as his master." Sharing in the reproach of Christ should be coveted by all who desire to share in the glories beyond. Close treading of the Master's footprints may lead to less of popularity. Greatness of popularity may well be an index for need to check on one's depth of spirituality. The truly consecrated disciple is never fully at rest until every sin-bound soul in the uttermost parts has heard of Christ and beheld His glory.

Verses 34-39. The conflict precedes the crown. Christ has borne the sufferings of grief shamefully to fulfill the greatest need of the world. He was not forgotten by His Father who had for Him an incorruptible crown. The reactions of Christ's work in the world, in the nation, in the home, need not be expected always to be congenial. The conflict of the truth liberated has ever been disturbing, and the nature of the world is to react adversely. Cross-bearing which reveals the spirit of sacrifice in practice reacts beneficially as it impresses others, and is enriching and strengthening to the bearer. "It is more blessed to give," by expression, by endurance, by sacrifice, when given in the name of Christ.

JESUS' THANKSGIVING—AND OURS

Matthew 11:2-6; 25-30

Lesson for November 23, 1952

Joyousness and thanksgiving should accompany each other. The natural man is prone to accept the experience that causes rejoicing and forget to return thanks. In order for thanks to be properly directed one must recognize the true source of the cause for gladness. Since God the Father is the fountainhead of blessings it is to be sought that a satisfactory relationship exist with Him in order that thanks can be genuinely acceptable.

Verses 2-6. The incident of John the Baptist's being shut up in prison on a desolate spot on the east shore of the Dead Sea for months without friends or fellowship provided the setting for John's inquiry concerning the truth of Jesus as the Messiah. The forerunner should not be charged unduly for his depressed spirit as he probably was in close confinement. His question is met with a fair answer. Jesus is concerned that the Baptist be convinced at heart regarding the authenticity of His mission. Already a wealth of

evidence had been built up which to a lonely soul would speak to the heart needing that which the intellect could not supply. The Lord Jesus was a master of situations and understood what encouragement and spirit stimulus the inquirer needed. Out of the gratitude of His own heart He was able to gender in John the Baptist the spring of thanksgiving that harmonized with the happy recollections of intimacy with his Saviour.

Verses 25-27. Here is one of Christ's own prayers of thanksgiving. See also His thanksgivings at various mealtimes; at the feedings of the multitudes; at the Last Supper. In this passage He expresses gratitude for divine revelations to those who appreciate the tender shelter and presence of the Saviour. The "all things" committed to Him by the Father are very comprehensive. What greater incentive for thankfulness to His trustful follower than to live under the awareness that all forces, friendly or hostile, earthly or heavenly, in life or in death, are well in hand by One so sufficient?

Verses 28-30. The matchless invitation in these words leads us to the depths of heart outpouring of our Saviour for the lost of humanity. Here He entreats all to enter by the strait gate. Every one that thirsteth is bid to come to the waters. By opening out all His heart to men in great love He draws men to Him. His is the life of victory over burdens. He was not heavy laden nor was He laboring while carrying His burden. He who is free from fatigue of mind and of spirit has it to offer to set at liberty all who are uneasy, who are laboring, who are fainting. His call to obedience is to right inner relationships with the gain of peace, of poise, and of power. In Him is cessation of conflict, as of Romans 7, into the triumph of Romans 8. His followers are perennially abiding as the permanent possessors of "now no condemnation." What a charge we have that others may be invited to come to Him!

JESUS' LAW OF DOING GOOD (Temperance)

Matthew 12:1-14

Lesson for Nov. 30, 1952

Acts and deeds of goodness deserving commendation belong to the family of God. Doing good is a favorite alibi for moral living people, but good deeds cannot inherit eternal life.

Verses 1-8. The Pharisees were interested in criticizing Jesus for breaking with Old Testament laws in His practices of doing good. The Saviour was interested in pointing out how these deeds fulfilled the spirit of Old Testament teaching. Let us observe how the letter of the law and the spirit of the law were in conflict. The Pharisees by their traditions had made void many true constructions pertaining to the law and were requiring much detail in observances never intended in original teaching. Cf. I Sam. 21:6. The propriety of activity on the Sabbath may be determined on the basis of need for serving God and essential requirements for mercy and care for man. The Saviour's interpretation here of Sabbath observance is not to be construed as allowing for a mounting increase of duties and practices to crowd the

time of the Lord's Day. "To keep it holy" has set a satisfactory standard for its observance regularly.

Verses 9-14. The mission of the Saviour was to bring the Gospel of grace and salvation to men. The accompanying good deeds verified to His followers how the power of God was vested in Him. When Jesus was in the synagogue on the Sabbath performing a healing ministry, the Pharisees raised questions not for knowledge of truth nor for spiritual help, but because of evil designs. They could value the sheep on all days, but it took Christ to estimate the worth of a man upon the Sabbath also. He taught a lesson on love for our kind, that is, for humanity.

Faultfinding thrives even in cases where the people criticized are blameless. The heart of man in his carnal nature is bent upon evil and will seek out many devices for it. These legalistic Sabbath observers, though strict as to the letter of the law, could entertain hate and murder upon the Sabbath with seemingly no twinge of conscience. How needful that the source of all thought and motive be cleansed in order that consistent action become a jewel! They could not be touched by the Saviour's cleansing power because they would not. The pre-eminent Christ was nigh to them. He who could reveal their inner lives could be their emancipator and healer if only the outreach of faith were exercised. They chose opposition and persisted in it. It was futile to lay snares for Christ. He had work yet to be performed.

JESUS THE GREAT TEACHER

Matthew 13:24-35, 53, 54

Lesson for December 7, 1952

The reason for the use of parables by Jesus was likely that men, believing and unbelieving, could be brought close to truth. Clothed in pictures, their own lives were imaged before them unoffensively, and as with Nathan and David, the ground was laid for a true response to the situation in the person's life. To those who were open-minded it was easy to apply, "Thou art the man." The natural man cannot receive the things of the spirit, and God in His wisdom concealed in pictures what man could not understand or accept until willingness was active. Prov. 25:2: "It is the glory of God to conceal a thing; but the honour of kings is to search out a matter." Man's response to Christ's appeal displays kingly qualities, and the obedient quest and relationship in seeking out the heart of truth is rewarded. God reveals Himself. He that comes to Christ will in no wise be cast out but be given the light of life.

Verses 24-30. The parable of the tares is one of two in this chapter which have the interpretation given. Verses 36-43. An earlier parable deals with varieties of soil or differences of heart conditions into which the seed of the Word of God falls. The Sower, who is the Saviour, is concerned here with the spread of the Seed. He sows only good seed. The harvest will be in the end time, and tares will then appear because an enemy has been active. The responsibility

of the present is not the rooting up of tares but the sowing of good seed and the nurturing of the wheat.

Verses 31, 32. The parable of the grain of mustard seed illustrates growth in the kingdom of heaven. A seed carries the potentiality of life and productivity. This seed of the Gospel sown into the field of the world by the man Christ Jesus has grown to become the greatest of herbs intended for the healing of the nations. It is virtually a tree among whose branches many birds of the air come for shelter. So among religions Christianity, which is Christ in you, has exceeded in meeting the soul needs of mankind. Other deductions are evident also in this parable.

Verse 33. The parable of the leaven is variously interpreted and since it is the kingdom of heaven which Christ illustrates we can show here the increasing spread of truth and error in the world. The purpose of these revelations, according to Psalms 78:2-8, is that we may be doers of all the words and faithful therein to our children.

Verses 53, 54. This Man of wisdom and mighty works was the subject of many discussions. The home folks of Nazareth, where Jesus grew up, knew Him as a man but could not conceive of His sonship relation with God. They proved by this His humanity and by their amazement that He had a source of wisdom unknown to men.

THE PRICE OF MANHOOD

Into one of our college communities there came, last commencement, an old man of splendid presence and fine oratorical gifts. The boys, in their parlance "went wild" over him. There was but one sentiment among them, "That's the man I want to be like."

"Boys," said an old professor, "that's a fine ambition; there isn't a nobler man in the States than Judge R——. God bless him! But before you make up your minds to be just like him, let us count up the cost."

Then the professor told his eager listeners something of the private history of their hero from boyhood up; of privations, of thwartings, of misunderstandings, of losses, of crosses, or disappointments, aye, and of failures, all of which had gone to make up their man.

"You may be sure," he said, "God needed every one of these strokes; He never wastes workmanship. Are you willing to pay this price for noble manhood?" and the young hero-worshippers scattered, each hoping to receive his knighthood, even at such cost, but making no more noisy demonstrations about it.

It is for you to desire the best gifts—you who stand at life's threshold, but remember that precious things are also costly. Hold yourselves ready, then, to pay the price of being strong, tender, successful, of being what includes them all, useful.

Your Master says to each one who desires to reign with Him, "Are ye able to drink of the cup that I shall drink of?" and as that cup is offered to your lips, may He grant you grace to say in humility and faith, "Master, by Thy help we are able."—Forward.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By THE Y.P.B.M. EDITOR

The general theme of UNIT IX—LIVING IN THE SPIRIT—which was begun last month is continued in the topics of November up to November 23.

The second topic under this theme is **The Spirit Gives Me Victory**. This is the topic for November 9. There is a new law **within**, that is directed by the Spirit of God. There is a new power **within**, in the person of the Holy Spirit of God who enables all who walk in His fellowship to be a victor over the motions to do evil. What an important thing it is that we have this victorious One as our helper!

The topic for November 16 is **Serving in the Power of the Spirit**. The same Spirit of power that gives victory gives power for Christian service. There is a difference in a power that is done in the strength of human abilities and a power that has the co-operation of the divine Spirit in our life. Human abilities may make a stir that is largely human in its nature, while divine power will move men along the lines of heavenly and spiritual things that will endure, and become mighty through God to the pulling down of strongholds.

The topic for November 23 is **The Spirit Moves Us to Pray**. It means much to have the fellowship of the Spirit in our prayer life. As we learn to know His blessed movings in us and His revelations by the holy Word, our prayers are offered in fuller confidence that they are according to the will of God and that we shall receive the answer according to His will.

The topic for November 30 is the beginning of UNIT X WHEN YOUNG PEOPLE MARRY. This topic is **A Christian Courtship**. God has given certain laws in our being that may find expression in the marriage relation. We need to know the difference between the perverted ways of a sinful world and the pure way of the Christian life. In courtship we need to know how to be in behavior as becometh holiness so that God can lead us and bless us in all that we do and make our lives an example and a blessing to others.

Purer in heart, O God,
Help me to be;
May I devote my life
Wholly to Thee.
Watch Thou my wayward feet,
Guide me with counsel sweet;
Purer in heart,
Help me to be.

Purer in heart, O God,
Help me to be;
Teach me to do Thy will
Most lovingly.
Be Thou my Friend and Guide,
Let me with Thee abide;
Purer in heart,
Help me to be.

Purer in heart, O God,
Help me to be;
That I Thy holy face
One day may see.
Keep me from secret sin,
Reign Thou my soul within;
Purer in heart,
Help me to be.

—Mrs. A. L. Davison.

The topic for December 7 is **What Marriage Means**. It is very helpful in safeguarding our life to seek to learn the meaning of the life relationships into which we enter. We cannot fully know all the meaning of marriage until we have entered into the experience. But there are a number of things concerning it that it is the privilege of those still single to learn about and to prepare their lives so as to make the future a more blessed and helpful experience. By studying God's law of marriage and the responsibilities which God lays upon those who are married, we may enter more intelligently and happily into this relation when the time comes in our development and life for it to be.

THE SPIRIT GIVES ME VICTORY Romans 8:1-18, 28-39

Topic for November 9,

MOTTO

"Victory through . . . Christ."

MEDITATIONS ON THE TOPIC

I. Victorious Living by the Help of the Spirit.—Defeat is disastrous and discouraging. When we know that there is a better way to live, when we have become conscious that our purposes to live a better life have failed, we will need to seek to know the difficulty, or despair will seize us and the struggle will be given up. But what is meant

by a struggle? The words of Paul in Romans 7:15 may give some light: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Knowing the better way but finding something in the flesh that moves one to do what is contrary to better knowledge brings a troubled conscience and a wretchedness that cries out for deliverance. Rom. 7:24. We are brought to see this struggle more vividly in the words of Rom. 7:22, 23: "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Then the light breaks forth upon the means of victory through Jesus Christ our Lord. Rom. 7:25.

The Christian has received the Spirit of God through the acceptance of the Redeemer who has met our sinful condition by His atoning blood and has given us the Holy Spirit as our new law of life. If we recognize the hopeless struggle for victory in our own strength, it should be good tidings to know that by the simple plan of denying the flesh and minding the things of the Spirit, we will be in the way of success. Now we can obey the law which our conscience tells us is holy and just and good, by the present help and power of the Holy Spirit who has been given to us. Rom. 8:1-4.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). The deeds of the body are still clamoring for gratification, but there is a divine Person within to whom we may yield our wills to obey, and whose power is ours to mortify the deeds of the body and actively fulfill the works of righteousness which we have learned are ours to perform. The remedy for our selfish and sinful fleshly nature is revealed in the words of Gal. 5:14-18: "For all the law is fulfilled in one word, even this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit ye are not under the law."

II. The Text.—Rom. 8:1-18, 28-39.—We have already seen in the above discussion how that the forepart of Romans 8 reveals the secret of victory in the Christian experience. In the latter part of the chapter we find how the Spirit helps our infirmities while we live in the flesh and are subjected to its suffering and trials. We are conscious that God is for us and that He is making all things work together for our good. It matters not how severe or seemingly dark to the natural man our sufferings and oppositions are, we find that we are "**more than conquerors**," and all the forces of earth and hell combined are unable to separate us from the love of God as brought to us in Christ Jesus through redemption and the power of His Spirit of grace in our lives.

OUTLINE STUDY

I. Mr. Flesh, Our Enemy.

1. Loves darkness rather than light (John 3:19).
2. Displeasing to God (Rom. 8:8).
3. Living after the flesh brings death (Rom. 8:13).
4. Lusts against the Spirit (Gal. 5:17).

II. Dealing with Sin.

1. Refusing its mastery (Rom. 6:16).
2. Reckoning self dead to sin (Rom. 6:11).
3. Mortifying the deeds of the body (Rom. 8:13).
4. Confessing sins (I John 1:9).
5. Resisting the devil (Jas. 4:7).

III. The Spirit of Victory.

1. Newness of life (Rom. 6:4; John 3:5).
2. The resurrection of Christ (Rom. 8:11).
3. Freed from the law of sin and death (Rom. 8:2).
4. Strengthened with might by the Spirit (Eph. 3:16).
5. Changed by the Spirit from glory to glory (II Cor. 3:18).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Overcome**.
2. Our Enemies.
 - a. Sinful desires of the flesh.
 - b. Worldly influences.
 - c. Temptations of Satan.
3. Victory Through the Spirit.
 - a. Through His mighty power.
 - b. Overcoming the flesh.
 - c. Living a Christian life.

For Seniors.

1. Mr. Flesh, Our Enemy.
2. Dealing with Sin.
3. The Spirit of Victory.

PERSONAL THOUGHT

Lord, give us an adequate sense of our own sinfulness and weakness. Enlighten us in the way of victory by the gift of the Spirit, who is ready to be our Comforter, working in our behalf. Oh, may we give Him full right of way in our heart and life!

SEED THOUGHTS

I firmly believe that the moment our hearts are emptied of pride and selfishness and ambition and self-seeking and everything that is contrary to God's law, the Holy Ghost will come and fill every corner of our hearts; but if we are full of pride and conceit and ambition and self-seeking and pleasure and the world, there is no room for the Spirit of God; and I believe many a man is praying to God to fill him when he is already full with something else.—D. L. Moody.

And ev'ry virtue we possess,
And ev'ry victory won,
And ev'ry thought of holiness,
Are His alone.

Spirit of purity and grace,
Our weakness, pitying see;
Oh make our hearts Thy dwelling place,
And worthier of Thee.

—Harriet Auber.

Spirit so holy, Spirit of love,
Spirit so gentle, sent from above;
Priceless possession, purchase of blood,
Good beyond measure, gift of our Lord.

Spirit of wisdom, Spirit of light,
Spirit of knowledge, showing the right;
Guide us and teach us fully to know
All that in Jesus God would bestow.

Spirit so humble, Spirit so meek,
Spirit so kindly, helping the weak;
Work in and through us, make us to be
Lowly and loving, yielding to Thee.

SERVING IN THE POWER OF THE SPIRIT

Matt. 28:18-20; Rom. 15:1-21

Topic for November 16

MOTTO

"In the power of the Spirit"

MEDITATIONS ON THE TOPIC

I. **Service by the Power of the Spirit.**—There is a difference in the kinds of power used. A mere physical power is different from a spiritual power. Paul spoke of the difference between the weapons of warfare that are "carnal" and those that are "mighty through God" to the pulling down of strongholds. II Cor. 10:4. Jesus spoke of His authority in heaven and in earth as being the personal right to order the affairs concerning the delivery of the message of salvation. He occupies the place of leadership and the authority (exousia) to command. Matt. 28:18. Such a leadership is backed by power (dynamis) of the Holy Ghost. Acts 1:8. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me" (Acts 1:8). There is authority

where there is true power. There is power where there is true authority.

When the disciples received dynamic power to witness there was a backing of the authority of Christ who had given Himself for the redemption of all who would accept the conditions for salvation. What was true in apostolic days, of those who witnessed and served, is true today in all those who are truly meeting the conditions of salvation and are serving, not in their own abilities, but in the ability which God giveth by the work of the Holy Spirit. I Pet. 4:11. People may do a lot of skillful teaching and work that has the glory of man largely in view and which does not contribute to the cause of salvation and the upbuilding of souls spiritually. But when they are working by the plan of God in Christ in which the Holy Spirit operates, they are assured that His almighty presence is in their service to work by the power of His Holy Spirit. Matt. 28:20. "For we are labourers together with God: ye are God's husbandry, ye are God's building" (I Cor. 3:9). Not all who even seem to be laying the right foundation, Christ (I Cor. 3:11), are building in a way that will stand the test of proving fire. I Cor. 3:13. We may know the work of the Holy Spirit when we allow the Word of God to try the spirits whether they be of God. I Jno. 4:1-3. There must be more than head assent to orthodoxy; but a harmony of our whole being with the plan of God in Christ, transforming our life and making us the true instruments of His Holy Spirit. Eph. 3:16-19; Rom. 12:2-8.

II. **The Text.**—Matt. 28:18-20.—Jesus here commands by the right of "all power (authority)" given unto Him in heaven and in earth. He who commissions men that carry out His full program to all nations, promises to be with them always to the end of the age.

Rom. 15:1-21.—A plea for unity in like-mindedness "one toward another" (v. 5) after the pattern of Christ, reveals that self-denial for the sake of others and their welfare is a high form of service. Jew and Gentile are together accepted of God as the Holy Ghost witnesses to both when the conditions of the Gospel are met in them. Paul wrought in the power of the Holy Ghost among both Jew and Gentile and had the witness that His work was accepted before God.

OUTLINE STUDY

- I. **Witnessing in the Power of the Spirit.**
 1. Making disciples on Christ's authority (Matt. 28:18-20).
 2. Power to witness (Acts 1:8).
 3. The Spirit of power (II Tim. 1:7).
 4. Preaching Christ (I Cor. 1:24).
 5. A demonstration of the Spirit and of power (I Cor. 2:24).
- II. **Serving with Understanding.**
 1. Knowing the things of God (I Cor. 2:12).
 2. Rightly interpreting the Word (II Tim. 2:15).
 3. Having spiritual discernment (I Cor. 2:14).
 4. Understanding people (I Cor. 9:22).
- III. **Using the Gifts of the Spirit.** (I Cor. 12:7-11, 28-31).
 1. Wisdom.
 2. Faith.
 3. Teaching.
 4. Administration.
- IV. **Laboring in Our Appointed Places.**
 1. From Jerusalem to Tibet (Acts 1:8).
 2. Seeing the ripe harvest (John 4:35).
 3. Witnessing at home (I Thess. 1:8).
 4. Preaching in every place (Acts 8:4).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Power**.
2. Our Call to Serve.
 - a. The need around us.
 - b. The Spirit in us.
3. Where We Are to Serve.
 - a. At home.

- b. As we travel.
- c. On the mission field.

For Seniors.

1. Witnessing in the Power of the Spirit.
2. Serving with Understanding.
3. Using the Gifts of the Spirit.
4. Laboring in Our Appointed Places.

PERSONAL THOUGHT

De we take heed how we build? Are the evidences of the power of the Spirit in the fruits of our labors present? Have we ceased to trust in our own abilities, and have we given the Spirit the right of way?

SEED THOUGHTS

It is of highest practical importance whether the Holy Spirit is a power that we, in our ignorance and weakness, are somehow to get hold of and use, or whether the Holy Spirit is a personal Being . . . who is to get hold of us and use us.—Torrey.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor" (Luke 4:18). "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good," etc. Acts 10:38. So in all our activity for God we must have the Spirit of power.—Sel.

Note how the Holy Spirit produces the blessed fruit of the Christian life. Gal. 5:22, 23. What a beautiful cluster of graces! How different from the awful catalogue of the works of the flesh! Gal. 5:19-21. Look at this cluster of fruit. There are three groups: the first in relation to God—love, joy, peace; the second in relation to our fellow man—longsuffering, gentleness, goodness; the third, for our individual Christian life—faith, meekness, temperance (self-control).—Sel.

THE SPIRIT MOVES US TO PRAY
Romans 8:23-28

Topic for November 23

MOTTO

"Praying in the Holy Ghost."

MEDITATIONS ON THE TOPIC

I. **The Moving of the Spirit in Our Praying.**—The fellowship of the Holy Spirit is very near and precious to those who keep their consciences pure before God and who are very responsive to the inward impulses which are certainly from His fellowship with us.

Possibly all of us have had the convicting work of the Spirit in us when some sinful suggestion has received a wrong response in our thought and affection. That conviction is a call to prayer for forgiveness and for help and mercy. Heb. 4:16.

But the Spirit makes us sensitive to the struggles of our fellow believers or our fellow men and moves us to make petition in their behalf. Eph. 6:18. He will also move us to remember God's servants with heavy responsibilities and lead us to make request for the strength and grace they need in their work. Eph. 6:19.

In the hour of trial for ourselves and for others the Spirit moves God's praying children to ask for needed grace and power in meeting the situation and strain. Acts 4:23-31.

Again it is needful that we seek to know the will of God more definitely than we do. For this purpose we may use the method of waiting upon God in a submissive attitude for His guidance and enlightenment. This was done by the Antioch ministry when the Spirit directed them to separate and send forth Barnabas and Saul for the work to which God had called them. Acts 13:1-3. This waiting attitude should characterize our prayer life, even when we do not know "what we should pray for as we ought." It enables

the Spirit to take over and make intercession for us "with groanings which cannot be uttered." Here the Spirit is in the heart while the heart is fully surrendered and in fellowship, ready to let God give whatever providential circumstances He will. Rom. 8:28. This attitude will prepare the heart for answers different from what we have asked and will enable us to be satisfied with God's will. Cf. II Cor. 12:7-10.

Not all prayer in the Spirit is petition. The fellowship of the Spirit when maintained in a heart of faith and submission will move to meet every situation "by prayer and supplication with thanksgiving" (Phil. 4:6). The Word of God suggests to us **what** we should include in our petitions. This, to the spiritual person, is a call to a right spirit in our worship so that we can receive the Spirit-directed suggestions of the Word and fulfill them. See I Tim. 2:1-10.

II. The Text—Rom. 8:23-28.—There is a pain in the whole creation including those who have the first fruits of the Spirit. See v. 22. God gives a hope through His promises that enables us to patiently wait for His time for deliverance to come. It is under these circumstances that the Spirit in us takes over for us and intercedes where we are unable to express and receives from God that which He makes work together for good.

OUTLINE STUDY

I. Why Don't We Pray?

1. Sin (Ps. 66:18).
2. Pride (Ps. 10:4).
3. Doubt (Jas. 1:5-7).
4. Preoccupation (Luke 14:16-20).

II. Why Do We Pray?

1. Selfishness (Jas. 4:3).
2. Obedience (Phil. 4:6; I Thess. 5:17).
3. Promises (John 15:7; 16:23, 24).
4. Love (Rom. 5:5).

III. Our Prayer Helper and Guide.

1. Leading us to pray (Zech. 12:10).
2. Guiding in our prayers. (Rom. 8:26).
3. Assuring Christ's nearness (Matt. 28:20).
4. Giving confidence toward God (Rom. 8:15).
5. Interceding for us (Rom. 8:26).

SUGGESTIVE ASSIGNMENTS

1. Text Word, **Pray**.
2. Things That Hinder Our Prayers.
 - a. Sin.
 - b. Selfishness.
 - c. Thinking of other things.
 - d. Doubt.
3. How the Holy Spirit Helps Us to Pray.
 - a. Guiding in what to pray for.
 - b. Giving us confidence and assurance.
 - c. Interceding for us.

PERSONAL THOUGHT

Thank God for the Holy Spirit as our prayer helper.

SEED THOUGHTS

Sweet hour of pray'r, sweet hour of pray'r,
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known.
In seasons of distress and grief,
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of pray'r.

Sweet hour of pray'r, sweet hour of pray'r,
Thy wings shall my petition bear
To Him whose truth and faithfulness
Engage the waiting soul to bless.
And since He bids me seek His face,
Believe His Word and trust His grace,
I'll cast on Him my ev'ry care,
And wait for thee, sweet hour of pray'r.

Sweet hour of pray'r, sweet hour of pray'r,
May I thy consolation share,
Till from Mount Pisgah's lofty height,
I view my home and take my flight.
This robe of flesh I'll drop and rise,

To seize the everlasting prize,
And shout, while passing thro the air,
Farewell, farewell, sweet hour of pray'r.
—Walford.

A CHRISTIAN COURTSHIP

Genesis 29:9-30

Topic for November 30

MOTTO

"Keep thyself pure."

MEDITATIONS ON THE TOPIC

I. A Christian Courtship.—Christian courtship cannot begin until the persons concerned are first of all Christians. Christians will want to conduct their lives according to the ideals and standards of true Christian living. A Christian is friendly toward every one, both old and young, and even toward those who are not yet Christians. But friendship does not call for a compromise of Christian ideals and principles in order to be friendly toward those who are unsaved. In fact, unsaved souls will have a greater confidence in our profession of faith if we firmly and kindly let them know what we believe and stand for.

Courtship with those of the opposite sex must have back in its deeper thinking what the steps of dating and going together may lead to. It should not advance to a ground that would make the individual weaken in the ideals of life and homemaking that is in harmony with the teaching of Christ and the apostles. A non-Christian who is a marriageable person of the opposite sex, should not receive as an interpretation of our friendship or association, any encouragement that we would break with the standard of building a true Christian marriage relation. We should stop short of any encouragements to intimate friendships with those who do not fit the requirements of the Christian standard. The natural law of attraction toward the opposite sex, as the marriageable age is approaching, should be carefully guarded by a consecrated first devotion to Christ and His law of life.

Christian courtship should be a means of getting acquainted with one another so that ideals and traits of character and standards of life and adaptabilities may be known. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). And may we add that only such activities may be engaged in, in our association with one another in courting days, as fit into the above pattern of thinking. Let these verses show the constant guiding principle in your association: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). "Whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

II. The Text.—Gen. 29:9-30.—This gives the story of Jacob's experience in early times in finding a companion for life. Part of the story shows disappointment and deceit and the bringing into Jacob's life conditions that were not ideal. Seek to find the failure and how in our day we may keep clear of these conditions that distressed Jacob's home.

OUTLINE STUDY

I. Prerequisites to a Christian Courtship.

1. Both Christians (II Cor. 6:14-16).
2. Both seeking the Lord's will (Prov. 3:6).

II. Going Together.

1. Christian service.
2. Reading.
3. Studying the Sunday-school lesson.
4. Finding mutual interests.
5. Sharing hobbies.

III. Maintaining Christian Ideals.

1. Setting a good example (I Tim. 4:12).
2. Purity (I Tim. 5:22).
3. Having a good report (Rom. 12:17).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Pure**.
2. How Jacob Won Rachel.
3. Making Friends Among Christians.

For Seniors.

1. Prerequisites to a Christian Courtship.
2. Going Together.
3. Maintaining Christian Ideals.

PERSONAL THOUGHT

May our life be guided into God's choices for us, so that we may not run ahead of the Lord and bring trouble and sorrow upon our future days.

SEED THOUGHTS

What you cannot lift before His pure eyes and think of Him while you enjoy, is not for you. Friendships, schemes, plans, ambitions, amusements, speculations, studies, loves, businesses—can you call on the name of the Lord while you put these cups to your lips? If not, fling them behind you.—Alexander Maclaren.

O happy home, where Thou art loved and dearest,
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place!

O happy home, where two in heart united
In holy faith and blessed hope are one,
Whom death a little while alone divideth,
And cannot end the union here begun!

O happy home, where Thou art not forgotten
When joy is overflowing, full, and free;
O happy home, where ev'ry wounded spirit
Is brought, Physician, Comforter, to Thee,

Until at last, when earth's day's work is ended

All meet Thee in the blessed home above,
From whence Thou camest, where Thou hast ascended,

Thy everlasting home of peace and love!
—Selected.

WHAT MARRIAGE MEANS

Mark 10:1-12; Eph. 5:22-33

Topic for December 7

MOTTO

"What therefore God hath joined together, let not man put asunder."

MEDITATIONS ON THE TOPIC

I. What the Marriage Step Involves.—To enter upon the divinely ordained plan of one man and one woman becoming life partners, as one flesh, and to establish a home apart from father and mother—all this is involved in taking the marriage relation.

It means a union for life. No divorce is considered. If there is a just cause for separation there is no right for either to marry someone else as long as both are living. (See Outline Study.)

This union is not to be entered into by a believer and an unbeliever. When a person is free to be married, either for the first time or after the death of a companion, there should be no thought of entering into this relation in any other way than a believer with a believer. I Cor. 7:39; II Cor. 6:14-18.

The responsibilities of making the home a place—(1) for the service of God, (2) to bring up children in the nurture and admonition of the Lord, (3) to be a pattern for other homes, and (4) as a center of united Christian endeavor, requires that husband

(Continued on page 351)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

The Mennonite Pulpit and Mental Hygiene

By Clayton F. Derstine

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 3:7.

Lately, a number of institutions for mental patients, have been launched by different Mennonite groups. This is as it should be. May the Lord's blessing rest upon the service granted to those who are mentally sick, as well as those who are physically sick. If it is a good thing to take stock account in business, the same is necessary when it comes to good health and mental well-being.

The chief reason for our present mental distress is our terrific pace. We have lost the "Gait of the Galilean." Jesus Christ was busy, but He never hurried. That makes all the difference in the world. Hard work is not killing, but overwork with undue nervous excitement is suicidal. The "go-getter" pace of today may fill our pocketbooks, but it also fills God's acre with choice saints as well. Altogether, too many die ahead of schedule, because they fail to take heed of the counsel of the Nazarene, "Take no thought [anxiety] for . . . what ye shall eat, or what ye shall drink; nor what ye shall put on." That sounds ancient. That standard seems impossible. But Jesus Christ lived as the birds of the air, and like the grass of the field. His was not only a practical admonition; it was a personal demonstration. This art of plain, simple, moderate living has been lost. It may take a major operation to restore the same. With this "hurry and worry"—we soon arrive at "bury." If not that, then nervous indigestion, ulcers, mental distress, and more serious mental disturbances.

It may be good again to read the ancient account of Abraham, a "big business man" of his own day, who knew how to keep his poise, by "keeping his head in the clouds and his feet on the earth." He indeed was a pilgrim and stranger and lived like a citizen of heaven ought to live. Or, like the Negro cook, "I wears this world like a loose garment."

Some time ago, a widely known business man, one who does business in the scale of millions of dollars, had a nervous breakdown. One day when in his office, the writer told him a story which made him chuckle the rest of the day. He requested that we call that night at his home for lunch, with the desire that we tell the story to his wife. Here it is:

A Negro lady, some 94 years of age, living in the Appalachian Mountains of the South, was told that she hardly looked her age. They wondered as to who took care of her household duties. She remarked, "I take care of them myself." She added, "I have a way of living all my own, which keeps me fit and looking younger than I is." She added: "When I works—I works hard; when I sits—I sits loose; when I begins to worry

—I goes to sleep right away." We may find it a little difficult to do all these things, but they may serve to help us to more sane and sensible living.

However, the chief intent of this editorial was not to write the introduction, but to insert a well thought through, pointed message on "Mental Hygiene," by the pen of J. W. Vogt, from an issue of the Mennonite Brethren official publication, "The Christian Leader."

The preaching of the Gospel should not make people insane. As a matter of fact, it does not. Certain emphases, misplaced emphases, tend to make for emotional maladjustment, but the Gospel itself makes people "whole."

Recently a friend of mine, a minister of the Gospel, related this rather disturbing incident to me. A reputable psychiatrist said to him: "What do you Mennonites preach in your churches? So many of your people become mentally ill and all reflect one and the same pattern: perfectionism, guilt, and intense religious conflict. Your group must be very legalistic. Don't you ever preach forgiveness?"

Our first reaction is of course to deny such an accusation, but I am also told that in a recent publication on the smaller "sects" of America we are listed in the legalistic group. Now certainly we do not proclaim the Law as a means of salvation, but something in our presentation must give that impression.

One can so easily overstress one aspect of any truth. Luther became zealous in his emancipation of the sinner from works-righteousness, but in his zeal for "faith only" left the Christian fruitless. Could it be that our Anabaptist forefathers, and we, in the struggle for the pure church and true discipleship, did not, and are not doing, complete justice to grace in our preaching?

The pulpit is a tremendous potential in shaping the Mennonite community. Our people are practically made by the church. Very often community influences, especially those of non-Mennonite origin, are ignored. If this observation is correct, the Mennonite minister must feel responsible for those who become mentally ill. He must constantly ask himself the searching question: "Was it my presentation of the Gospel that confused this brother? Or am I not preaching the full Gospel?"

What are some of the aspects of a religious neurosis which a minister and a worker in the kingdom of God should bear in mind?

1. **An unrealistic outlook on life.** It is rather difficult to face life realistically, to accept ourselves and what happens to us in a frank and honest way. We develop many ways of escaping the unpleasantness of everyday life. Probably the extreme of this is found in Christian Science, where mental mechanisms are strained to the limit in order to escape the realities of living. Our religion can help us face life like a "soldier of the cross" with courage and dignity, but it can also help us escape the realities of life by the flight into other worldliness. One is reminded of the little girl who was having trouble with her playmates across the street and instead of settling the issue and resuming negotiations, she sat in the corner and piously sang: "When all my trials and 'neighbors' are o'er."

2. **Misplaced guilt feelings.** All of us are sinners and require God's mercy. But we are also humans and this postulates many facilities and inadequacies which must be accepted as such. When we begin to chastise ourselves for

being human, we become ill. Minor things are exaggerated until they are quite out of proportion. A sermon that has absolutely no regard for mental hygiene can certainly elicit guilty feelings in areas where they are not wanted. Usually it is not the Word that accomplishes this but rather the illustrations that are used.

3. **Perfectionism.** We as Christians ought to endeavor to walk pleasing unto God. We may not forget that we are "sons of God." But perfectionism has pride at its root. We refuse to accept failure. We lack the "courage of imperfectionism." When we fail we condemn ourselves not because of what we have done to God, but because of what we have done to ourselves. We can no longer say: "My, what a fine fellow I am!"

4. **Lack of assurance.** We believe, as God's Word teaches, that we may know that we have eternal life. Our future life depends on our being in God's favor through Jesus Christ. When our lives lack this consciousness and the future begins to threaten both soul and mind, we are in grave danger of becoming emotionally confused. Naturally we will look to the pulpit for a solution to the problem.

The Gospel has the answer. God is not at fault, but His servants may be. Paul felt he had declared unto the brethren of Ephesus "the whole counsel of God." He had not over-emphasized one truth to the exclusion of others. Nor had he been so determined by numbers that the end justified the means in his evangelism.

We cannot proclaim the righteousness of God without mentioning the love of God. The two go together and unless they complement each other they become distorted in themselves. Too often we have laid the sinner low by placing him before a righteous God, but we forget to tell him that this very God waits as a loving Father for His wayward son, not in order to change His righteousness to suit the depraved son but to change that son to fit into the household of the Father.

Furthermore, we have emphasized judgment at the expense of pardon. How necessary it is to preach forgiveness! It cost God His only Son to make forgiveness possible, let us not slight the Son by neglecting to proclaim this remedy. "There is a balm in Gilead, to heal the sin-sick soul."

But we must also counsel people to forgive themselves. God forgives us, we forgive others, but neglect to forgive ourselves. We continue to chastise ourselves for our failures. Paul's "forgetting those things which are behind" implied that he was willing to forgive himself. To forgive is to remember no more.

The Gospel has something to say about sanctification. "But of him are ye in Christ Jesus who of God is made unto us . . . sanctification. . . ." When we preach on the text "work out your own salvation with fear and trembling," let us not forget to add "for it is God which worketh in you both to will and to do of his good pleasure."

Ours is a lovely task. We are the messengers of peace, not the messengers of confusion. Let us always be reminded of what Paul says to the Philippians: "And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus."

Mennoniting My Way on Three Continents

"That we should be to the praise of his glory who first trusted in Christ.—Eph. 1:12.

Probably, as never before, the Mennonite Church is "Europe conscious" and "world conscious." With our missionaries traveling to many diverse parts of the world; with Mennonite Central Committee work reaching at its peak about 34 nations; with the Fifth

Mennonite World Conference at Basel, Switzerland, now history—all of us have an interest which reaches to the regions beyond our own front yards. All this is for the better. All too long we have been narrowed in our horizons.

It is estimated that as many as 1,000 persons, about 300 of whom came from America, attended the Mennonite World Conference held at Basel in August, 1952. The sessions were held at the beautifully situated St. Chrischona Bible School. The representation alone made this conference highly significant. There were national delegates from the Mennonite Church in Indonesia and missionaries from India, Africa, and South America. Europe and North America were the most largely represented. This conference demonstrated that the Mennonites have become a world brotherhood.

The theme of the conference was well chosen—"The Church of Christ and Her Commission." This emphasis was wise. To all of us Menno Simons was a reformer whom we regard highly. Nevertheless, he was not the Head of the Church. Christ remains the Author and Finisher of our faith, the Pioneer and Perfector of our faith.

A note of warning may be in order. This article is being prepared in the month of October. This is the so-called Reformation Month, when we are reminded of the great leader, Martin Luther, who paved the way for a great awakening and stirring in the sixteenth century. He is worthy of our respect, because of his courage to break loose from the chains of ecclesiastical authority, and to put his trust and faith in the Word of God alone, by which the just shall live.

The Bible and history seem to agree that God makes much of individual men. Men like Noah, Abraham, Joshua, Samuel, David, Peter, Paul, and many others loom large on the pages of sacred writ. With our mania for superorganizations, for enlarged efficiency, we too often bury men in our plans and organizations.

The danger is pointed out and viewed as a menace to civilization as a whole by Arnold J. Toynbee, perhaps the world's great contemporary historian. In his monumental work, "A Study of History," he says:

The "idolatry of institutions" and of techniques may lead to a loss of creativity. This may take the form of worship of the past, of some ephemeral institution or technique, or the attitude of "resting on one's oars." Personality is a growing factor in the universe. The growth of civilization is the work of creative individuals or of creative minorities. However, when a creative minority degenerates into a mere dominant minority which endeavors to keep by force a position which it no longer merits, society begins to disintegrate.

The editor of "Christian Life" points out the same danger, in the following lines:

There is danger in some circles in the Church of Jesus Christ today in attempting to make it a superorganization, a world council or a dominant denomination. True, the life of Christ is given to all who are united to Him, whether Episcopalian or Baptist, Presbyterian or Pentecostal, Methodist or Mennonite, or others; for the life that is in one is the life that is in all. But the church is more than an external organization. It is a life from God communicated to believers. This new life is contained essentially in the person of Jesus Christ, and it is given to all those who are united to Him. Together they form a spiritual living and organic unity. Therefore, each member has a responsibility. Although all are not great leaders, nevertheless the whole body is impaired if one ceases to function.

A number of historians in our Mennonite circles have accomplished for us a monumental task, in bringing back for us an altogether too large a lost past. All this has its place in our denomination and others. It is

good for all of us to have this historic past uncovered. Our forefathers were fearless for the truth of God. Menno Simons and others were creative individuals. They felt that the Christian Church of their day was buried in the dirt of outward observances, graft, and form, and assisted in giving us the light and liberty of an open Bible.

The state churches imprisoned the individual conscience and spirit. They endeavored to keep by force their undeserved place of leadership. The Roman Church worshiped the "past" tradition. They disregarded truth as it was found in the Word of God. They worshiped a crucifix rather than a resurrected and living Lord. Besides, the organization was steeped in corruption. It needed "cleaning out" badly. It was resting on its oars. They did not realize that the Church of Jesus Christ was more than a visible organization.

The Apostle Paul, in practically all of his epistles, presented the doctrinal basis upon which he based his practical applications. Now that we have raised and discussed some of the pros and cons of the decadent Roman Catholic Church, and other evangelical groups which rose out of this dire situation, allow us to present a very interesting and practical writeup on "Mennoniting My Way on Three Continents" by H. A. Driver, Executive Secretary of the Congo Inland Mission, from the pages of the "Mennonite Weekly Review." The writer is a nephew of the late editor of the "Gospel Herald," Daniel Kauffman, who once advised this editor thus: "What we want from the editors of the Christian Monitor is that they write 'World News' dipped in Mennonite ink." This one is probably splashed with "Mennonite ink." Read it; it's interesting.

It would be useless for me to deny being a Mennonite. My father emigrated from the valley of Virginia westward to Missouri and married a girl whose Mennonite parents had come by covered wagon from Bucks county, Pennsylvania, and they reared their children Mennonites. They sent me to Mennonite schools. They relocated several times, but always in a Mennonite community.

The Prophets' Chamber

Moreover, my mother was the sister of a well-known Mennonite bishop and leader of the first half of the twentieth century. Many Mennonites dropped into our home because mother was his sister. Having been delegated second cook in our household, I was privileged to peel potatoes and fry chicken for many Mennonites of high and low degree and keep the "prophets' chamber" of our home always in readiness for unexpected guests. One summer during the thirties while we were living at La Junta, Colo., we entertained thirteen parties of such guests in successive weeks, all of whom were "Mennoniting" their way some place or other.

When I matriculated at Goshen college in 1928, my transcript showed credits from Eastern Mennonite School, Hesston, and Bethel, as well as from Kansas university, whereupon Dr. Silas Hertzler remarked, "You are certainly a cosmopolitan Mennonite."

Mrs. Driver also was reared a Mennonite and is a graduate of the Mennonite Hospital School of Nursing at La Junta; so since we started our home sixteen years ago we have also enjoyed having many friends stop who are Mennoniting their way from east to west or vice versa. Mrs. Driver often good-naturedly chides me about having to do so much canning of sausage, chicken, applesauce, etc., for my "unexpected company." In any case, we both love guests, especially Mennonites.

Difficult to Conceal

Too many times I have attempted to place my Mennonitism "on the shelf."

Once in my youth I decided to become worldly wise at the University of Kansas, but the late Dean Noah Oyer of Goshen College guided me differently. I directed choirs in a Baptist church for two years and in a Methodist church for five years, but could not long conceal my iden-

tity, because sooner or later I had to tell where and how I had gotten my particular musical tastes and emphases.

Once while eating dinner at a banquet of the National Turkey Federation in the Sherman Hotel in Chicago and having asked for ginger ale instead of the usual harder drinks the gentleman to my left said, "Driver, Driver . . . let me see . . . you must be either Mennonite or Dunkard." The gentleman was Charles Wampler, a Dunkard of Harrisonburg, Va.

Thirty years ago Prof. Paul Erb gave a chapel address at Hesston which he called "The Mennonite Bias." Perhaps we do either consciously or unconsciously, develop some sort of a Mennonite bias over a period of years.

Joint Mission Enterprise

Three years ago I was asked to assume administrative duties with the Congo Inland Mission, which is a united foreign mission work in the Belgian Congo of Africa in which four Mennonite conferences co-operate, and on the missionary staff of which are also represented three other Mennonite conferences who support these missionaries financially and prayerfully.

Since accepting this my first church-wide responsibility, it has been my privilege to represent the mission in dozens of Mennonite churches and communities. At first I would come into the community and "check in" at the hotel, but was told kindly a few times that "Mennonites just don't do that way" and the constituency will get the idea that you have the "big head," so I have been "Mennoniting" my way most of the time since.

Used Travel Agency

When the Congo Inland Mission Board commissioned me to visit the work in the Congo and also gave me permission to include other countries of Africa and Europe as well, I decided to "Mennonite" my way on these two continents. First of all I employed a Mennonite travel agency, Menno Travel Service, to make the arrangements for my journey, and have found them efficient and capable in every detail. At every point the proper persons have been notified of my arrival and have provided for me in a courteous and friendly manner.

In speaking to Dr. Emory Ross of the Foreign Missions Conference about my trip and the places I might visit, he voluntarily said, "Mr. Driver, you will find the work of the Mennonites and Brethren on the continents of Africa and Europe today about the most significant of any Protestant contribution being made."

Plenty of Room in Congo

I was a guest of Dr. and Mrs. Josef Ohrneman in Leopoldville and he spoke of the influence of the "Mennonite block" in Congo as represented by the Congo Inland Mission and the Mennonite Brethren mission in the Kasai district and expressed the hope that Mennonites would be able to adequately possess this entire area, which includes over one million souls, for Christ and the Christian Church. There still is plenty of room in Congo so that Protestant denominations do not work in the same territory, but are assigned their territory by the Congo Protestant Council, of which Dr. Ohrneman is secretary. Thus Evangelical Protestant Christianity presents a united witness to the Congolese.

In Addis Ababa, through the Keeners, I met Rev. Ashley of the British and Foreign Bible Society who arranged for us to interview the revision committee at work on the Amharic Bible. This translation has been authorized by his Imperial Majesty, Haile Selassie, and is the first authorized version of the Scriptures since King James of England ordered his now famous translation. The committee spoke appreciatively of the Mennonite interpretation and of the work of the Mennonite Central Committee in Ethiopia.

I shared the compartment on the train from Frankfurt to Brussels with a philosophy professor of Erlangen University. He recognized me as an American and explained that he also was a naturalized American citizen and had taught philosophy in the University of North Carolina, but after the war he felt it his duty to return to Germany to help the youth of his mother country readjust and regain a proper perspective of life. He explained how he and his wife have been distributing clothing that friends in America have regularly been sending. As we talked together of our beliefs and attitudes towards the world's needs and problems, he questioned if I might be either a Mennonite, Brethren, or Quaker.

A Heartening Experience

I have decided that it is impossible for a Christian Mennonite to conceal his identity on at least three of the continents and moreover these five months of "Mennoniting" my way have proved a most challenging and heartening experience. I have been sobered and challenged in wrestling with the problems of our own mission as they have fallen to me in the line of duty. It has been an inspiration to live with and work with these missionaries, sharing their joys and victories and praying about defeats and losses. It has been a joy to fellowship in the Lord with all these dear people, including the Mennonite Brethren of Congo, so many of whom are relatives or friends of the C.I.M. missionaries; the Eastern Mennonites in Tanganyika, who showed us so much of Africa's animal world and helped us learn something of the concepts of the East African.

Impressions from Europe

I was fortunate to be invited to zig-zag across Germany with Dr. and Mrs. M. R. Ziegler and Dr. and Mrs. Curtis Bowman, stopping with folk of the Mennonite Central Committee or the Brethren Service Commission, and listen to them contacting men of ideas and influence, appraising, advising, or criticizing the policies and work of the historic peace churches in Europe. Many facets of history became real to me as I had the privilege of riding up the Rhine Valley with Dr. and Mrs. H. A. Fast and Richard, and my belief in Evangelical Christianity as believed by Mennonites was deepened as Dr. Fast spoke out of his experience as pastor, college professor, CPS organizer, and MCC executive in America and Europe.

I had the privilege of "horning in" on several late night informal sessions of youthful philosophers and embryonic scholars of both Brethren and Mennonite intentions, and am thrilled at the stature to which youth will rise spiritually and intellectually when confronted with great need and urgent responsibility.

The contribution which these young people, men and women are making in work camps, refugee camps and asylums, peace units, friendship houses, and person to person fellowship and counseling is significant and important to their church and country. As one American general put it, "Your work makes our military police occupation in Europe more tolerable."

Christian Fellowship

Not only was I privileged with Mennonite hospitality, but with that of all Christians, for in five months of foreign travel I have been a guest in over fifty mission stations and relief centers and am sure that I would place fellowship in Christ with Christian believers above all other fellowships; but I am also thankful for a denominational belief to help identify and stabilize my Christian belief.

In Mennoniting my way I have observed three influences almost universal in Mennonite circles, first of which is Bro. Orie O. Miller and the Mennonite Central Committee; second, the Mennonite Weekly Review; and third, the Mennonite Community Cookbook and the practical results of its recipes.

A Work to Do

I am thrilled to be engaged in the work of the church and the Christian enterprise which Jesus commanded me to be engaged in—to make disciples of all nations. And I am glad to be named among the Mennonite Christians believing that "God has made us what we are, creating us in Christ Jesus for good deeds, which are prepared beforehand by God as our sphere of action"—the work that, if we as Mennonites fail to do, must wait to all eternity undone.

He that waits for an opportunity to do much at once may breathe out his life in idle wishes, and regret, in the last hour, his useless intentions and barren zeal.—Sel.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

Y.P.B.M. (Continued)

and wife be of one mind in faith and practice, and hence, be members of the same church organization. Eph. 6:4; I Pet. 3:7.

In order that the marriage relation should be congenial, those entering it need to consider whether they have similar ideals of living and similar tastes in the varied details in home life, both temporal as well as spiritual. The marriage needs to be bound by the law of love, as well as by legal consideration, so that the imperfections of both parties can be patiently borne by one toward the other. Eph. 5:33.

It may involve a change in convictions of right and wrong as time passes. This change may require one or the other to take steps to keep a pure conscience that will involve a change of Christian practices for better or for worse in the eyes of one's companion. This will call forth the right attitude and Christian wisdom and forbearance that tends to win both to the way of righteousness before God. Cf. I Pet. 3:1-3; I Cor. 7:12-17.

The teaching of Christ and His apostles needs to be the central guide in all home affairs and should have consideration before the marriage relation is entered. II Tim. 3:14-17.

II. The Text.—Mark 10:1-12.—This passage gives the teaching of the Saviour concerning the divine plan of God in the marriage relation and of His law for the Christian dispensation regarding divorce and remarriage.

Eph. 5:22-33.—This passage shows the proper relation between husband and wife in their marriage relation. The man as head is loving and self-sacrificing. The wife takes her place submissively toward her husband as the head.

OUTLINE STUDY

I. The Meaning of Marriage.

1. A divine ordinance.
2. Leaving parents and beginning new home (Gen. 2:24).
3. Becoming one flesh with one of opposite sex (Mark 10:7, 8).
4. The fulfillment of the engagement.
5. A permanent union (Mark 10:9; Luke 16:18).
6. Not subject for hilarity and foolishness.

II. The Purpose of Marriage.

1. The happiness of man (Gen. 2:18).
2. Man needs fellowship (Ps. 68:6).
3. The propagation of the human race (Gen. 1:28).
4. The purity of the race (I Cor. 7:2; Heb. 13:4).
5. To make a home for the rearing of children.

III. Restrictions in Marriage.

1. Christians may marry only in the Lord (I Cor. 7:39).
2. Marriage of believers with unbelievers violates the principle of the unequal yoke (II Cor. 6:14-18).
3. The Lord strictly forbade Jews to intermarry with heathen (Deut. 7:2-4; I Kings 11:1-4).
4. Not with relatives (Lev. 18:1-18; I Cor. 5:1-6).
5. Not with divorced persons (Matt. 5:31, 32; 19:3-9; Mark 10:11, 12; Luke 16:18; Rom. 7:2, 3; I Cor. 7:10-15).
6. Best to marry someone having same religious convictions.
7. Need for similarity of ideals and tastes.

IV. The Permanence of Marriage.

1. "Until death do us part" (Rom. 7:1, 2).
2. Divorce and remarriage is adultery (Mark 10:11, 12; Luke 16:18; Rom. 7:2, 3).
3. Adulterers shall not inherit the kingdom of God (Gal. 5:19).
4. The divorce evil should alarm us.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Marry.
2. What Do Your Parents and Your

Home Mean to You?

3. Why Some Homes Are Unhappy.

For Seniors.

1. The Meaning of Marriage.
2. The Purpose of Marriage.
3. Scriptural Restrictions Regarding Marriage.
4. The Permanence of Marriage.

PERSONAL THOUGHT

Let those who are single consider prayerfully the duties and responsibilities of entering the marriage relation. Those who are already in that relation need to consider prayerfully how they may fulfill all their obligations and privileges.

SEED THOUGHTS

If you would have a good wife, take the daughter who has been a good daughter.—Sel.

Married in haste, we repent at leisure.—Congreve.

What greater thing is there for two human souls than to feel that they are joined for life—to strengthen each other in all labor, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent, unspeakable memories at the moment of the last parting!—George Eliot.

In the cottage there is joy,
When there's love at home;
Hate and envy ne'er annoy,
When there's love at home;
Roses blossom 'neath our feet,
All the earth's a garden sweet,
Making life a bliss complete,
When there's love at home.

Kindly heaven smiles above,
When there's love at home;
All the earth is filled with love,
When there's love at home;
Sweeter sings the brooklet by,
Brighter beams the azure sky;
Oh, there's One who smiles on high
When there's love at home.

—McNaughton.

WHAT IS DELINQUENCY?

The 1952 annual meeting of the St. Lawrence University Institute on Delinquency and Crime discussed the question of delinquency. The 250 experts tried to find out what they could do to help both the public and the offender. They concluded that delinquency was an abstract but that delinquents are individuals—often troubled ones who need help.

Among the suggested things communities might do were the following: (1) All forces must be used to help delinquent individuals, including police, court, family, church, school, and social agency. (2) Probation and parole service must be improved so that the first offender may be carefully studied to find out if he is a danger to society and himself. (3) Better programs in institutions should be adopted. (4) Workers must be trained so that skilled personnel are available to give proper direction to rehabilitation.

Christian people are well aware that much delinquency is due to the failure of the church to evangelize and teach the Christian way of life in communities where delinquency thrives. Delinquents are individuals, and only through the saving grace of the Gospel can they be changed in mind and spirit.—Z

Father, Mother—

A book for you as well as son or daughter



Wings of Decision

By Eunice Shellenberger

"Although especially good for boys and girls of high school age, the book is also highly recommended to their parents."—Lawrence H. Peery, *The American Friend*.

"... the best piece of fictional writing concerning the Mennonites and written by a Mennonite appearing in the English language in our generation."—Melvin Gingerich, *Mennonite Weekly Review*.

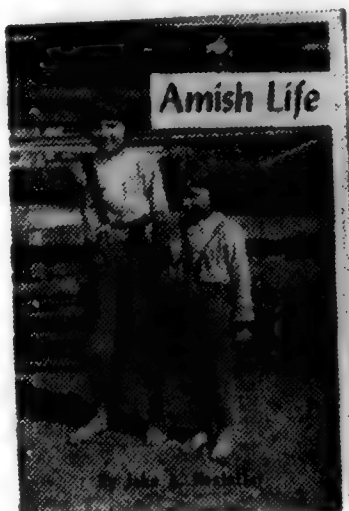
"It is Christian, helpful for any person, and above all exceedingly interesting."—John A. Hostetler, *The Budget*.

"... this story may do much more to help our young men develop a conscience against warfare and to give them courage to live true to their conviction than many a sermon will accomplish."—Melvin Gingerich, *Mennonite Weekly Review*.

Wings of Decision is yours for \$2.75.

Amish Life

By John A. Hostetler



Friends—and strangers too—may ask you about the Amish. Perhaps you have wondered about them yourself. *Amish Life* gives the Amish view of life. Their language, economy, social customs, music, dress, education, every area of life are an outward expression of their religious beliefs.

The author, a recognized sociologist and authority on the Amish, himself grew up as an Amish boy in an Amish community.

Give copies to those who ask about the Amish. 50¢.

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

WINSOMENESS

Our hearts must be in the business of winning others to Christ. There must be a great love of souls. We must feel about these unsaved as Christ felt about them. Anything in our lives that would repulse others must be ruthlessly discarded. We must be good neighbors first before we can win our neighbors. God's Spirit will not work through

an unforgiving, angry, proud, selfish or impure person. You would be surprised to know how many families have been won into your church because a neighbor they had learned to like gave them the invitation. If a good salesman cultivates friendliness, honesty, and a willingness to serve, for the sake of business, how much more should we cultivate those virtues for Jesus' sake!—The Lutheran.

BOOK NOTICE

Amish Life—A Corrected View

Amish Life, an entirely new booklet on the community life and folkways of the Amish, written by John A. Hostetler and published by Herald Press, Scottdale, Pennsylvania, is profusely illustrated and popularly written. It sells for fifty cents.

The author has been concerned about the many false ideas afloat concerning the Amish, and to correct the popular picture of the Amish he has written this thirty-two page booklet. With commendable objectivity he gives the Amish view of things, their Reformation roots in European culture, the essentials of their worship, music, education, courtship, birth rate, and home life. No less interesting is his intimate description of their clothing, buggy transportation, Pennsylvania Dutch talk, half-moon pies, barn raisings, their knowledge of world affairs, and so forth.

John A. Hostetler is ably qualified to present the Amish in a fair light. In addition to growing up as an Amish boy in an Amish community he is now a sociologist and a recognized authority on the Amish people.

Amish Life was written in response to a wide demand for an authentic and readable discussion of the subject. It incorporates the suggestions of several members of the Amish sect as well as more than a score of scholars in the field.

What about those who know the Lord Jesus Christ as a Saviour and who are believers in Him, but have never come yet to the point of discipleship? Christ Jesus calls for disciples. He first wants to give you something. And if you have received His love, and received His life, and received His pardon, and received Himself, then from that moment He wants you to give Him something. He wants you to give back to Him that love, to give back again in full surrender that life; He wants you to yield to Him in loving service all those powers which are consecrated because sanctified by His blood and by the power of the Holy Ghost. If you are born again, Christ claims you not only to be a believer but to be a disciple.

—Herries S. Gregory, M.A.

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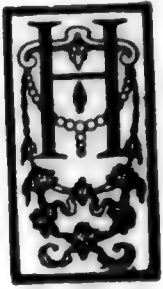


Yea, Lord, we greet Thee, born this happy morning.
Jesus, to Thee be glory giv'n;
Word of the Father, now in flesh appearing;
O come, let us adore Him, O come, let us adore Him,
O come, let us adore Him, Christ, the Lord."

The Glorious Delusion

BY SILAS HALVORSON

After he accepted Christ, Ellsworth Peters found out that Christianity can be called a "glorious delusion" only because it is a glorious reality.



OW DO YOU know the Bible is true? What do you know about a man named Jesus who lived over nineteen hundred years ago? How do you know He was perfect? Maybe the story is just a legend."

"I can't explain. I just know that the Bible is true."

"Do you know what I think? You're succumbing to a great delusion."

"Call it that if you want to, but then it's a most glorious delusion. As far as I am concerned, life wouldn't be worth living if it weren't for Christ. And I am sure that He is no delusion. It is you who are deluding yourself."

"You Christians! I don't see why I stay at this college. All you fellows want to talk about is Christianity."

Ellsworth Peters stamped out of the dormitory room and banged the door behind him.

John Thorson stared at the closed door. Could it be possible that there were people as cold as Ellsworth in the world? He had never faced such a person before. Even now after eight months of it, he had a hard time believing it.

Ellsworth found his way to his own room. He plunked down in the chair in front of his desk and pulled out his physics book. He opened it and buried his head in the next day's lesson. Anything to get his mind off this Christianity business.

Why did people want to make such a fuss about Christianity in the first place? No one back home in his oil-boom town did. There was a small church, but only a few fanatics went to services. Sunday was made for fun, not for dry sermons.

But he must get his studying done if he wanted to go home for the week end. There was going to be a big party Saturday night followed by an outing on Sunday. He did not want to miss them. He would be having fun while the boys back here were wasting their time in church.

Monday morning. Back in the old routine at college. Yawn! Ellsworth believed that he could sleep all day, or even all week for that matter.

"Did you have a nice week end?" asked John.

"I had a lot of fun. How about you?"

"O.K."

"Went to church, I suppose?"

"Of course."

"Don't you wish you could have been out in the woods with my crowd instead?"

"Hardly. I wouldn't think of giving up church."

"You're a dill!"

"The time will come when you'll find out that I've been right about Christianity all along. I only hope and pray that it comes

before it is too late for you to do anything about it."

"Thank you for the warning. But you can't scare me. I'm not afraid to die. You know, when it comes right down to it, you Christians are much more frightened by the thought of death than I am."

"No Christian needs to fear death."

"But there are many that do, and I don't."

Three weeks later school let out for the summer.

"Will I see you again, Ellsworth?" asked John.

"I doubt it. I'm not coming back next fall. My parents wanted me to come to get a little culture, and I've already got my fill of that. How about you?"

"I'll be coming back to complete my industrial arts course. What are you going to do?"

"Enjoy myself loafing around at home in Boomer. I suppose I'll eventually take over some job in my father's oil business. I'm expected to take the whole thing over some day, you know. Have to keep it in the family, and I'm the only son."

"Whether I see you again or not, I want you to know that I wish you the best of everything. I'll also be ever hoping and praying that your attitude towards Christianity will change."

"Oh! Well, I guess I can't stop you from doing that."

John went to his room to pack.

Ellsworth had said that there was a small church in his town. John wondered if he should write to the pastor and tell him about Ellsworth. Or would that be considered meddling? He knew of people who had made nuisances of themselves by interfering in things, no matter how good their intentions.



GUIDES TO CHRISTMAS

By Sara and Woodrow Bartges

Let us follow the path which the Wise Men trod

To the place where the Christ Child lay,
Let us use for a lamp God's star of hope
To guide us along the way.

Let us take for our camels—Faith, Love,
and Prayer;

For our robes—the garments of praise;
Let us lay down our all at the Saviour's feet,

And He'll give us His peace always.

(Written in Camp Holmes, Japanese Internment Prison in the Philippines, Christmas, 1943.)

—Builders.

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Maybe he'd better not take chances on that. Yet—

But he wasn't getting any packing done. Say!—That might be an idea.

Get a job for the summer in Ellsworth's home town of Boomer. It was a comparatively new oil-boom town. There should be plenty of work to do. And good wages. Maybe he could do carpentry work and put into practice the things that he had learned in industrial arts.

Two weeks later found John in Boomer. He quickly got a job with a construction company and from then on was busy ten hours a day every day except Sunday.

He worked so late and was so tired when evening came that he found no time during the work week to look up Ellsworth. But the first Sunday morning he made an effort to do so.

A maid answered his knock.

"Is this where Ellsworth Peters lives?"

"Yes. But he is not up yet."

"I see." Most likely he had been to another all-night party. "I'll come back after dinner."

"He'll be going out again then. Will you leave your name, please?"

"Yes. John Thorson. Ellsworth and I attended the same college last year."

He left and headed for church.

If he couldn't see Ellsworth on Sundays, when could he? Was his stay in Boomer going to go to waste? Not monetarily but spiritually.

There must be some way of getting in contact with Ellsworth. If only he could get to Ellsworth's place some evening before he had a chance to go out. It would mean cleaning up in a hurry right after finishing work in the afternoon and perhaps even skipping supper. But that would be worth while for once. After all, being in Boomer would seem like a waste of time to him if he didn't get to see Ellsworth. And he would have to take the initiative all the way. Ellsworth would learn from the maid that he was in town now, but that information would not very likely stir him into action to look him up.

John put his resolve into action the next evening. This time he found Ellsworth at home.

(Continued on page 359)

CHRISTIAN MONITOR

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No. 12

Snowbound Stranger

BY ARLINE YODER

The music of the bells of heaven must have mingled with that of the Christmas bells of earth because of the joy that came to a sinner's heart on Christmas eve.



HE NIGHT was black and starless but for the white velvet snow that covered the countryside, and the soft snow-stars that floated noiselessly down, a symbol of hope against a symbol of despair. Silhouetted amidst this picture of floating grandeur was a figure, bundled from head to foot, stamping defiling footprints along the now spotless highway. But he left his footprints, so eager to shed blood, obliterated and forgotten behind him. His heart was as black as the sky that lay beyond all the white glory of the night—and his soul as dismal.

Suddenly, from out of the beauty and silence, came a wandering breeze, another, and another. The air began to grow colder and colder. The breeze changed to a wind which grew steadily in volume, until it became a tempest. The stinging, biting elements beat against the wanderer's face in passionate fury. The snow was drifting rapidly. Walking was becoming tremendously difficult. Not a farmhouse, not a car was in sight. Alone, so dreadfully alone, he trudged, fighting the furies of the elements.

* * *

Within the walls of the simple, comfortable study of his host, Grey Bodnar paced back and forth before the cheery fireplace. The red and green of the holly, hung here and there, and the manger scene decorating the library table spoke forth the season of the year. He heard the wind whistle and the windows rattle in wild outbursts, as the storm continued to rage. In one of the brief lulls between the outbursts, he paused in his pacing. It was the echo of bells from the big city churches, mingled faintly, now loudly, now interruptedly, with the other sounds of the night. How they were trying to tell out the glad tidings of peace to a troubled world! "They cry peace, peace, and there is no peace, only in the divine Saviour," he mused.

How the heart of Grey yearned to be home before his own hearth fire, with his little tots and his beloved wife around him, telling over and over the story of the manger and the baby Jesus! It was his first Christ-

mas spent away from home. Mother would have to tell the story to the little ones this year. He walked to the window and by the light of the street lamp, saw that the storm was not abating. He saw, too, how the snow was drifting mercilessly. For a moment his heart welled up in rebellion.

"O God," he cried, as he dropped to his knees, "I don't understand all of this. You know how I long to be at home with my dear ones. They must be lonely too, with Daddy away, and with such a storm. You will protect them, dear Father, I know You will. But why did You send me here on such a night as this? I didn't want to come before I talked to You about it, but it seemed You wanted me to come. Then, if You wanted me to come, why did You allow such a storm? We can't have a service tonight; I might as well have been at home." For a moment he paused as if for an expectant answer. It came.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Grey rose from his knees, "Thank You, Father, for Your word to Isaiah. Thank You for speaking to me, and answering." He thought, too, of the verse of song, "God

moves in a mysterious way, His wonders to perform; He plants His footsteps in the sea and rides upon the storm."

Grey had won the victory. His heart was calm and resigned. His life was dedicated to the service of the Master. No selfish thought, no selfish motive, no selfish action, no selfish ambition dare claim the child of the Master as its victim. Christ must be his All in All. He must die to self and be alive in Christ. He must go forth in faith, whatever the circumstances, never doubting, never complaining, knowing that "all things work together for good to them that love God." He was ready to serve at any cost.

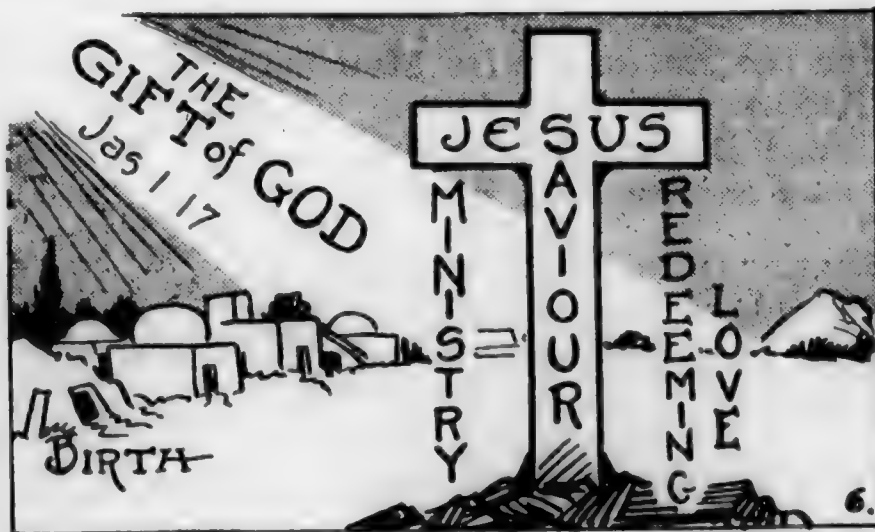
As he was watching the eerie goings on of the storm from the study window, there came a gentle rap at the door. Don Baar entered quietly as if not to disturb. Grey turned quickly away from the window and faced the pastor with a determined look.

"It is a storm sure enough, but God is in it. All is well with God at the helm, you know. God has a purpose in all these things, although I admit I surely don't know what it could be."

Don was not quite so sure that the storm had a purpose. "We might as well forget about a service in Giffin Road Church tonight, Grey. The janitor just called. His road is drifted shut. He can not get out to shovel the snow from the walks. Even if he could it wouldn't do much good. The church would be warm, as we have an automatic oil furnace. But no one would come out on a night like this, anyway. You agree that it would be quite foolish, don't you? I am so sorry that it happened this way, but you know that we can not regulate the weather. Let's hope that tomorrow night we shall be able to have services."

Grey studied Don for a moment. They had been boyhood friends. It was the same Don, always ready to take the easy road. Then Grey began slowly to speak: "No, Don, I do not think it would be foolish to have a meeting. My Lord has called me to preach the Gospel, and He has called me to preach it here tonight. He did not tell me to preach provided the weather was perfect, or if I were guaranteed a good crowd, or if the offering would meet my expenses. He gave me a task, and told me to perform it, and He would take care of all the rest, yes, even to supplying my needs. I must win souls for His kingdom. I shall go to Giffin Road Church tonight for the purpose for which I came. If I don't have anyone else to preach to, I will tell the Christmas story to you just as I would to the family at home."

Don looked dumbfounded. He was sure he would not have been that faithful. "Well,



just as you say. It is six blocks from here, and we will have to walk. We never could get the car through this snow. Do you think you could hurdle the drifts?" Don laughed.

"The Lord did more than that for me. I certainly could do that insignificant thing for Him. He has given us both a pair of good strong legs. Let's be going. There is work to be done. If you will loan me your shovel I'll be glad to shovel the snow for the janitor."

"I am really sorry that we do not have a nice large brick structure, but our folks do not have too much money and I guess we can be thankful that we have even just a frame building to worship in. I often think that the Lord isn't so much interested in the kind of building as He is in the hearts of the people who worship in it. I believe we could work a building program if the members were not so eager to give most of their tithes to missionary causes. But you can't have it and give it too." Grey and Don were struggling through the drifts.

Don continued, "You know, Grey, I have often been tempted to leave and try to get into a bigger charge, with more money and a nicer building. Why should I struggle here with the pittance I get?"

Grey only replied, "Say, have you noticed something? The storm is over. While you were talking the wind and snow stopped. The Lord always rewards sincere effort to obey Him. We'll trust Him for the rest, too." Grey did not comment on Don's statements. His heart cried out in prayer to God for him. "God, give him a new vision of his task!" Grey was quite sure that the revival needed to start with the pastor. Could it be possible that a servant of God and the people would let fame and money come between him and his obligation to God! Could it be possible that his life was so barren that he had no more faith in the One who called him than that? "Dear Jesus," Grey prayed, "keep me humble and trusting. Accomplish every purpose in my life as You will. Never let me hinder Your plan, regardless of the cost. Keep me consecrated to Your work."

With much protest from Don, Grey managed to clear the walks and steps of the building. The other unlocked the church house, turned on the lights, and got things in order. "How foolish!" Don thought to himself. But he did not dare say any more to Grey.

After all was in order, Don and Grey stood looking at each other. The electric clock on the wall told the hour of seven-thirty. The building, plain and small, was deathly quiet, only for a creak now and then of a bench, and an occasional click of the clock. But there was something about the atmosphere that told them they were not alone. There was a Presence unseen hovering near. They could definitely feel His presence. Grey broke the stillness, "'Where two or three are gathered together, there am I in the midst of them.' Start a song, Don." Grey took his place in one of the platform chairs.

"But, Grey, what's the use of singing? There is no one to sing to! Out here in the

outskirts of the city with no houses near by no one would hear us anyway. And I would be safe in saying that no one will come in here tonight."

"Then sing for your own soul's enjoyment. Did you ever do that? I have." Then as an afterthought he added, "Lead the song as if the house were crowded. You would be surprised what a thrill it is."

Don felt most foolish, but he did as Grey proposed. He began swinging his arms in fine rhythm and singing in his high tenor voice. Grey harmonized with his deep bass. They sang a number of songs, then Don suddenly swung into "Love Lifted Me."

Somehow Don forgot that the church was empty, for he was being blessed beyond words. It was a most peculiar but a most blessed Christmas Eve.

While they were singing the lines, "Souls in danger, look above, Jesus completely saves; He will lift you by His love, out of the angry waves," they were aware that the front door opened slowly, cautiously. A figure, bundled from head to foot, and looking more like a snowdrift than a human being, stepped in, looked around in a bewildered way, and sat down on a back seat. The snow began to melt from his clothes in rivulets of water over the bench and floor. His face was red with cold and wind. Surely he must be miserably cold, but he would get warm in the heated building.

The song was finished, and Don recited the beautiful Christmas story from the Gospel of Luke. He made no comment, but in the prayer that followed he begged the mercy of God on weary, wandering travelers



SILENT NIGHT! HOLY NIGHT!

**Silent night! Holy night!
All is dark, save the light
Yonder, where they sweet vigils keep.
O'er the Babe who in silent sleep
Rests in heavenly peace,
Rests in heavenly peace.**

**Silent night! Peaceful night!
Darkness flies, all is light;
Shepherds hear the angels sing.
"Alleluia! hail the King!
Christ the Saviour is born,
Jesus the Saviour is born."**

**Silent night! Holy night!
Guiding Star, lend thy light!
See the Eastern Wise Men bring
Gifts and homage to our King!
Christ the Saviour is born,
Jesus the Saviour is born!**

**Silent night! Holiest night!
Wondrous Star, lend thy light!
With the angels let us sing
Alleluia to our King!
Christ the Saviour is born,
Jesus the Saviour is born!**

—Joseph Mohr.

who were lost on the highway of sin and despair. He asked that they might come to know the preciousness of having this matchless Saviour in their hearts forever; that they might have sweet fellowship with the precious Prince of Peace, who came to bring peace and good will to men.

Grey was standing with his arm around Don's shoulder while the latter was praying. Then in his melodious bass voice sang the sweet song that will live for all time in the hearts of those who worship the Christ Child, "Away in a Manger." He then told the Christmas story and its meaning to a lost and dying sinner as he never preached before. God was giving him wonderful power and a challenging message. Don, sitting on the front seat, was weeping. He felt his arrogance, his emptiness, his self-will, his selfishness, his love for fame, power, and money, as he never felt it before. He hated himself. He knew his pretended righteousness was as filthy rags in the sight of God. Jesus came as a humble servant to die the death of shame on the cross, and here Don Barr wanted to be the big fellow, to be somebody. When Grey finished his Spirit-empowered message, Don fell on his knees at the altar. He cried out for mercy for himself now. He could not lead a congregation with a heart full of motives such as he had. And, yes, the Lord revealed his jealousy, ill will, and hidden hatred toward brother ministers, too. Don was coming clean. What if he didn't have a fine church and a big salary. "Little is much when God is in it." Grey promised him that if he would let God control, and have explicit faith, God would supply all his needs.

When they rose from their knees, with tears of joy streaming down their cheeks, they noticed the quite forgotten stranger. He was awkwardly walking up the aisle. His clothes were very wet from the melted snow, and he hadn't taken the trouble to unbundle.

Grey shook his hand and invited him to kneel at the altar. The man hesitated. He thrust his right hand under the left side of his jacket. He waited a moment and intently watched Grey.

Grey felt somewhat alarmed, but he knew that the Lord was present with them. "But you won't need that any more, Son, not when the blessed Prince of Peace lives in your heart. You will be surprised how much you will love everybody." Grey waited calmly.

For the first time the man spoke. "Here take it," thrusting it into Grey's hands, "I don't ever want to touch it again."

Grey handled it cautiously, and laid it down. The snowbound stranger threw aside his heavy coat, scarf, and cap and knelt with Grey at the altar. He confessed amidst tears of remorse and joy. "I was on my way to get revenge. It was my wife and kiddies. She refused to let me come home because I drank so heavily and abused them. I left the city with the intention of some day returning to take vengeance. I was so cold and weary, I felt I couldn't go much farther. I saw the bright lights of the church. It looked so welcome I thought I would stop

to rest and get warm before trying to go farther. What I saw and heard was more than I could bear. You must have kiddies, too, Preacher, the way you told that story and sang 'Away in a Manger.' Mother sang it when I was a lad. I never sang it to my children." Then he broke down in remorseful tears.

"My children are beautiful," he sobbed. "All they knew from their Dad was torture and harsh words. They with my wife have had a hell on earth—and to think I was going to—going to—oh, I can't say!"

Ray Dudley was born again as the angels mingled their Christmas anthems with those of earth's mortals.

Grey closed with a wonderful prayer for the reborn father and husband. Together the three left the church and went to the pastor's home. Snowplows had been busy

and the streets were quite well cleared. Through the stillness of the night the bells continued their tidings of joy. How the bells of heaven must have joined them!

After giving him a complete set of dry clothing, Grey and Don ushered the new-found brother in Christ into Don's car and took him to the home of his wife and children. No one will ever know the joy that permeated the home that night or in the days that followed.

As the two ministers drove home, Don broke the silence. "I can almost hear Ray telling the Christmas story to those two sweet little girls. Now I know what you meant, Grey. It pays to listen to the voice of the Lord, under any circumstance. I am sure we have had the right beginning to a great revival in the days ahead."

Barberton, Ohio.

On to Bethlehem

BY W. EVERETT HENRY

"The shepherds went on to Bethlehem to this Christmas season help us to do likewise. new experiences and a new testimony." May

The shepherds went to Bethlehem because they believed what the angels told them. If they hadn't believed the message concerning the babe "wrapped in swaddling clothes," they would never have made the trip.

Isn't it the normal function of faith to produce action? Columbus believed the world was round and sailed away from the shores of Spain. The Wright Brothers believed that it was possible for men to fly and proceeded to prove it. Scientists believed the atom could be divided and toiled until it was accomplished.

The faiths of Columbus and of the Wright Brothers and of the scientists were great faiths. But isn't belief that Jesus Christ is the Saviour of the world a faith greater in every respect than any of these? It majors in the spiritual, not in the material. It deals primarily with the eternal, not with the things of time. If lesser faiths produce action, shall not Christian faith more certainly produce it? If any lesser faith leads to great action, shall not Christian faith lead to greater? How can any man believe in Christ and the salvation He has made possible to all men and not be moved to do his best?

Faith leads to action, and action to experience. The shepherds went to Bethlehem and saw the Babe and His mother and Joseph. They saw the humble surroundings and doubtless talked with Joseph and others. They learned of the wearisome journey from Nazareth and told of the angel's message and the angel's song. Truly, their faith, through action, did lead to rich experience.

There can be no action without resulting experience. Indeed there can be no action without resulting new experience. We may perform the same act many times and in the same way, but the conditions will never be twice the same, nor will we ourselves ever be precisely the same.

These new experiences do certain things for us. They enlarge and clarify knowledge. They make a permanent deposit in memory. They change our character. Usually the contribution of each new experience is small, but it is inescapable. Sometimes that contribution is soul shaking and leads to tremendous consequences. It was so with Columbus and the Wright Brothers, and it was so with Paul and Luther and Wesley. It may be so with us at any moment. And it must not be overlooked that this contribution of new experiences to life may be either for good or ill.

Obedience to God always brings experiences which enrich and ennoble. Abraham listened to God's voice and left Ur of the Chaldees not knowing whither he went, but he found the Promised Land and became known as the "friend" of God. Samuel as a boy listened to the divine voice and became the trusted guide in the unification of God's people. As it was with Abraham and Samuel, as it was with the shepherds, so has it been always, and so it is today. "To obey" will ever be "better than sacrifice."

Faith leads to action, action to experience, and experience to testimony. The shepherds returned from Bethlehem to talk among themselves and to tell others of the things they had seen and heard. The twelve walked and talked with Jesus and went forth to tell others what He said and did.

Is any testimony ever as effective as that based on personal experience? The man born blind declared, "One thing I know, that, whereas I was blind, now I see," and his critics were helpless. Out of his years of experience Joshua affirmed, "There failed not ought of any good thing which the Lord had spoken to the house of Israel; all came to pass," and none dared to question what he said. Before the Jewish Sanhedrin Peter

and John put into unforgettable words the age-long principle of Christian testimony, "We cannot but speak the things which we have seen and heard."

Christian testimony, however, is never limited to just words. That we testify by deeds every one recognizes. But many do not so clearly recognize that we testify effectively by the things we do not do, as well as by the things we do. Refusal to do certain things often impresses people more than the doing of other things. Peter spoke of those in his day who thought it "strange" that the Christians did not "run with them to the same excess of riot." When the great Chinese educator, Chang Po-ling, became a Christian, his friends urged him to bow to the tablet of Confucius, saying it was "only an empty, outward form." Chang replied, "A few days ago, One came to dwell within my heart. He has changed all life for me forever. I dare not bow to any other, lest He depart." What he would not do spoke almost as loudly as what he did do—to many probably more loudly.

It is profoundly true that we testify by what we are. What we say and do is above the surface, open to the view of others. What we are is below the surface, hidden from all but ourselves and God. And in this respect we are like an iceberg, the portion of us beneath the surface is far greater than that above. Always the matter of supreme importance is what we are in Christ Jesus.

The shepherds went on to Bethlehem to new experiences and a new testimony. Let us at this Christmas season go on to new experiences and a new testimony.

McMinnville, Oreg.

WHAT TO FORGET

If you would increase your happiness and prolong your life, forget your neighbors' faults. Forget all the slander and unkind remarks you hear each day. Forget the temptations. Forget the faultfinding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all the personal quarrels or histories you have heard by accident, and which, if repeated, would seem a thousand times worse than they really are. Blot out as far as possible all the disagreeables of life; they will come, but will only grow larger when you remember them and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them.

Be more forgiving to others, even as our heavenly Father is forgiving to you. Obliterate everything that was disagreeable from yesterday, start out today with a clean sheet, writing upon it for sweet memory's sake, only those things which are lovely and lovable and glorify God. Remember some day we must give an account of our words and deeds and thoughts in the day of judgment, therefore let us try to make life beautiful for ourselves and others.—Claremont Herald.

CHRISTIAN MONITOR PULPIT

Is Not This Joseph's Son?

BY GERALD C. STUDER

TEXT: And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?—John 6:42.

We usually think of Christmas as a spirit. We speak of folks not having the Christmas spirit or of things being in the spirit of Christmas. What do we mean when we talk of the spirit of Christmas? What do you mean? How do you express such a spirit?

There is a danger that, though Christmas indeed has a spirit, we forget that Christmas is also a matter of fact—stern, hard fact. Behind every spirit there must be a fact, but in our celebrations this can be forgotten. The manger scenes, the wise men, the greeting cards, and the tinsel and lights are all sweetness and light. Is this what we mean when we talk about the Christmas spirit?

The world can have the spirit of Christmas ever so much, and yet their celebration can be sacrilege and blasphemy. The spirit is degenerate if we forget the fact behind Christmas. Unless the spirit and the fact of Christmas be wed in our celebration we are committing spiritual adultery. This will become clear when we stop to think what the spirit of Christmas alone becomes. In John 4:20 we have an illustration of a Samaritan woman who was worshiping (celebrating) God in the spirit but not in truth. She was well-intentioned but misinformed. Will you celebrate Christmas like this again this year?

The spirit of Christmas without the fact becomes sentimentalism. Though we are all caught in its web, more or less, it is this sentimentalizing of Christmas that produces the commercialization and the gift-giving among ourselves. Our so-called Christian homes look very little different from any other homes at Christmas time simply because we share the same spirit that the world does. It is difficult to prove to our friends and neighbors that we have the true spirit of Christmas when we try once a year to show it through a lot of present-wrapping, decorating, cookie-baking, and card-mailing.

Again this year many of us will begin the middle of December to accumulate a stack of gifts for ourselves and others. We have difficulty proving to ourselves any reason for giving most of these gifts other than that our friends and relatives expect them. Consequently we shop and shop to find something they need (?) or at least do not already have. It is not at all that we begrudge others gifts or that we lack genuine good will, but rather it is only that **our good will is so seasonal and selective.** We manage together to give

the poor a sack of candy and cookies or a box of provisions but we give prosperous Aunt Kate or Uncle Henry a five-dollar luxury and forget those same poor again until next Christmas. How they live between Christmases is what determines the true Christmas spirit.

Let us look at the various versions in the Gospels of the Christmas story and see what we find.

In the first place, Christmas was originally anything but sweetness and light; it was a stern reality. In fact, it reveals a whole series of stern realities.

One of the most obvious of these stern realities connected with Christ's birth was the loveless, heartless world into which Christ was born. Let us forget just for a moment that Christ was the Son of God and Saviour and imagine that Mary was just any mother in travail. This was, after all, precisely what the innkeeper thought. The inn was full and no human need could move the keeper to give a fellow human being any room. No doubt there were many inns like this of which good Joseph had inquired for a room. Many of us have never discovered how really loveless the world is simply because we have always lived sheltered lives. Someone has described the world into which Christ came in the fullness of time as "a world without love," and it is hard to see that His coming has fundamentally or generally altered this description. We know that Christ Himself understood the world this way, for He warned His disciples that the world would hate them just like it hated Him. The angel had promised peace and good will, but it was a peace and good will **with God and not from men.**

Second among the stern realities of Christmas is that Christ's birth caused the death by murder of so many happy children. Rather than joy that a Saviour was born, there was great sorrow in many homes that year. A lot of little brothers had been killed without mercy and without cause except to please the whim of a miserable monarch. From the very first the love of God produced hatred in the sinful hearts of men. This observation reminds us of Christ's words to the effect that He had not come to bring peace but a sword and division.

A third stern reality is the speedy journey of Joseph and Mary into Egypt. There is reason to believe that they were in Egypt

over a year. We wonder how these two poor peasants could live in a foreign land for so long. And the journey—necessity must have required them to make it on foot or by donkey. There was hardly time to make the barest provisions for such an arduous trip. It seems that the birth of Christ for many years, yea, almost for life, caused these parents nothing but anxiety and hardship.

In Matthew 2:3 we read of the fourth stern reality brought about by Christ's birth. It says: "When Herod the king heard these things, he was troubled, and all Jerusalem with him." This troubling of a whole city, Matthew tells us clearly, was because of Christ's birth in Bethlehem. Herod, the king, was an Edomite who gained his position chiefly through his friendship with Mark Antony, the great Roman general. He was not an absolute monarch but was subject to the Roman Empire, much like the princes of India were subject to the British until a few years ago. As a prince, he was able and magnificent, but unprincipled and unhappy.

Now the trouble which we read was Herod's and all Jerusalem's because of Christ's birth, cannot be understood apart from a knowledge of Herod's rise to power. Christ's birth was a new trouble just after Herod had begun to relax after a lifelong struggle in subduing and arresting his competitors to the throne. And this new threat was coming from a wholly new and unanticipated source. The claim that he had had to fear and resist, and at last to stifle by murder, had not been of the House of David but that of the Maccabean princes. That was the family by whose fall Herod had risen. He had stopped at nothing in his greed—had killed his own wife, and children in unfounded fear that they would turn against him. He was an insane and distracted man who had become bent on removing every competitor. And now, when he might have supposed that the throne which he was forced to pay so dire a price was secure, when he thought he might at last be free to suffer the agonies of repentance, when he was not fully recovered from his last sickness, this desperate and savage-hearted King suddenly learns that wise men have come asking for one who has just been born King of the Jews. Had he not wiped out every claimant to the throne?

He knew the heart of the people would shake like a reed in the wind if the cry of David was heard in the land. What irony! In wiping out the Maccabees, he had but stripped off the veil that had obscured the memory of David. Herod thought that he had wrecked the hope of the Jews, that he had shattered their self-sufficiency and strength, that he had stamped out their last spark, and now his very crimes seem to cry out against him in a voice long buried in the dust—the cry of the house of David

in whose name the Messiah was to come! Herod suddenly knew that all his sin had been vain if he could not by one swift stroke slay all the male children of two years old and under that had been born in Bethlehem of Judea. And so the trouble of Jerusalem and the tragedy of Bethlehem!

The fifth stern reality is that the birth of Jesus among men caused God as much heart pain as did His death. Rom. 8:32, "He that spared not his own Son, but delivered him up for us all"—should not be taken to refer only to Christ's death but also to His birth and life. Or in John 4:10, where Christ, in speaking to the woman at the well, asks, "If thou knewest the gift of God," pointing out long before He died that God's gift in sacrificing His Son's presence is supposed to attract men to Christ. It may seem like a speculation for us to say this when we know that Christ was "born to die." Yet we know that the death of Jesus would have meant nothing to us or for us had He burst into being among us one day and died the next. We sometimes speak of His short life and compare it to the life-span we may expect. He did die young, yet the amazing thing is that though He lived so long among men, doing every good deed, He was finally killed by man's gross ingratitude. It is His death after such a life that makes His name Wonderful, and not just His death alone.

Lastly, we may always observe how men revolt against anyone calling their common ways sin and questioning the quality of their lives. From the very beginning men were offended and refused to believe in Christ's Deity. Read John 6 for one dramatic and climactic account. Men welcome Christ as teacher and miracle-worker but not as Saviour from sin.

Is all this to say then that we are wrong in celebrating Christmas as a time of great joy? NO! The angels started it by proclaiming good tidings of great joy to all people.

But it is to say that Christmas is a time for Christian joy. Christian joy is not just joy as the world knows joy. To the world, Christmas is a time of frivolity, gaiety, boisterousness, merriment, drinking, etc. This difference in the spirit of the Christian and the spirit of the non-Christian is not unique at Christmas time. It is a general difference. Someone has said that it is an insult to use the word happiness with Jesus Christ. Happiness is a superficial thing compared to joy, and we must beware of rejoicing wrongly for the sake of the world, because if we rejoice like the world we will lead it farther away from the manger instead of to it.

Christian joy is the perfect fulfillment of that for which we were created and regenerated. The joy of our Lord lay in doing what the Father sent Him to do, and He says: "As my Father hath sent me, even so send I you." Think of the satisfaction it will be to hear Jesus say, "Well done, good and faithful servant." We have all to find our niche in life, and spiritually we find it when we become His disciples.

This joy comes then not as a result of successful service, desirable as that is, but because we are rightly related to Christ. This right relationship is practically and descrip-

tively called discipleship. Discipleship ushers us into a perpetual Christmas spirit that is founded on the facts of God's saving Gospel.

The tendency of today is to put the emphasis on service. The snare of Christian service is to rejoice in successful service, to rejoice in the fact that God has used you. But we can never measure what God will do through us if we will only be rightly related to Him. If our joy is to be found in what we can do for others at this Christmas time, rejoice not, for our Lord said to the disciples when they returned from a successful missionary tour, "Notwithstanding in this rejoice not, . . . but rather rejoice, because your names are written in heaven" (Luke 10:20).

If our joy is because we have gathered together the family for this holiday, rejoice not, for only he who does God's will is a member of God's family. And it is the discipling of people that is our task; it is the energy spent in filling the family circle beyond our own that is our task.

Is not this Joseph's son? Yes, and it is quite obvious that nothing more than this prompts the world to celebrate the coming of the Son of God in the superficial way that it does. But what is this season to you? How are you evidencing the saving Gospel the rest of the year? If you are giving gifts and mailing cards now, do not even the publicans the same?

The spirit of Christmas is an inspiring thing. It ought to do something to us. But it should be perpetual in our lives once we have it at all. Christmas may be a season without our Christmas spirit being so seasonal. We may celebrate at Christmas time, but I firmly believe it can be done in a way more true to the heart of the Christian message than the lighthearted, tinsel way the world celebrates. Perhaps you have received some small vision of just how far we have digressed from the real meaning of Christmas. If you have, become a leaven in the lump of your congregation this Christmas season, for only as some brave souls venture out can we ever hope to reclaim a lost Christmas spirit and witness.

Smithville, Ohio.

THE GLORIOUS DELUSION

(Continued from page 354)

"It's lucky for you that you came tonight," said Ellsworth. "Otherwise you would have missed me. Tomorrow I'm leaving to spend the rest of the summer in the mountains."

"You are?" At school you said you were going to spend the summer at home."

"I changed my mind. I like to do things on the spur of the moment. You must have made a sudden decision to come here, too. I don't remember your mentioning it at school."

"It was a sudden inspiration that came to me after I last saw you," said John. "When did you decide to go to the mountains?"

"Yesterday afternoon."

Yesterday afternoon! After he had learned that John was in town!

Ellsworth spoke again. "I suppose you came to town to convert me. You got the

idea of coming here after I told you that I wouldn't be returning to college. It's too bad I'm thwarting your plans by leaving. Or will you follow me to the mountains?"

"No. I'm signed up for work here for the rest of the summer."

"If I had only known. But you can keep on praying for me even though I am gone."

"Yes. Do you know what I'm inclined to believe? You're afraid that, if you stay near me, you'll weaken and become a Christian. Of course, in your eyes that would be tragic."

"You might have something there."

John left shortly.

Now what?

Was there someone in the mountains he could write to? If he did write, would he be dubbed an obnoxious meddler?

He would see the pastor of the local church.

"Yes, I've heard about Ellsworth," said Pastor Andrews. "He's typical of the young people in this community. They have never really faced the problem of Christianity. If they think of Christianity at all, they look on it as just one of many religions, all of equal value but really unnecessary."

"In a way, though, I think Ellsworth is softening. Otherwise, why would he be so eager to get away from me?"

"Perhaps you're right. I'm surely in favor of doing whatever can be done to win him for Christ. I know what we can do. I have a friend who goes to the mountains every summer for his health. He's a wonderful personal worker. He'll be glad to learn about Ellsworth and will be glad to do what he can for him."

They wrote. Pastor Andrews' friend talked to Ellsworth many times. He still remained aloof.

John wrote to Ellsworth personally. He sent tracts.

Ellsworth returned the letter unopened.

Everything seemed quite useless.

Prayer was the only resource left.

Fall came. John went back to college. In the spring he was graduated.

He got a full-time job with a construction company as a skilled laborer with promises of advancements if his work indicated that he was capable of handling them.

Within two years he had become a foreman, the youngest one in the organization.

Despite his undoubted success as a laborer, a sense of defeat haunted him.

Ellsworth—a charge to him from God.

Then it happened.

A letter from Ellsworth.

"I give up. Christ and the memory of you kept tormenting my soul so long that I could stand it no longer. I had to become a Christian. I had to admit that you were right all along. I now know what you meant when you called Christianity a glorious delusion, if I insisted on calling it a delusion. I no longer need proof about the Bible. I just know that the unexplainable is true."

John gasped. He paled. He smiled.

Prayer was the most powerful resource, after all.

Forest City, Ia.

Editorials

The Amazing Story of Christmas

Of all the great stories of literature and history none is equal to the amazing story of the birth of Jesus with all its attendant events and resultant effects.

The Christmas story is unique, first of all, because of the angel appearances connected with it. These mark the birth of Christ at once as something that brings heaven and earth together in a new and remarkable way. First, the Angel Gabriel appeared to the aged Zacharias and told him that his wife, Elisabeth, should bear in her old age a son who should be the forerunner of the Messiah, and "make ready a people prepared for the Lord." Six months later Gabriel appeared to Mary of Nazareth, a virgin, informing her that she should bear a Son as a progeny of the Holy Spirit, who should be called both "Jesus" and "the Son of the Highest." Still later the angel of the Lord appeared to Joseph, the espoused husband of Mary, and revealed to him that he should not hesitate to take Mary as his bride, for the child that she was bearing was conceived of the Holy Spirit and was to be the Saviour of mankind.

The fourth angel appearance was to the shepherds of Bethlehem as they watched their flocks on the night when Jesus was born. This is one of the most familiar and beautiful of the Christmas scenes, and it has lost none of its charm for old and young with the passing of the centuries. Heaven and earth touched each other in a most remarkable way in this revelation of the angels to the shepherds.

Another interesting phase of this amazing story has to do with the different types of people who were involved. There were Joseph and Mary, humble peasants from Nazareth, an obscure village of Galilee, who were the first to be informed of this pivotal event in the history of mankind. In contrast was Herod, the Great, who, though basking in the splendor of his palace in Jerusalem, was filled with alarm when he learned that there was one born as "King of the Jews."

Also in contrast were the humble shepherds in the Bethlehem fields who learned from the angels concerning the fact of the birth of the Holy Child, and the Wise Men of the East, sometimes referred to as three kings of the Orient, who knew that the Christ was born because they had seen "his star in the east." Both at separate times came to the Christchild in devout worship and adoration.

Other interesting characters were the innkeeper, who became an unwitting participant in the great drama of the first Christmas, and the aged Simeon and Anna who blessed and thanked God that they were privileged to see the Lord's Christ before they departed this life.

The contrast in places has already been noted in part—the quiet villages of Nazareth and Bethlehem, the capital city of Jerusalem; the eastern deserts and the pasture fields of Judea; the palace of the King Herod and the manger bed of the Son of God.

One of the amazing things in connection with the birth of Christ is the fact of the Virgin birth, a life come into the world without a human father. Here we have the mystery of the double Sonship of Jesus—the Son of God and the Son of man—the Godman. Here again we have heaven and earth joined together in Him who also was called Emmanuel, "God with us." Although disputed by infidels, skeptics, and modernists, this is one of the great fundamental truths of the Gospel, for the plan of salvation demands a sinless Saviour who is both God and man.

Not only is the Christmas story amazing because of what took place at the birth of Christ, but because of the significance

of the things it led to, by divine design, for out of that humble birth at Bethlehem grew the most wonderful life that was ever lived. No wonder a popular radio program calls the life of Jesus "The Greatest Story Ever Told." As the Son of man He lived in a wicked world, subject to all the temptations that we are, yet without sin. He performed the greatest works in the history of mankind. So effective was He as a teacher and preacher that it was said that no man ever spoke as He did. His compassion for a needy world was never matched as He fed the multitudes, healed the sick, made the blind to see and the deaf to hear, and brought the dead again to life.

Not only did Jesus live the greatest life ever lived, but He died a death such as no other person ever died. The manger cannot be divorced from the cross, for the major reason for His birth was that He might die to give His life a ransom for the sins of mankind. This was all in the plan of God before the foundation of the world; it was foretold by the prophets, and Jesus was born and died as a fulfillment of it all. In His substitutionary death on the cross, in which He made atonement for the sins of mankind, He died a death of the just for the unjust that no one else could die. Furthermore, He rose from the dead and ascended into heaven as no one but the Godman could do. He is now at the right hand of God as our great High Priest and will come again in power and great glory as the King of kings and Lord of lords. All of this was in the plan of God in the amazing birth of Jesus.

Christmas is indeed an amazing story as one recounts the details connected with it, as we have tried to do but which we have given only in part. The story of these incidents has charmed childhood and age for centuries and will continue to do so as long as time shall last. No other story can ever compare with it, for Jesus came to earth only once as a child and as the Saviour of mankind. But probably the most amazing thing about the birth of Jesus is the love that prompted God to send His Son into the world to redeem mankind that was lost in sin. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Volume Forty-four Ends

As time marches on in its relentless course, years begin and end almost before we realize it. Almost with a start too we realize that with this issue the CHRISTIAN MONITOR completes forty-four years of service as a monthly periodical in the interests of the home and the church.

These year ends cause us to reflect on what we have tried to accomplish in the paper in the past year. The annual index in the December issue helps us to take a view of our work and to evaluate what has been printed. We hope our readers will do that also, and thus check on the reading matter that has come into their homes through the medium of our paper. We hope you will feel that you received your money's worth, and we have a sort of fond wish that you would also feel you received more than you could have gotten through the purchase of a number of books for the same price that you paid for the MONITOR.

If you saved your papers there are a few things that you might want to go back and read over. We will just mention one of these, the studies of Christian Ordinances by Bro. S. F. Coffman. These studies of the ordinances of Baptism, Communion, Feet Washing, and the Devotional Head Covering are the most thorough and helpful that we have seen in any Mennonite books or periodicals. You will probably appreciate them for many years if you have saved them.

It has been duly announced that at the beginning of 1954 the CHRISTIAN MONITOR and the "Mennonite Community" will be merged into a new periodical. In the meantime our work will go on without any letup in any way. We trust too that our subscribers will stay with us, for their interests will be amply cared for in subscriptions for the new paper. Further announcements for the New Year will be in the January number.

CHRISTIAN LIFE

"Thou Art the Christ"

By DAVID E. PLANK

When Peter confessed that Jesus was the Christ he did so not because of human reasoning but because of the fact that it had been divinely revealed to him. May the Spirit of God help us all to make the same confession and use this article to help us understand more fully what such a statement means.

The babe who was born of humble parents in a Bethlehem stable—who was HE? Many wondered, for doubtless there was much talk and many suspicious glances. Some believed, but perhaps none fully understood. Even the mother, though assured by the angel, "pondered" these things "in her heart." There were some, like the shepherds, who rejoiced at His birth, and when they had seen Him, they praised God. The parents of John the Baptist rejoiced in the prospects of His coming, and in the assurance that their own son would be "the prophet of the Highest," and that he would "go before the face of the Lord." Simeon took up the Babe in his arms and blessed God. He rejoiced in the privilege of seeing the "Lord's Christ."

Later, the Wise Men came from the East and inquired at Jerusalem, "Where is he that is born King of the Jews?" But King Herod, unlike the shepherds and wise men, "was troubled, and all Jerusalem with him." How sadly different was their reaction from that of the aged prophetess Anna, who, when she saw the Child, "gave thanks"! Herod's dismay turned to outright hostility and murder, for he was determined that there should be no rival king of the Jews. But who is there among men or angels or demons that may thwart God's plans? In these reactions we perceive the two sharply conflicting interests, even at His birth, the one for good, the other for evil. And all through His life—and death—the evil raged against the good, but even in His death the good conquered, because the will of God was so. Nineteen and a half centuries have passed, and still the conflict is on, but the good will reach its culmination at His second coming. Praise His name!

Some thirty years after the events of His birth, and during the years of His ministry, we find Him on one occasion with His disciples along the seacoast near Caesarea Philippi. The Lord asked His disciples the all-important question, "Whom do men say that I, the Son of man am?" Their answer indicated that the argument was still going on concerning the answer to the question, "Who is He?" And while men's conclusions varied all the way from John the Baptist to almost any one of the prophets, several of whom they suggested, yet few seemed to dare to suggest that this was indeed the Messiah for whom they professed to be looking.

Confusion and speculation ran rampant in the minds and expressions of the multitudes. At this point Jesus directed the question to the disciples: "But whom say ye that I am?" And Peter, the spokesman replied: "Thou art the Christ, the Son of the living God!" This expression of faith on Peter's part was sublime beyond human expression. However, it was not the result of human reasoning, but it was revealed to him, and to us, by our Father in heaven.

Our Lord is given many names and titles in Scripture. One list gives as many as 134 of such names and titles, and others suggest many more. Or would it be better to assume that "Jesus" is His only name, and all the rest are titles? Perhaps this may be a controversial point. We may conclude, however, that the most important title of all is that of "Son of God." It was this title which angered the Pharisees the most. Some who might have accepted Him as the Christ (the Anointed) became very hostile at the asser-

LET US GIVE CHRISTMAS BACK

**Let us give Christmas back to Him who came to the manger low,
In the little town of Bethlehem, on that night so long ago.**

**We have looked away from the radiant
-lies, forgotten the heavenly song,
Almost forgotten the glad, glad news that
to Christmas Day belong.**

Let us give Christmas back.

**The manger's Babe is Christ, the Lord,
our Saviour, Redeemer, Friend.
He's our All in all, our Hope, our Joy, and
our Peace unto the end.**

**His all He gave when He came to earth as
He left His home above,
And the manger-bed where He laid His
head is a proof of His great love.**

Let us give Christmas back.

**Let us give Christmas back again. To the
Christ the day belongs.**

**Let us list again to the "Peace on earth,"
and the joy of the angels' songs.**

**Let the glad, glad news of a Saviour born
fill our hearts with Christmas cheer,
And the blessed message the manger
brings be the message that rings out
clear.**

Let us give Christmas back.

—Mabel Brown Denison.

tion that He was God, or Son of God. And yet He was that, first of all. The fact that Peter mentions first the title "Christ" and, secondly, "Son of God" does not indicate, in my opinion, that Peter gave them in the order of their importance. Rather, that he mentions first the "Christ" because the Messiah's (Christ's) coming was uppermost in the minds of the people. There was plenty of stir and speculation when Jesus was born; how much more then during the ministries of John the Baptist and of Jesus, when the people were "in expectation" concerning the advent of the Messiah! There were some who were sincerely looking for their King, and with godly fervor, while others in their selfishness and pride would have adhered to almost any person or movement that could and would release them from the Roman yoke.

Now, while we apply to our Lord the titles Messiah (Hebrew) and Christ (Greek) and recognize that these terms mean "The Anointed," perhaps we do not realize the full significance of the term as applied to our Lord. In Bible times when men were called of God and ordained for a certain service, a ceremony called "anointing" was performed, and which consisted in the main in the application of oil (likely olive oil) to the head. This was a kind of outward manifestation and seal of God's calling and choosing for service. In the case of God's Son, God asked of Him a far greater field of service than He had ever asked of any man. But, first, let us understand that the Son was **not** called, ordained, or anointed to be God's Son. He **always** was God's Son. But those offices for which the Son **was** chosen, and for which the Father anointed Him, and of which there were at least three, are usually named as prophet, priest and king. These are all most highly important offices in the work of God's dealing with man. Insofar as the writer is aware, no man save God's own Son was ever called of God to fill all three of these offices.

Of these three offices, the one that was of the greatest interest and concern to the people was that of king. I suppose that all Jews were aware that Herod was a mere puppet of the Roman government, that he was not Scripturally king of the Jews, and could not be. Likely no one among the Jews even entertained the thought that among the Herods might appear God's Anointed. However, the wealthy folks among the Jews seemed to be pretty well satisfied with conditions as they were. It was the poor and oppressed of the land who hoped and no doubt prayed for the "restoration of Israel." They reasoned that surely this Person who could perform such wonderful miracles, should be able to establish Himself as king of the Jews, and doubtless would. Of one thing we can be sure, that while His kingship did not materialize as those folks had hoped and expected, His eternal kingship will be fully established according to God's own plan, will, and Word.

As a prophet, the Christ also held a very important office. The Jews were well aware of the prophecy in Deuteronomy 18:18, and some believed Jesus to be that prophet (Jno.

6:14; Jno. 7:40), while others were skeptical. Perhaps the fuller duties and performance of this office are brought out in Jno. 1:1 with these words: "In the beginning was the Word, and the Word was with God, and the Word was God." Jesus was indeed the prophet sent by the Father, and as prophesied. Whether He spoke the words personally, or through the apostles, or had them written in His Book, they are the Father's words and are all for our edification and warning.

Of least significance to the people of those days was Jesus' office as a priest. And yet, was it not the most important of the three? He was not only a priest but was a high priest. He was not only a high priest, but He was the Great High Priest! Few, indeed, even among His closest friends were aware of the full import of His priestly office. True,

while Jesus was here in the flesh He did not serve as a priest in the Temple. He was not a priest after the order of Aaron, but after the order of Melchisedec. He made no attempt to offer sacrifices in the Temple. Nevertheless, as the Anointed Priest He offered by far the greatest sacrifice ever offered before or since—the only sacrifice ever offered that really paid the price of the sins of men! The significant value and need of this sacrifice were so great that the Heavenly Priest could find no sacrifice worthy or acceptable, so He offered Himself as the Supreme Sacrifice! To this end was He anointed by the Father, and it was because of this greatest of all work that His name was called "Jesus" (Jehovah Saviour). "For he shall save his people from their sins." Praise His holy name!

Detroit, Mich.

The Separated Life

BY OSWALD J. SMITH

Separation has always been God's standard, and His call still goes out to His people, "Come out from among them, and be ye separate." The world must be forsaken and separation maintained if the church is to have power for saving souls.

It is doubtful if there ever was a time when the note of separation needed to be sounded more than today. The world has become so churchy and the church so worldly that it is hard to distinguish the one from the other. The line of demarcation has been so completely broken down that churches, where revivals once flourished, whose spiritual life was at one time deep and strong, are today mere social centers over which God has long ago written the word "Ichabod"—"The glory has departed."

But worldliness in the professing church is only another sign of the end of the age. The prophetic utterances of God's Word are being literally fulfilled. It cannot be long now before He comes.

People seem to have the idea that we must mingle with the world and become like it in order to win souls and influence lives for God. Yet when a man falls into a deep well no one ever dreams of jumping down alongside of him in order to get him out. Instead he stays away up at the top and from there lets down a ladder or rope and thus lifts him up.

Ah, no! The men who have won souls and influenced other lives for God have been the men who have walked with God far above the masses, and thus from an altitude of spirituality have drawn others up to their level. The only way to win others is to be different ourselves and thus attract by something they lack, and by prevailing with God prevail with men.

Had Abraham gone to live with Lot in Sodom his influence would have availed but little. It was when he separated himself and stood afar off on the highlands of faith with God that his intercessions secured Lot's deliverance. Let us be separate. We must dwell apart with God.

Then I want to say that the world expects the Christian to be different. It has its own standard of what a saint should be. And even when it succeeds in drawing us down to its level it but mocks and laughs at our plight. No longer does it respect us nor reverence our position. We are then no better than others.

A young woman, who saw no harm in dancing, decided to do some personal work during the dance, and while gliding over the floor with her companion she suddenly turned and asked him if he was a Christian.

"A Christian! No! Why, are you?" he exclaimed in amazement.

"Yes," replied the young woman. "I'm a Christian."

"Well, then, for God's sake, why are you here?" was the unexpected response.

Ah yes, the world expects the Christian to be different. Otherwise how will anyone know which is which? If there is no line of demarcation how will people know which side we are on? If we dress and act like the world how can anyone tell whether we are Christians or not? There must be a difference.

Now, separation has always been God's standard. Abraham had to leave his country, and his father's home and in complete separation, and go he knew not whither. "Moses . . . refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." So also with the Israelites. They were a peculiar people, entirely separated from the nations around about them, representing God. And in Ezra 9:10 and Nehemiah 13 when the line of separation had been broken down by mixed marriages there was no leniency shown.

Heathen wives must be put away and separation of the severest character again instituted.

Yes, and separation is still the call of God. "Come out from among them, and be ye separate, saith the Lord," and "Be ye not unequally yoked together with unbelievers." See II Cor. 6:14-18. The world must be forsaken and separation maintained.

Let us remember our character. According to God's Word we are "strangers and pilgrims," "sojourners," a heavenly people in a foreign country. This is not our home.

I'm but a pilgrim here,
A stranger from afar—
And to my distant home
With many a battle scar
My Lord will bear me safe at last
When pilgrim days on earth are past.

Enmity and hatred mark the attitude of the world toward the true child of God. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). What about it? Does the world hate you? If you are not of it, if you do not belong to it, and if you make it clear that you are a pilgrim and a stranger, then you will very quickly discover that the world hates you. You see it depends on the attitude you take toward it.

Now, the evidence of the separated life lies in the attitude of the heart, not the actions, towards the world, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). Hence, it is not necessary to actually take part in the things of the world. The real question is: Do you want to? Is there a desire? Does the world appeal and allure? If so, then there is no heart separation after all.

Listen again: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Pretty plain language! Talk about a "worldly Christian!" God declares that the world's friend is His enemy. The one who loves the world does not love God. What then is my heart attitude? That is the important question. Do I love the world or do I love God? Am I the world's friend or God's friend? Would the word "adulterer" or "adulteress" be applicable to me? What is the real attitude of my heart toward the world? Not my actions but my thoughts, my likes and dislikes.

Suppose a woman were to live with her husband on Sunday, and then spend her time with other men during the rest of the week, and on Sunday return again to her husband, what would we think of her? What would we call her? How long would her husband acquiesce? And yet that is how the so-called "worldly Christian" treats the Lord Jesus Christ. Six days in the world and then one day with Christ. No wonder such an one is called an "adulterer" or an "adulteress" in James 4:4! What a disgraceful life to live! Companionship with the enemies of God! Such conduct is viewed by God as "unfaith-

fulness." The worldly Christian in His sight is likened to an unfaithful wife. Must the child of God be compared to a harlot? Yet such is the description in the inspired Word. Let us ponder very carefully I John 2:15 and James 4:4. The Old Testament, especially in the Prophets, is full of such comparisons. Separation is the only remedy.

Now, the separated life means separation from:

I. Worldly Pleasures.

That was the choice Moses made when he repudiated the pleasures of sin. Heb. 11:24-26. The dance, the theater, and the card party are not of God, but of the world. They were introduced not by spiritual leaders and saintly men, but by men of the world. The spirit of the world pervades such pleasures, and prayer and testimony in the midst of these things is out of the question. The two simply do not go together. The people who throng such gatherings do not attend nor take part in prayer meetings, nor are they interested in the spiritual work of the church. Hence, the time must come when the true Christian is willing to obey the clear and emphatic command: "Come out from among them, and be ye separate," and to sing from the heart:

"Good-by, Old World, good-by!

I want no more of thee,

For God is dearer far than thou canst ever be;

My soul is satisfied

With Christ the Crucified;

And all I need I find in Him alone."

II. Worldly Alliances.

"Be ye not unequally yoked together with unbelievers." No words could be clearer, no command more emphatic. God cannot honor the unequal yoke.

1. **Business Alliances.** The Christian who enters the partnership with an unbeliever or even with a so-called worldly Christian is running a dangerous risk. Pray as he will he has no promise of blessing in God's Word. No wonder so many business enterprises fail. To disobey the plain Word of Scripture is to invite disaster. How can God bless what He has condemned?

2. **Lodge Alliances.** Secret societies are the curse of the church everywhere. The lodge may be good enough for the man of the world, but for God's child the Church of Jesus Christ should more than suffice.

In the secret societies are to be found men who deny the Deity of Jesus Christ. Even the name of the Lord Jesus is not permitted for fear of giving offense. And I want to say that the place that is not good enough for my Lord is not good enough for me. Nor could I go in when He is kept out.

Oh, how clearly God has spoken! "Be ye not unequally yoked together with unbelievers." Thus saith the Lord: "Come out from among them, and be ye separate." God help us to obey.

But you say, "Once a — always a —." Oh no! Not a bit of it. That is a man-made law, and it has never been sanctioned by God. No, my brother, you can cut clean, renounce the whole thing, break every Satanic vow you ever took before your eyes were

opened, and step out into the clear light of God's Word, separated for ever from every secret abomination.

3. **Marriage Alliances.** Oh, how many have admitted that the secret of all their unhappiness in married life lay in the fact that they disobeyed God and took on the unequal yoke! God's Word here also is very, very plain. "She is at liberty to be married to whom she will; only in the Lord" (I Cor. 7:39). "Only in the Lord." And to marry one who is not in the Lord is to court disappointment. How can God's blessing rest on the home when His Word has been violated?

Many a young woman has had to face this problem and break her engagement; while others who have persisted in disobeying have lived to regret it beyond words to express. Nor does the plea that it is her purpose to marry, in order to win, avail in the least. The girl who fails to win her future husband for Christ before marriage has but little hope of winning him after.

O Christian worker, don't, don't for your own sake, disobey the Word of God and enter the unequal yoke! It may seem hard now, but be certain of this: God has another and a far better plan for your life. To ignore His Word is dangerous. To obey it is always safe. There need be no question as to the results. Therefore, "Be ye not unequally yoked together with unbelievers."

III. Worldly Companions.

Here again there must be a breaking away. Worldly companions will not enjoy the Christians' prayer meeting, nor can the child of God take pleasure in their pursuits. Sooner or later the spirit of their association will dull spiritually unless a complete separation takes place. It is difficult to play with fire and not be burned.

But you say: How can I give them up? Child of God, you will not have to give them up. You live a spiritual life and they will very soon give you up. They will be as uncomfortable in your presence as you will be when with them.

Make friends of God's children, and whether they be brown or yellow, black or white, you will find them far more precious and the association closer and more binding than even that of blood relations out of Christ. They will understand when the members of your own family do not. And then, too, such friendships can never be broken. Death does not separate. Make friends, therefore, of those with whom you can associate not only here but throughout eternity.

Now, the secret of the separated life lies in "the expulsive power of a new affection." I will never forget the day Grace Armstrong was converted. It was at a Sunday afternoon meeting in Chicago. She just slid down on her knees and sobbed as though her heart would break. No one could console her. Then as she went out her girl friends told her that it would soon pass away.

"No, girls," responded Grace, "this never will pass away."

And when young men telephoned her and invited her to the theater, without a moment's

hesitation she answered, "No." Old things had passed away in a single moment. No longer did she love the pleasures of the world. All things had become new. Christ was now in her heart and she had a new affection. She loved the prayer meeting, loved to stand and sing for her Saviour on the street corner, loved to do personal work, loved above everything else the house of God. There were no battles, no questions to answer, no problems to solve. When Christ came in in His glorious fullness the world went out. There was no room for it. Grace is now with her Lord, but oh, what a wonderful testimony she left before she went home!

When I was a missionary among the Indians near Alaska, I lived for some time on what we called "hardtack." "Dog biscuit" I suppose would be the name in civilization. Now, it was so hard that only by warming it could I manage to penetrate it with my teeth. Nevertheless I thoroughly enjoyed and relished it.

But there came a day when I returned to civilization and began to eat bread and butter once more. And what do you think? Why, I have never wanted hardtack again. Not once have I pined for the old days and cried, "Oh for a bit of hardtack once more!" And why? Simply because I've got something better.

Well, you can have the hardtack if you want it; but as for me, I am going to feast on bread and butter. I want the best. And, thank God, when we enter into the spiritual experiences of the new birth and the Holy Ghost, we are fully satisfied; nor do we crave any more for the things of the world. Thus separation becomes easy. It is not hard to deny yourself something that you do not want. Thus, it is "the expulsive power of a new affection." Let Jesus Christ in in all His fullness, open your heart to the Holy Spirit, become God-inhabited, and you will be glad to go without the camp with Him bearing His reproach.

"Since mine eyes were fixed on Jesus
I've lost sight of all beside,
So enchained my spirit's vision
Looking at the Crucified."

—Selected.

CHRISTIAN ADORNING

"Whose adorning let it not be that outward adorning . . . but let it be the hidden man of the heart" (I Peter 3:3, 4).

Ever since the fall of Adam there is a powerful instinct in man to adorn himself. Love of self and personal adoration has taken the place of love to and admiration of God. The savage hopes to be admired because of his tattooing and the fashionable lady because of her latest finery. Adam and Eve may have admired the fig leaves, but they were not clothed till God covered them with skins. We may be priding ourselves on our beauty and accomplishments while God sees only your nakedness. The righteousness of God alone can cover the shameful nakedness of man as a sinner. It is "unto all and upon all them that believe."

Friday

OUR HOME CIRCLE

Everyday Chronicles

BY CORA M. STUTZMAN

In the everyday experiences of a busy mother we see our own lives reflected and see the need of following the advice of Paul: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Monday

Tonight when I came back from sewing circle and entered the house—oh, no, I mean home, for it's far from dead. A house sounds so dead, don't you think?

As I said, I entered the door of our home, and then I had to stand for moments to get my bearings. I was appalled, or what word would Webster use to name the malady that suddenly afflicted me? No wonder the children like father to be their baby sitter! It is quite plain to see they create all the disorder they desire and leave it that way too!

I cautiously walk through the quiet rooms, for the guilty ones are now sleeping, and take a better view of the situation before I try to retire. It looks, and I mean it, as if a mighty west wind had swept through the place.

On the kitchen cabinet there are eggshells, and the odor of bacon and eggs still hangs in the air. (Whoever wanted eggs anyway before going to bed?) Near by orange peelings are keeping the eggshells company. Scattered here and there on the table are bread crumbs and soiled dishes. The living room presents an even worse spectacle. Baby sister's white shoes are so far apart that she must have changed positions to take them off. Brother's are no nearer together. The floor is covered from one side to the other with toys, while socks and magazines are thrown in for good measure. What if I had brought home guests for the night? They would have very quickly come to the conclusion that the Peter Tumbledowns lived here. (It is quite evident they lived too!) Would these guests have believed that mother stoops many times during the week to pick up and put away? And that this chaos was but temporary? (Yes, but temporary quite often.)

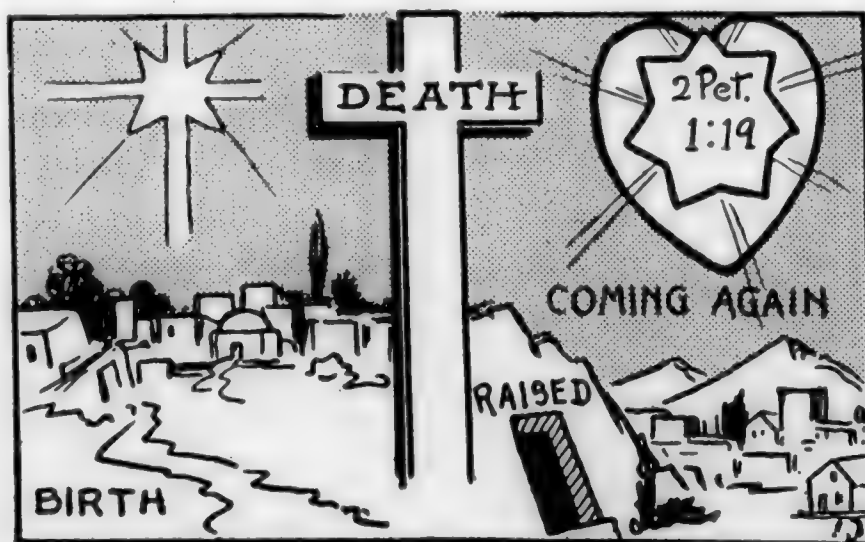
After the shock was over I could smile quite happily about it all. For how unbearable to have to come back to a home in shipshape order, and realize that it was that way because the children were lying dangerously ill, or maybe lying in a last long sleep in the churchyard. Or else to realize anew that they were grown and had flown the nest, leaving all so quiet and orderly.

Tomorrow, ah, tomorrow, I will again pick up and put away. I will swing the dustless mop with a grand flourish under the furniture to bring to light all the hidden treasures of

wee lad and lass. And I shall be glad that there are children still living here that seem to have the energy of the west wind.

Sunday

It was a pleasant experience to be a visitor at the — Church tonight. Who could forget the warmth and friendliness that existed there? Certainly we could not feel like strangers. And then I had to think how some folks almost feel like foreigners, depending where they may go to church. It is confusing and embarrassing to have to round up members to come and speak to visiting guests one may have brought along to God's house. Of course, there are those who are naturally shy and feel it almost impossible to walk up to some one they never met before and give them a "How-de-do." I believe with all my heart the Lord Jesus can cure us of the "shyitis." And too, but I hope not, we may be too selfish to put forth the effort to make the stranger welcome. If we were to reverse positions with those folks we might act a bit different, for it's not exactly a "picnic" to go to some cold, indifferent place of worship. We do not expect Christians to exhibit an "arctic" disposition. Nor do we want strangers to feel they may have gotten into an ice plant by mistake.



THE CHRIST CHILD'S HANDS

Christ, who was born on Christmas Day,
Laid on the world His two small hands,
Lifting it miles and miles away,
Lifting it up to love's demands.

They hold on still, though pierced with
nails,

They hold on still in power and pain,
And they will hold till Satan fails,
And love comes to His own again."

—Studdart Kennedy.

I thought summer had just slipped away, but no it must be later in the season than I think, for the Sears Roebuck Christmas catalogue arrived by mail today. I really believe its glamorous pages have caused the children's temperature to shoot up above normal. And they have nearly set their elders wild with requests for this and that. (They should have a millionaire daddy!) But the catalogue even makes me dream of Christmas too. I smell the scent of pine boughs, mingled with the odor of flickering candles. The lighted manger scene on the buffet reminds me anew of the first glorious Christmas so long ago. Again, on Christmas Eve, little children sit as quietly as their energized bodies allow them, while father reads the Christmas story from the worn family Bible.

O Father, Thou who didst send Thine own dear Son to bring us to Thee, help us to celebrate His birthday in a way that brings Thee praise and honor. Help us to teach Thy little ones the true meaning of this joyous season, a season that transcends the glitter of snow, holly, greens, candlelight, and gifts.

Drumore, Pa.

THE BIBLE

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the earth has lit the reading of its well-worn page. It has woven itself into our dearest dreams; so that love, friendship, sympathy, and devotion, memory and hope put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named of the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand, he says to his friend and comrade: "Goodbye, we shall meet again," and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light.

—Henry van Dyke.

—Light and Life Evangel.

About all some people seem to know of real service is summed up in the demand they make of others, "Serve-us."—Selected.

Christmas Means Remembering

BY RUBY P. ZOOK

One of the justifications for Christmas observance is that it is a means by which we may remember the Christ "who was conceived by the Holy Ghost, born of the Virgin Mary, was crucified, died, and was buried," and also that He "rose from the dead, ascended into heaven, and sitteth at the right hand of God, the Father Almighty, from whence he shall come to judge the living and the dead."

Christmas means remembering, first of all, Christ whose humble birth took place in a lowly manger in Bethlehem, the best known little town in the world. It is said that on Christmas Eve in 1865 Phillips Brooks, a young rector of Philadelphia, found himself in Bethlehem. He stood on the top of a little rugged hill and looked down on this small hamlet. He imagined he saw the shepherds and the twinkling stars. He relived in his mind the night that Christ was born. For three years he thought of that night and then wrote the words to "O Little Town of Bethlehem." This year again our hearts respond to the message of peace and good will as we remember the message which the angels brought to the shepherds on the hillsides. "Glory to God in the highest, and on earth peace, good will toward men."

Christmas means remembering the cross. This was the purpose for which Christ came into the world. It was because of the great love of God for lost humanity. It was because His Son was willing to leave all to come as a babe, to grow up as a human being, and to live here on earth among men, and, finally, to be cruelly mistreated and to die as a criminal, that you and I might live. Because of the cross, we know the joy that comes from sins forgiven. We know that we can overcome temptation. We know we can live the overcoming life. We know that death is swallowed up in victory. I Cor. 15:54. "Now if we be dead with Christ, we believe that we shall also live with him."

Christmas means remembering YOU. We are reminded of those who are bound to us by precious ties and tender thoughts. It means remembering our family, our friends, and just everybody. It means remembering those who are suffering from cold, from hunger, from want of any kind. It means remembering those who are suffering fear because of those in authority who would have them give up their worship of Christ, who was born two thousand years ago. It means remembering those who are out on battle fronts suffering and dying because of those in the world who have lust for more power and wealth. It means remembering that we are no better than anyone else and that God loves each and everyone the same, for He is no respecter of persons. "Love one another: for he that loveth another hath fulfilled the law."

Christmas means remembering the many countries which are without Christ. It means remembering the many millions "to whom the Star of Bethlehem has never shone." It means remembering the Great Commission. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I

have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

Christmas means remembering the promise which will never fail. Jesus will come again! It means remembering that blessed hope which belongs to the Christian. It means remembering that it is not because of any merits we have won that we can look forward to that blessed reward of eternity with Him. It means remembering that it is because **He wants us** for His own and some day He is coming to claim His bride. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Christmas means remembering that we must love as Christ loved. It means that to

live for self is vain. It means that we must love Him enough to continue the work that He began when He was here on earth. It means that we must be willing to "go, and do thou likewise." "By this shall all men know that ye are my disciples, if ye have love one to another."

Christmas means remembering all this and much more.

"C stands for Christ, and His birthday is Christmas,

Born in a manger in Bethlehem town.

H is for Heaven, the throne of His kingdom, Glory excelling from whence He came down.

R is for Riches He left far behind Him.

I is for Infinite love on the throne.

S stands for Sin which He died to atone for, Bearing it all on the cross as His own.

T is for Tidings—good news for all people. Tell out the Gospel. Salvation is free!

M is for Mercy, and, oh, how we need it, Mercy and pardon for you and for me!

A is for Angels who sang the first carol, "Bethlehem's Babe is the Lord from above!"

S means the Saviour who died for the sinner, Proving His grace and His wonderful love."

—Mrs. W. H. Gibson in Christmas Gems, La Tour, Mo.

Just One Night

BY ANNA MAY GARBER

"Troubles flee when left with the Lord. It is sweet to rest in Him."

A dark howling night it is! I tuck the two little ones in at nine and wait the return of the rest of the family. One hour passes. They should be here. I put out the light and try to peer through the window. I can see nothing, for the outer pane is covered with ice. I resume my reading. Now is a good time to read those articles in the new teachers' monthly. The howling wind with its blinding snow increases. I thank God for the storm doors and windows which do not allow the fine snow to seep in through cracks and keyholes. It came in like desert sand before.

Another hour passes. How I wonder where my husband and the six older children are! Perhaps they should not have gone to church. It was not too bad when they left, and how did we know that it would be worse? If a minister who is supposed to preach lets a little snow scare him from the place of worship, what could we expect of the people who make up the audience? Perhaps it was good that the two younger ones had the "flu" and we had to stay at home. We might not have been strong enough to struggle through a storm as we had to do last winter.

This night is so different from the beautiful night of moonlight, so very, very bright, when I sat for a long while inside the window and watched two big jack rabbits play a game of hide and race all over the yard beneath the walnut trees and in the raspberry bushes. God gives us a marvelous variety in life, and we delight, by His grace, in what He sends.

Eleven-thirty! They must be spending the night in the church house. Guess I'll go to bed. Surely, I can trust them with the Lord. They are in His care. I did not think there was that much snow to blow and drift, but it seems to be coming from somewhere.

Do I hear a car? No, just a gust of wind. How thankful I am for a warm, comfortable home with plenty of food, fuel, warm clothes, and beds! How thankful for a consciousness of God's abiding presence and constant care!

I doze but am awakened. Voices outside? Must not be, because no one comes in. In the bedroom at the end of the hall I find a window where no storm sash has been put on. I scrape the ice off and look out. Moon and stars are shining and the wind has died down. Twelve by the clock. I never saw a country where the weather can change so quickly. Where is my family? I give cough medicine to the two little sleepers and go back to bed. I wonder if the road has blown shut and they must wait until morning and for the help of the snowplow.

"Zoom, zo-o-o-o-om," that is the car I know, coming through the drifts. Yes, there the door opens. Up the stairs the family streams.

"What was the trouble?" I call.

"Oh, we had to make a call and had a flat tire," came the matter-of-fact answer.

All retire. All is quiet. Mothers would turn grey very soon if they did not have the Everlasting Arms beneath.

Troubles flee when left with the Lord. It is sweet to rest in Him. Alma, Ont.

BIBLE STUDY

Christian Ordinances

XIX. Devotional Covering—Continued

The Tradition or Ordinance

Because the Authorized Version speaks of this custom of worship as an ordinance some are inclined to view the practice of the covered head of Christian women as solely an obligation in the form of worship. Because the later versions translate the term as "traditions" other people are inclined to place no importance upon what Paul teaches regarding the form of worship. The things which Paul handed down by word or by writing (traditions) were all essential to the spiritual life and testimony of the Christian Church. He praised the Corinthian Church for having kept the traditions which he had delivered to them. Among them was this one regarding their manner of worship. "But I would have you know" (I Cor. 11:3)—and the things which he would have the Church to know and witness was the matter of the relation of the Godhead and the Church toward each other. This spiritual truth was to be witnessed to by the manner of the worship of the Church. The practice of the Church did not establish these relationships, but bore testimony to them.

Perhaps one reason why this teaching of Paul is so difficult to understand is because of the failure to understand the interpretation of the term "covering." The expressions regarding men are (Authorized Version): "Every man praying or prophesying, having his head covered" (v. 3), "A man indeed ought not to cover his head" (v. 7). Concerning woman the same general terms are used, as "covered" and "uncovered" (vv. 5, 6, 13). The term used is "katakalypto," and "akatakalyptos"—covered and uncovered. It is used nowhere else in the Scriptures. In the recent translations it is expressed as "veiled" and "unveiled." But in verse 4, concerning man covering his head, the word is not used, and the translation says, "Every man praying or prophesying, **having on his head**, or having anything on his head, dishonors his head. The Greek term used here is only "kata."

The second term used in these passages is that of "power on her head." The term used is "exousia," which means privilege or authority. It differs from "dunamis," which means power in the sense of force. The term **exousia** does not describe the covering or the nature of it. It signifies the purpose of the veiling or covering which the woman should have on her head. It is thus stated in the margin of many Bibles, "A covering in sign that she is under the power of"—meaning under the power of the one who is to be

acknowledged as her head. The third term used in connection with this discussion by Paul is found in verse 15, "Her hair is given her for a covering." Another Greek term is used, "peribolaion." In only one other place is the term found (Heb. 1:12) where it is used in connection with the heavens being a vesture for the Lord. The word signifies something thrown around one, as a veil. Therefore, the long hair of the woman is as a veil of glory thrown around her for her own honor. It is not something which may be put on or off as the "katakalypto."

Greek students have had very little difficulty in appreciating this teaching of Paul concerning the significance of the covering and uncovering of the head of the man or the woman in time of worship, since it is understood as being a special covering for a woman to wear when she worships, and that a man should have nothing in the nature of a covering on his head when he worships. The demands of nature regarding long hair and short hair is not what the Scriptures require for spiritual testimony concerning headship.

Therefore, Paul does not institute a new thing when he asks that the Church follow the tradition which he had encouraged as the practice of all the churches. He would have the Corinthian Church to understand the significance of the ordinance as it relates to the principles of order and relationship in God's whole household. Even angels are implicated in the testimony which God would have men to know and honor.

The Purpose of the Covering

"I would have you know," was Paul's first injunction, followed by an explanation as to what the believers should witness or declare as they worshiped as a part of the great household of God. They should know "that the head of **every man** is Christ; and the head of **the woman** is the man; and the head of **Christ** is God" (verse 3). The thing which Paul emphasizes is the matter of headship. It is of interest to note that in the Greek the term "head" is used in the same sense as in the English. It has three meanings. (1) It refers to the head as the head of John the Baptist. (2) It may mean any principal thing, as the cornerstone. Luke 20:17. (3) It also has the significance of rank, authority, or pre-eminence. Eph. 1:22; Col. 1:18; I Cor. 11:3. In this latter sense alone is it possible to understand the purposes of Paul. The Christian must know and bear witness to the truth concerning the rank and pre-eminence of the things in the house-

hold of God. The office of "herald" in England has to do with establishing and maintaining the rank and public prestige of every member of the royal household, as well as of the court, and even the rank of servants of the royal household. This tedious task is accomplished so well that there is no discredit or dishonor to the least of all these positions. It is thus that Paul desires that the dignity and order of God's household should be maintained and honored. There are methods of showing this honor, and there are ways in which dishonor is shown to those whose rank is superior to others.

It was Jesus who said, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:26). The facts of divine and human relationships are established, and there is no need of any one denying them. God is above all things and His Son is equal to Him in all honor and glory. As the Saviour Son He became obedient unto the Father and humbled Himself to the place of man, and even submitted to the shame of the cross and death. But His glory was undimmed by His act of doing the will of God. Thus the head of Christ is God. But the problem of Paul was that of getting the Church to know something of this truth and manifesting it in a proper manner.

"The head of **every man** is Christ." The place of man is lower than that of the angels. His is a place in the world by creation, a place of humiliation because of sin, a place of receiving the mercies of God and the gift of life from the Redeemer. Through the benefits of grace and by faith alone is man able to rise to a position of fellowship with the Lord Jesus Christ, but he may never be fully His equal. "The head of every man is Christ." But God has chosen the man to represent His glory and headship over all things. This is done by man's having nothing on his head when he prays and prophesies. "A man indeed ought not to cover his head [ought not to have anything on his head] forasmuch as he is the image and glory of God" (verse 7). Thus Paul makes man, in his manner of worship, the symbol of the highest glory and authority, for he is the image and glory of God. There is no power or glory above God; and man places nothing on his head when he worships, in order to express the fact that there is no power or glory above God. The man thus expresses a dual position of glory, that of God's glory and that of being the head of the woman.

It has long been the custom that men enter the place of worship with uncovered head. Men often uncover their heads in the presence of dignitaries and in the presence of women. The uncovered head properly shows that One is supreme in the presence of all men, and that is God.

If Paul disclaimed any attempt to change

the customs of the Jews, he was right. He did not interfere with any of their forms of worship. The priests could continue to minister in the temples and synagogues as they were accustomed to do. But when the Jews became Christians, by accepting the faith and forms of worship as Christians, every man, including priests, was expected to pray and prophesy with his head **uncovered**. This was the Christian mode of worship as distinct from the Jewish ceremony which was fulfilled in Christ. Under the ceremonial law of worship, the high priest and the priests under him represented the glory of Christ, with the glorious garments and the crown, while the priests represented the people, having their heads covered in worship. In the Church this has been changed, so that man, with uncovered head, represents the glory of God and Christ, while the woman represents the glory of man who is under the headship of Christ, and God.

Man and Woman

The relationships to be expressed in this text are those of man and woman. Too often it is mistaken to mean husband and wife. The new Revised Standard Version says (verse 3), "The head of a woman is her husband." The direct and literal translation of this passage is, "The head of woman is the man" (A.V. and A.R.V.). The husband and wife relationships are explained in I Cor. 7 and Eph. 5:22, 23, 24, 33. It is very evident that in these latter sections the apostle is discussing the husband and wife relationship, for he mentions the fact that it is the wife's **own** husband and the husband's **own** wife concerning whom he writes. But in I Cor. 11:3 he writes of the woman and the man.

Indeed, the following verses indicate that it is man and woman in a general sense with which he is concerned. In verse 4 the expression is "**every man**." Not every man is a husband. And in verse 5 Paul says, "**every woman**," and it is evident that not every woman is a wife. So also the relationship of man and woman in the Lord shows that Paul does not speak of a husband and wife relationship. Verses 8, 9, 12, indicate distinctly that Paul writes of man and woman in a general sense. Because of these evident references to man and woman, instead of husband and wife, we must conclude that the Apostle directed the form of worship for every man and woman in the assembly of the believers. Every man should pray and prophesy with his head uncovered in order to honor his head, Christ and God. Every woman, single or married, should pray and prophesy with her head covered, or veiled, in order that she honor her head, man.

The place of man as the divinely appointed head of woman, is based on the facts of creation. The woman is the glory of the man. "The man is not of the woman; but the woman of the man." "Neither was the man created for the woman; but the woman for the man" (verses 8, 9). Since man is able to honor God because he is the image and glory of God, so also the woman honors man because she is the image and glory of man. She was made the helpmeet for the man; that is, she was made the counterpart of man

—in his image and likeness. She is the glory of the man.

The Woman and the Veiling

The spiritual order in the Church is that a man should have his head uncovered when he prays and prophesies, and a woman should have her head covered when she prays and prophesies. Paul first states the disorder in the Church and the consequences. The man having anything on his head dishonors his head, Christ; the woman who has her head uncovered dishonors her head, man. The dishonor to each particular head lies in the fact that each party has a special glory to uphold in respect to his particular head.

The idea has been expressed that the woman is that in which man glories. She is the object of his affection and his delight is in her. She becomes man's chief treasure, insomuch as that he will leave his father and mother and cleave unto his wife, one of the womankind. That much may be said for the woman who becomes a wife. But that does not alter the status of all women, and of "every woman" who is the glory of man. It becomes every woman to show forth the glory of man, for every woman is related to mankind in general and the honor is due to every man, as the created head of woman. This is God's plan and it is His purpose to express this spiritual relationship in a manner that is worthy of His wisdom and purpose.

"For this cause ought the woman to have power on her head because of the angels" (verse 10). Admittedly, this passage is a difficult one to explain or expound; but it has been written thus, and there must have been some purpose in the mind of Paul when he wrote it. The explanation must be in harmony with the material of his subject. Paul writes concerning how one may honor his head. There are ranks and honors in all of God's household, even ranks of angels. Michael is called an archangel. Gabriel was one whom the Lord sent on special ministrations. There are those which are called seraphim and cherubim. There are angels which are sent to minister to those who shall be heirs of salvation. There are angels that cover their faces and their feet with their wings, while with two wings they fly. Is it unseemly that angels maintain the honor of their head and recognize their ranks in the service of God? If angels honor their appointments of God, so should men.

Another interpretation concerning the use of the term angels is that it refers to the angels, or messengers, of the Church. The women in the profession of their faith and proper decorum in the Church, should have their heads covered with the sign of their honor to men, so that the ministers or messengers could approve of their conduct. But the stronger appeal to the Church concerning the expression of headship by the woman wearing the veil as a sign of her honor to her head would lie in the fact that there is order in every realm of God's house. There is honor unto the Father by the Son. There is honor among the ranks of angels. There are honors to be manifest among men. A man should honor Christ, who is his head, and the woman should honor man, who is

her head. This honor is to be manifested by her having the power sign, recognizing the power or authority that is above her.

The power or authority which woman appropriates by placing on her head a covering or veiling, is not the sign of the man's dominion or rule over the woman and her sphere of life. For man has not subjugated the woman to that extent nor should he ever do so. There is no right of tyranny, no call for the degrading of woman to the place of slavery and dishonor. The woman does not invite such an attitude when she recognizes the place of authority or honor over her by the man. She simply honors the will and purpose of God that she recognize the place which God has appointed for man, that man is the head of woman. To that extent her head covering is the power on her head and thus she and man should honor it.

When a woman accepts the betrothal in marriage, she does so by choice. She accepts the one man as her head. She desires the one man to be her head. She is subject then to her own husband in everything. Eph. 5:24, Every bride thinks of the honor that is hers in wearing the marriage veil. Many fail to appreciate the significance of it, and wear it as a bridal ornament to her own adornment. But the significance lies in the fact that she does what Paul counsels for all Christian women. She veils herself in honor to her head. But the veil of Christian women is not for married women alone. **Every** woman praying or prophesying should have on her head the covering or veil which signifies that the head of every woman is the man. This is the "power" or sign of headship which, when a woman observes it, honors her head.

"If the woman be not covered, let her also be shorn" (verse 6). For the woman to be uncovered, or unveiled, she dishonors her head, "for that is even all one as if she were shaven." These expressions of Paul are intended to call attention to the dishonor which a woman should do to herself by having her head shorn or shaven of its natural long hair. A woman who desires honor to herself should also be considerate of the honor of man. The Twentieth Century Version says that she would make herself like "one of the shameless women." Paul only says that she would shame herself by cutting off her hair. This fact should lead her to consider the wrong she, as a Christian woman, would do to her brethren in the Lord, and to the purpose of God in creation and to the indignity she would even show to angels who would not break from their rightful honors to each other and to God. No Christian woman would desire to withhold due honor from anyone. But Paul suggests that if she fails to fulfill the obligation of showing honor to her head by putting on her own head the sign of her honor to man, then her dishonor should also be effected by the cutting off of her hair. But the usage of the term, "also," which implies the removal of the one covering, should result in the removal of another covering. The first is the veil which she should wear, and the second is her hair which is natural to her. Therefore, "Let her be covered," or veiled.—S. F. C.

(To be concluded)

MISSIONS

Our Gospel Witness in Luxembourg

II. Land and People

By CLARENCE Y. FRETZ

There is something intriguing about the little "Grand Duchy" of Luxembourg. As a missionary in that region, Bro. Fretz not only gives an interesting description of that land and people, but shows their spiritual need.



Wengler—Esch-sur-Alzette.

City Hall, Esch-sur-Alzette. "Mir wolle bleiwe wat mer sin" (We want to remain what we are), the National Motto Can Be Seen Inscribed on the Facing of the Building. This Represents the Unique Outlook of This Small, but Independent Nation.

Luxembourg is a small independent country, located between Germany, France, and Belgium. It is not much larger than Lancaster County, Pennsylvania. Actually one might say that Luxembourg is simply a "county" which through the fortunes of war and international politics has ended up as a separate entity.

A few thousand years ago this area was covered by a giant, sparsely inhabited forest. The inhabitants were the Celts and Gauls, whose chief occupations were hunting, fishing, and farming. Beginning about the time of Christ, and for about 500 years after, the Romans ruled the land. Then came the Franks, and the feudal system of the Middle Ages, in which petty nobles ruled their local areas pretty much as they pleased. In the year 963, one of these noblemen, Count Siegfried, built himself a stronghold on a rocky crag in this area, which became known as **Luclinburhuc** ("little fortress")—the beginning of the modern city of Luxembourg.

In 1309, Henry VII, Count of Luxembourg, was proclaimed Ruler of the Holy Roman Empire, or emperor of Germany and surrounding lands. Although succeeding Luxembourg counts did not receive this honor, it did bring this little land considerable prestige. By 1383, the County of Luxem-

bourg had become a Duchy, and had attained its greatest size (several times larger than it is today). But this glory did not last. Luxembourg fell again under foreign domination, belonging in turn to Burgundy, Spain, France, Spain, Austria, France, and

(indirectly) Holland.

In 1839, Luxembourg, now called a "Grand Duchy," was given its complete independence, but the adjective "Grand" was hardly appropriate, because other powers had during the course of the centuries absorbed three fourths of the territory Luxembourg once possessed. However, in this year began a new era in which Luxembourg made great progress in education, agriculture, and especially in industry, due chiefly to the discovery of iron ore and the development of the iron and steel industry in the southern part of the country. Due largely to this industry, the country now enjoys a prosperity enjoyed by few other countries in Europe. And no wonder; the per capita steel production here is more than seventeen times greater than that of any other country in the world.

The country's independence was threatened in both World Wars, because Germany in both wars tried to make Luxembourg a part of the German Reich. To this the majority of the people were much opposed, and finally, during the second war, offered stubborn "underground" resistance. The sentiment of the people is expressed in a prevalent motto, "Mir wolle bleiwe wat mer sin" ("We want to remain what we are"). Not only does this express their desire to remain an independent country, but it also gives expression to a general outlook on life. Although German is the base language in schools, churches, and newspapers, and French has been adopted as the language of law and business, yet the Luxembourgish dialect is very much used.

Another example of the deep desire of the Luxembourgers to remain what they are can be seen in the history of their religious profession. Christianity was introduced through the action of a Frankish king, who felt that the God of the Christians had given him a military victory over his enemies, the Alemannes. Since this introduction of Christianity did not involve personal decision, repentance and faith on the part of the people, one can imagine that they continued in much of their pagan superstition and prac-



Wengler—Esch-sur-Alzette.

Iron Foundry—Steel Mill. The Iron and Steel Industry of the Country of Luxembourg centers at Esch.

tices In 698 came the Roman Catholic missionary, Willibord, and attempted to complete the conversion of the people. The thing he promoted especially was recognition of the papal authority of Rome, so it is probably that the people were converted rather to the pope than to Christ, and that consequently both their inner life and outward conduct remained essentially unchanged. When the Reformation came, the influence of the new-found Gospel was felt all over Europe, but in Luxembourg the people remained what they were—Roman Catholics. And they have remained the same ever since, so that today one finds that more than 90 per cent of the 300,000 inhabitants have been baptized and confirmed in the Roman Catholic church. Of course, that does not mean that all of them are active, faithful members of their church. On the contrary, many are only nominal Catholics, and some are quite alienated from this church.

In fact, it is quite common for people in this country to criticize the Roman Catholic Church and its methods. Yet the moment they feel someone may be trying to get them to sever their relation from this faulty organization, they say that they do not think a person should forsake the religion in which he was brought up. "Mir wolle bleiwe wat mer sin," is their attitude religiously as well as nationally.

All of this, however, does not change the picture of spiritual need. All who have not received Christ as their personal Lord and Saviour are lost, and are among the "every creature's" to whom we have been commanded to preach the good tidings of free and full salvation in Christ Jesus. Next month we shall review various efforts and plans for the accomplishment of this great task in Luxembourg and its environs.

Esch-sur-Alzette, Luxembourg.

serve a Christian home any more than she does.

There are many children like Margaret all over the world. They have just as much right to the good news of salvation from sin as we do. Why should we not give Him our lives completely and "go . . . into all the world, and preach the gospel to every creature"?

Preston, Ont.

A New Life in Christ Jesus

BY BERTHA ALDERFER, R. N.

Although we witness much physical and spiritual need, there is a sunshiny side to "life among the Indian Migrants." John Surefoot is a good example of what I mean. Soon after we started visiting the church camp, John started coming to us for "treatment." First it was for his little boy, who had developed ugly skin sores. These were successfully treated and John was so pleased that he started to gain real confidence in us missionaries. Later on he brought his little girl who had diarrhea, and then during a series of days he came to have his sore toe treated. This gave us many opportunities to discuss things.

John spoke fluently and intelligently. We discussed health problems. We also went to his hogan. It was not very beautiful, but it was clean and neat for an Indian hogan. He and his wife fairly beamed when they said they were moving to a brand-new cabin in the same camp. He said proudly, "The new one has a floor in it, and, besides, my children won't have to roll right out of bed into the cold outdoors to eat breakfast in the early morning. We're going to have a stove inside."

There's something else we discussed: God and Christianity. John has an interesting story to tell. It adds up to this. He, unlike many Indian boys, went to school and learned a trade. He made good money for a while, and he and his family lived well. Then adversities came and he, too, turned to alcohol. He lost interest in himself and everybody else. Then he became very sick and was faced with the age-old question, "What next—after this life?" He turned to God in his distress. As he mended physically, he grew spiritually, too. He quit drinking, paid his old debts, and provided well for his family.

Now he is anxious that other people in his camp learn the better way of life. He welcomes us to his hogan to join him and his family in prayer and Bible reading and to "just sit and talk." Once, when we were there around suppertime, his wife invited us to sample their delicious "fry bread" which we readily did. He expressed the desire to bring his family to our church here in town. He is sending his children to a Christian boarding school. John has never been baptized, but he and his family are earnestly seeking to know God and His will better.

Grants, N.M.

"All Things Work Together for Good"—at Youngstown

BY VERDA MAE KINZIE

Another illustration that disappointments for the Christian can become "His appointments."

It was the last day at Camp Ebenezer for the colored boys of Youngstown. The dreaded disease, polio, was raging in the community. It was claiming more victims daily. No more public services could be held, and Camp Ebenezer too was to be closed. But what were we to do with the colored girls who were looking forward to coming to camp? They would be very much disappointed if they could not come.

Of course the Lord knew all about it, and was already preparing hearts to work out His will. Fine Christian people on farms opened their doors to these little ones.

The day for Girls' Camp arrived. Long before the appointed time, excited faces could be seen in front of the Mission by the unit workers on Funston Street. Perhaps we were almost as excited as the children. It was a privilege to serve as counselors. We longed to see those girls accept Christ and really live. At last our group was off. Soon we were away from the sooty city to where skies were clear and blue.

Upon our arrival at the farm Mrs. Martin's sunny smile captured the hearts of the girls immediately. They just knew they'd like it here. Then too, what was more fun than playing ball with Mr. Martin in the evening? The first night when it was about time to tuck the girls into bed, the youngest one said, "I wish I could always stay here."

At family devotions in the morning the girls loved to sing, "Father, we thank Thee for the night, and for the blessed morning light." Then it was time to do dishes and make beds. They took turns in doing these

things. It was good to hear them sing as they worked.

Bible hour was enjoyed out under the large shade trees. Here the girls listened intently to the story of Christ's dying for our sins and going to heaven to prepare a place for us. We discussed how sinful we are without Christ. One of the girls suggested, "Let's sing, 'Come into my heart, Lord Jesus.'"

Eight days passed too quickly for all of us. It was time to go back to the city. The girls begged that we drive slowly. Mr. Martin gave them a pleasant surprise by taking them through Mill Creek Park. Then they came back home again—to what? Some of them may be fortunate enough to have a Christian home, but what about the many who do not?

Not long afterward, four rather tired, but happy, unit workers gathered in their living room at Funston Street for the last time. We were discussing camp experiences. There was a knock at the door downstairs, and I went to see who had come. There stood one of my camp girls looking very sad, almost ready to burst into tears. "I'd like to go back to Martin's," she said. I couldn't send her away. Instead, we sat down on the porch steps while I read her the story of Joseph. When she heard that Joseph was unhappy because he couldn't see his parents and brothers for many years, her face brightened a little. She was with her home folks again. We sang and prayed together. As she ran away, my heart ached for her. What if it had been I? There is no reason why I de-

You Never Told Me

By LYDIA M. BEILER

How well is our testimony for Christ going out to our friends and neighbors?

Vivian awoke wringing her hands and saying, "Oh, if I only had! If I only had!" The drops of perspiration on her forehead and the tumbled covers were further proof of the physical reality of her dream.

Vivian had been burdened about her unsaved neighbors—those she met at the yard fence and with whom she discussed every subject imaginable—except the one that really mattered—the salvation of their souls.

She had been burdened, but as yet her burden had not been heavy enough to make her act. And now this dream—this horrible dream!

As she lay awake with the first hint of dawn driving back the shadows of the night, she relived it again—every detail was still vivid in her memory.

She was in heaven facing the Judge of all ages. She felt confident that she would be justified speedily. She had taught Sunday school and Bible school, tithed, raised her children in the fear of the Lord, helped make garments for the needy, and had always been willing to help feed or clothe a needy family. Surely she had nothing to fear!

Then her turn came, and as she stepped up to the Judge a terrible thing happened. Her neighbor—the one who lived in the brick house on the corner, who tried to run Vivian's affairs at times, but who also went to no end of trouble to help in sickness or sorrow—the extent of whose religion was that she neither ate pork nor worked on Saturday—stepped up and said accusingly to the Judge, "She never told me—she was a Christian herself—but she never asked me to be."

And then in rapid succession nearly every woman in Vivian's block stepped up. There was the grandmother from the grey-shingled house who was raising a grandchild and taking care of an invalid daughter. Vivian had invited the grandchild to Sunday school and she had been faithful in coming, but never had the invitation been extended to the weary old grandmother nor had Vivian talked to her about becoming a Christian. As she stepped up she shook her finger at Vivian and said quaveringly, "You never told me! You never told me!"

The next accuser was Vivian's next-door neighbor—a young mother who was always full of vitality and seemed to have so much fun with her children. Vivian had spent long hours talking over the fence to her about child-raising, and they had exchanged recipes and plants. Vivian knew that this neighbor was a nominal church member who rarely attended, but Vivian had never invited her to church or discussed salvation with her. As she passed by she shook her head in sorrow and said in mournful accents which Vivian never forgot, "You never once told me—not once."

Then the old couple who lived in the trim new bungalow stepped up. They also looked at Vivian with accusation in their faces. Vivian shivered as she saw the line that was following them—the milkman, the iceman, the postman. But before the old couple could speak Vivian awoke. Although her heart raced madly a great gladness surged through her—there was still time!

No, Vivian did not turn into a fanatic who talked religion to her neighbors so incessantly that they would dash into the house when they saw her coming. Instead she prayed for Holy Spirit guidance, and gradually, as the subject could be introduced, she testified to every one in her neighborhood.

Neither were her efforts rewarded with a sudden burst of Christianity on her street. True, the weary grandmother became a church member after a soul-stirring conversion, but that was the only outward sign of Vivian's testifying. However, she had the soul-satisfying knowledge that not any of her neighbors could, at the day of judgment, point at her and say, "You never told me."

Phoenix, Ariz.

THE VINEYARD

**There are many who go to the vineyard
To answer the call of the Lord,
With an eye not alone to the labor,
But looking for great reward.
They will work with zest near the highway
Where those passing by may see,
But will drop from the ranks in a moment
If placed in obscurity.**

**Yet the vines at the back of the vineyard
Were planted with equal care,
And the Master has never forgotten
How many He planted there;
And the Lord who has called us to labor
Knows best what each one can do,
So be quick to go out in the vineyard
Though no one may notice you.**

**For the grapes at the back of the garden
May grow on a precious stalk
That the Lord would not plant near the roadside
Where thieves and the thoughtless walk.
And the place where He bids you to labor
May seem a forsaken plot,
But prove out in the plan of the Master
A specially cherished spot.**

**Then go out to the place He has given,
Nor question His high decree,
But be true to your task till the end of time
Though no one may know or see.
The grapes on your side of the vineyard
May prove to be Eschol's brand,
When the labor is done and the workers
Before Him shall take their stand.**

—Selected.

WINNING A SOUL

I was engaged in conversation with a gentleman concerning his soul. He seemed to stumble at 'most everything I presented to him and nothing seemed to reach his heart. He was a business man engaged in a very interesting line of work, and was a man of thoughtfulness and judgment. I took advantage of that situation to use a new line of argument which I had never before used in dealing with a lost soul. After conversing with him for a while and finding that I was making no progress, I suddenly changed the conversation and said, "I suppose you have a fireplug near your factory, do you?" "Yes," he said, "there is one right at the door."

"Do you also have a hospital room and a nurse there for your many employees?"

"Yes," he said, "we have made ample provision for the medical care of all those who work in our plant."

"Thank you very much," I said, "for this information. I suppose that you have made this preparation because something might happen, such as a fire or an accident, in which you would need these provisions."

"Certainly," he said, "that is the very reason."

"Now," said I, "why not apply this same good judgment to the living God? If He sent His Son for you and to you, if He provided a wonderful Saviour; if Christ came, shed His blood and suffered the sorrows of the cross was it not because He saw your need of this very provision? Surely God is as kind as you are and certainly has more information. The very fact that God sent the Saviour to be born and then sent Him to die should be ample proof to you that you needed this provision."

The argument was successful. The friend saw the logic of the coming of Christ Jesus. He trusted Him and was saved. The giving of the Messianic King is an ample proof both of God's love and of our need.—Evangelical Christian.

PATIENCE

We have need of patience with ourselves and with all others; with those below us, with those above us, and with our equals; with those who love us, and those who love us not; for the greatest things, and for the least; against sudden inroads of trouble, and under our daily burdens; in the weariness of the body, or the wearing of the soul; in our own failure of duty, or others' failure toward us; in everyday wants, or in the aching of sickness, or the decay of age; in disappointment, bereavement, losses, injuries, reproaches; in heaviness of the heart, or in its sickness amid delayed hopes. In all these things, from childhood's little troubles to the martyr's sufferings, patience is the grace of God whereby we endure evil for the love of God.

—The Missionary Worker.

"Man is at his best when sacrificing for a worthy cause."

EDUCATIONAL

Youth Work in Today's Church

BY GERALD C. STUDER

A former president of the Mennonite Youth Fellowship points out that the spiritual life of young people depends largely upon home life, church schools, and opportunities to serve the church.

As a foundation for our considerations of youth work in the church of today let us make a few general affirmations by way of

A fourfold Inventory

1. In terms of our society's salvation amidst a prevailing secularism we believe Christian youth work to be an alternative to futility and the foundation for reconstruction. Young Christians are not only the church of tomorrow but they are also a major force in the church of today. The day of the minister will never be past, but the day of the layman has come.

2. In terms of our resources we recognize that most young people are church members by "birth and inertia" but we refuse to be discouraged by the fact just as we refuse to measure the power of the Gospel by its temporary failures.

3. In terms of constructive action we believe that these are days when an ounce of application is worth a ton of theory, and that few people have the active idealism to believe this maxim and act upon it as our Christian youth have.

4. In terms of the church we believe that Christianity can still win out in spite of an apparent divisiveness within Christendom; in spite of a complacent class-and-race-consciousness; and in spite of a general lethargic-coldness toward the world's deepest needs. (These accusations are usually made by the opposition and are left unproved. Furthermore, they are generalizations and as such are dangerous and misleading.)

To summarize: whatever else may be said about the conditions of our day and the efforts of modern Christian youth they must still be classified as a movement rather than an institution and where there is movement there is life.

Threefold Formula

The church's youth organizations have already had enough experience in youth work to have developed a three P's formula which pretty well states the essentials:

1. People. Both young and old. It is true that young people do tend strongly toward a negativism and an aggressiveness against adults in regard to leadership but this is primarily because they fear domination and not because they honestly resent adult direction. They want the way led, not pointed out. No one is more sure at the depths than youth himself that he needs and wants the

sympathetic guidance of his elders. So widely is this acknowledged by youth leaders, Christian and non-Christian, that one of them, Ben Solomon, editor of the "Youth Leader's Digest," has compiled fifteen reasons why youth cannot lead youth.

There is a danger of overrating the potential of youth to a point that they begin to have an unwarranted sense of their own importance. This is an aspect of the perennial temptation there is to attempt to devise methods to work a newly discovered field while not giving sufficient attention and caution to the implications of such work.

Finally in working with people of any age we must avoid the sense of the mass like the plague. One of the regrettable tend-

THE SCHOOL OF CHRIST

Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven.—Matt. 18:3.

**Where is the school for each and all,
Where men become as children small,
And little ones are great?
Where love is all the task and rule,
The fee our all, and all at school,
Small, poor, or low estate?**

**Where to unlearn all things I learn,
From self and from all others turn,
One Master hear and see?
I learn to do one thing alone,
And wholly give myself to One
Who gives Himself to me.**

**My task, possessing nought, to give;
No life to have, yet ever live—
And ever losing, gain;
To follow, knowing not the way;
If He shall call, to answer, "Yea—
All hail, all shame and pain!"**

**Where silent in His holy place
I look enraptured on his face
In glory undefiled;
And know the heaven of His kiss,
The doing nought, the simple bliss
Of being but a child.**

**Where find the school, to men unknown,
Where time and place are past and gone,
The hour is ever now?
O soul, thou needest ask no more;
God tells thee of His open door:
Still, hearken thou!**

—G. T. S. in The Elim Evangel.

encies of our time has been to merge personalities into some sort of common mass, where in the work of the fellowship, or union, or society, or league, individuality is lost sight of. This can be remedied only by deliberate and constant contact with individuals and small groups.

2. Program. The program must ever grow out of the young people's lives and have inherent importance to them. The activities must be of such a nature that the young people will feel "natural" in doing them. For example, few things will harm the enthusiasm and co-operation of your young people like the feeling that the activities you are providing really underrate their intelligence or ability. Besides being "natural" they must be as multiform as are the young people; i.e., as open to alteration and imagination as possible.

The program must have something of a crusading and pioneer spirit—one that is unafraid to enter into an out-and-out competition with the program of the surrounding "worldly" community.

To be effective the program must provide for, or at least allow for, the function of all eight of the organizational levels of the church: the international, the national, the regional, the district, the community, the congregation, the cell, and the individual. Basic to an integrated program is an understanding of the place of each level. No level is any more important than another but the first thing to do in facing a new task is to decide on which organizational level it should be done. In any case it will involve every individual church member in one way or another, if only in the responsibilities of concern and prayer. But care must be taken that a task which rightfully belongs to the entire congregation is not given to a small group or that a task which one individual could easily carry out is given to a small group.

The intelligent young Christian must learn to view his organization as merely the machinery by which the total work of the church is being carried out. Brother Paul Erb, father of our M.Y.F., has wisely pointed out in the November issue of the Ohio voice of Youth Fellowship monthly magazine, that "organization may be dangerous and lead to futility and frustration. Someone has said that when a good idea has been referred to a committee, it is as good as dead. . . . Many an organization is only a monument to an enthusiasm which once was but is no more. (But) have your organization. (Just) don't expect too much of it. Let it be your servant and not your master."

Lastly there is a danger of spreading our program too thin in our effort to be inclusive. We may leave no activity untried or outside, no turn unstoned as it were, in our zealous endeavor to captivate young people. But we need not confuse multiplicity of purpose and activity with integration and real spiritual vitality.

3. Planning. It must be planning that is done with "blood, sweat, and tears" well ahead of time. Integrated planning is planning that follows a plan, a purpose, a long-range theme. The opposite is planning one activity

or event at a time, even though it be done reasonably far in advance. If the activities that have preceded and followed after have no relation to this one and to the specific aims of the organization, then there has been no real planning at all.

Integrated planning is also creative planning. By creative planning I mean more than just using imagination, ingenuity, and wishing. Usually true creativeness and planning are to be seen at their best only after long, hard, often seemingly hopeless efforts of day by day work in the local church.

Such planning must be done by people with the grace to give the young people a creative part in the planning while being aware also of their tendency to assert themselves. Albert S. Goss has observed: "We are continually impressed with the ability of young people to develop and carry out their own programs if they are given a chance."

Don't be discouraged by the difficulties encountered while trying to enlist and utilize the potential of youth. Your office or factory with their efficiency experts may be able to make improvements much more rapidly but they are dealing with skills, not personalities. The church of Christ while carrying an all-sufficient Gospel, should be satisfied with nothing less than using every phase of all affiliated talent to its greatest profit for the kingdom.

Three Essentials

The church and the leaders that win young people must have:

1. A youthful point of view with an early acceptance and appreciation of the diversity of young people. Youth are as "changeable as the weather." That's what makes our work the most fascinating job in the world. It's this inspiring changeableness that makes MacArthur say that youth is "not a time of life but a state of mind."

2. An active idealism as wide as the church's idealism. Because they are young is no reason why the requirement for their church membership should not be the same as it is for others. The activities which the church provides should be such as to touch the deepest part of their lives. Recently a friend of mine took his girl friend to Chicago to a concert. His friend had always lived in high middle-class society in her small home town. She has become quite proficient at the piano and has always shown quite a love for all the fine arts. Anyway, after the concert and just for the experience, my friend took her down to Skidrow to see those miserable forgotten men and women and to visit a mission there. She was so touched that when she returned home to her piano practicing she said she felt like a "heel" and had to wonder what it was all for. The springs of her compassion had been touched for the first time. What a commentary this experience was for her, both on the cloistered life and upon the arts!

This is what we should develop early in youth, an idealism that gives them, not what they think they need but one that sees the needs of others. But with youth having so many legitimate needs, youth movements tend early to become too self-centered. This is what kills them even as it does the church too; this satisfaction with purifying oneself

rather than in reaching out with the purifying Gospel to others.

We sometimes speak of the three areas of Christian service as being within the church, within the community, and beyond the horizon. These must all be worked in at the same time and by every Christian if he is to keep his vision clear. We have somewhere developed the faulty notion that these three areas are progressive steps on the ladder of Christian service.

3. Then, thirdly, we must have the grace to give them leeway in doing their own thinking and acting. If you as leaders keep well abreast and ahead of them, the things they may suggest will not be so alarming. Of course there are times when you are right in "toning" down their momentary convictions and ideas—the dead certainty of their convictions is a result of an impulsiveness bred of frustration and disillusionment.

But let us turn now to a few things that pertain more specifically to the Mennonite Church. If they pertain also to the youth work in other churches, at least I don't know it. These things were gleaned from an experience sponsored by our mission board and conducted during the vacation months by five students. We called a youth team. It traveled about through seven states and Canada attempting to interpret the youth work of the church to interested persons through personal interview, informal group discussions, socials, and a week-end youth conference program. Its usual program was to travel Wednesday, conduct a social on Thursday evening, have a discussion with the church's leaders on Friday evening, and a week-end youth conference on Saturday evening through Sunday evening. Monday and Tuesday evenings were kept open for whatever help could be given. Then back to the road for the next place again on Wednesday and so we traveled for three months and contacted about twenty churches in about a dozen different communities. Among the many lessons learned and the observations made possible, I should like to share with you

Eight Observations

1. There is a vast amount of unused talent, both young and old. This is simply a sin of omission. I think it among the greatest sins of our denomination. I can see relevance in Paul's message to Timothy in II Timothy 1:6-10 for the whole church of today. We have not been faithful in stirring up the gift of God within us. We have been sleeping at our posts of responsibility or dickered with those who do not practice our common beliefs as we do. This is not to minimize the seriousness and the obstacles in the way of enlisting youth's loyalties and recruiting them for service.

2. Only the actively engaged keep interested and growing. This law accentuates our guilt in failing to use all our talents. We must be willing to take some risks—the one-talent man was the only one who took no risks—and he lost all. This is the great responsibility of church leaders but unless we keep up with the times, though not of them, we shall find that the very society we are trying to impress with the Gospel will have gotten away. Do

we have a place yet for a young lawyer or does his determination to work with the law estrange him necessarily from the grace of God? We must show our young people how to make their occupations and interests Christian forces. If only the actively engaged keep interested and growing in spiritual power, then one of our foremost tasks is to engage them. Often the task is mainly one of discovering the abilities of our young people—using those abilities constructively, then, is comparatively simple. Perhaps the old ungrammatical claim is right: The churches have done enough telling the preachers how to preach; now they ought to start telling the laymen how to "lay"!

There is much ignorance of church affairs and church organization. There is that girl we met this summer who when asked in an I.Q. program to name five immediately surrounding churches and their pastors could name only two. Then there were those numbers of young people who had Paul Erb, editor of our official church organ, the "Gospel Herald," being everything from President of Goshen College to the Secretary of the Board of Missions and Charities.

There is much lack of vital Christianity or "abundant living." There are those worldly youth groups with their short hair and jewelry who have charge of two mission stations and there are also those fine examples of Christian modesty who seem listless and hamstrung. There must be a middle way—none of the great saints have ever been like either of these groups. There is the girl who saw nothing more in M.Y.F. than visiting the sick and therefore she said: We don't need M.Y.F. because we have no sick to visit! This one activity was the measure of her vision. There are those other young people who cannot pray in public which makes one wonder if they pray in private. There are those who talk and look at pictures in the back row until one wonders if they have been attending church all these years and have never felt God's presence there. Youth leaders do not stand in need of fields of labor even on the familiar levels of worship and daily living.

The spiritual quality of the young people depends largely upon home life, church schools, and opportunities to serve the church. How often we found that it was those who had attended one of our church schools that were the boosters in their local organizations. Or those who we discovered had a rich home life or those who were teaching Sunday school classes or had served in Voluntary Service. How tragic to hear one minister tell of one entire generation lost to the church because of no one to show them the way to victorious Christian living, and the joy of Christian service! What would a youth team find at your church?

There is an astonishing lack of parent interest, much less consecration. Perhaps you have heard the story of the farmer that illustrates this point so well. When asked how many laying hens he had he promptly answered, "256." When asked how many cows he was milking he replied, "18." When asked how many children he had he answered, "5—no 6."

There is an unfortunate lack of development among our young people socially, emotionally, and culturally. The first impressed me as I would watch how ill at ease many of those attending our socials seemed to be. Perhaps it was because some of us were rather frightening, I don't know, but I like folks to feel at home in my presence. I wonder if the emotional instability is not proved by the way some of our youth are swept off their feet by some other movements, like Youth for Christ. The lack of appreciation for the "finer" things is illustrated by the topics of discussion that can be overheard as you walk among young people. They can tell you much about the new Buick when they probably couldn't name

that bird over there on the fence and certainly would not know where to look for Polaris. As for music and art that often stops with jazz and the Sunday school pictures they used to be given after class. Philippians 4:8 and Titus 1:15 are in order here.

Congregations are very much like their pastors in attitudes, in spirit, in love, etc. I wonder how much most ministers are aware of that; and of how much easier it is for people to copy our faults than our virtues. It is so hard to keep ourselves from becoming the measure of our friends—God in Christ is every Christian's measure and we must never lose sight of this fact.—The Christian Ministry. Smithville, Ohio.

To Drink and Drive

The American Business Men's Research Foundation in its official publication, "The Foundation Says" (May-June 1952) deals with the drinking and driving problem in this way:

It is dangerous to drink and drive—six and one-half times as dangerous, at least. That is our present average of "moderate" drinking by many, drunken driving by a few, and total abstinence by others.

It is 55 times as dangerous to be drunk and drive as it is to be sober and drive.

'Six and one-half times' is a very great percentage increase. Some people call it 650 per cent increase.

Would you borrow money at 2 per cent or 13 per cent if you had a choice?

Would you pay \$5.00 or \$32.50 for the identical shirt if you had a choice?

In 1948 your baby had 3.18 chances in a hundred of dying before his first birthday. Would you wish that to be increased to 20.67 chances?

When a man takes a drink and drives he is increasing his chances just that much.

Forward looking dealers in intoxicants advertise "If you drink, don't drive—if you drive, don't drink" and their retailers hang these slogans in taverns across the land—often in taverns no one could conveniently reach without driving.

It would seem, then, that we (as a people) are either hypocritical or fail to understand the problem.

It is dangerous to drink and drive because of the nature of beverage alcohol.

Physically an intoxicant reduces the ability of the eye to see.

1. It blurs the vision—"double sight" sometimes results.

2. It shortens the distance range of vision.

3. It narrows the lateral range of vision.

4. It may cause temporary color blindness.

Thus a drinking driver cannot see as far, as clearly, as much, as quickly, or as safely as a non-drinking driver.

Handicapped by actual physical lessening of his vision this danger to himself and others is compounded by his alcohol-retarded ability to interpret to his mind what his eyes see.

His hearing is also impaired, although this impairment may be due in part to the

fact that his mind may be inattentive due to drink. Most drunks are loud—why? They do not know they are shouting because they have impaired their own hearing to such an extent that they think they are talking in a normal tone.

The drinking driver having at last seen and understood what, had he not been drinking, he would have seen sooner, more clearly, safely and in greater and truer detail, then has to make a mental decision. Shall he stop, dodge, brake, use his clutch, speed up, slow down, swerve to the right or to the left or what?

That requires a mental decision. How has beverage alcohol affected his mind?

In many ways—among these are:

1. He thinks he is a better driver than he is.

2. He thinks he can drive safely at a greater speed.

3. His caution is dulled.

4. His sense of responsibility to others is suppressed.

5. His mental processes are slowed down. So having seen too late and too little he slowly makes a decision which tends to be wrong.

Having made a decision his physical being must take over. His hand action has been slowed down, so he turns the wheel too slowly and may even have trouble in grasping the emergency brake. His foot action is delayed even more than his hand action and his foot leaves the accelerator more slowly and even more slowly depresses the brake.

Many disinterested scientific tests have demonstrated these facts. Not one has ever failed to do so!

Less vision, plus weakened hearing, plus slower reasoning, plus bad judgment, plus slower hand action, plus delayed foot action, equal a far greater chance of accident!—Clip-sheet.

Conformity to the world has in all ages proved the ruin of the church. It is utterly impossible to live in nearness to God and in friendship with the world.—Rowland Hill.

Today's Land of Milk and Honey

BY ELLROSE D. ZOOK

In the July 21, 1952, issue of "The New York Times" appeared a large advertisement six columns wide and almost the length of the page carrying the following display lines in large type: "Milk and Honey for a Modern World." The space was used to advertise the \$500,000,000 issue of State of Israel Bonds.

The advertisement read as follows:

"On the eastern shores of the Mediterranean, where once a people sought a land of milk and honey, today 1,700,000 of their descendants build a nation of steel and concrete, electric power and agriculture, mining and trade and commerce.

"One million seven hundred thousand pairs of hands lay roads, dig iron ore, mould bricks, turn out canned fruits, automobiles, electric motors, scientific instruments. They drive new trucks and buses . . . pilot ships . . . guide huge cauldrons of flaming steel. They make cement . . . grow citrus fruit, tobacco, flax . . . weave things of cotton, wool and silk.

"This is a new nation . . . born of a 2,000 year dream . . . making its way in a modern world. This is Israel, today . . . working, singing, struggling against difficulties, but growing . . . growing more rapidly than any nation its size in all history. Building its industry, spreading its agriculture, developing its natural resources.

"Many kinds of people are represented here . . . many nationalities, temperaments, and skills. But there is one common aim—to climax political freedom with economic freedom.

"Sparkling the growth and development of Israel and the stabilization of its economy is its \$500,000,000 Independence Bond Issue—of which fully a quarter has already been subscribed. Are **you** one of the many investors who have bought a Bond—and a share in Israel's future?"

Readers are invited to visit the Israel Exposition at air-conditioned Rockefeller Plaza to "See How the Land of Promise has become the Land of Performance."

The funds are to be allocated to industry and power, agriculture, transportation and communication, trade and services, housing loans, and reserve and flotation costs. The entire economic development program will involve an expenditure of \$1,500,000,000.

The return of Israel again as we are now privileged to see it is similar to its experience during the past centuries. There was persecution, economic oppression, difficulty in getting into the country, and opposition to occupation. It is remarkable to see in news releases and advertisements Old Testament expressions, uttered several thousands of years ago, come to life with similar and new meaning.

Movies and Morals

We need constantly to keep awake to the menace to our youth of the modern movies.

Every institution, whether secular or religious, has certain fundamental principles that determine its character; and institutions, like men, are proportionately important according as they are able to influence the largest number of people for good or evil. Measured by this standard, it is impossible to be indifferent to modern movies, for the picture show is the most potent moral influence among us. Approximately four times as many people attend the movies as are students in all of the Sunday schools in the land; 77 million people, 28 million of them adolescents, 11 million not over thirteen years of age, attend the movies each week in this country.

If, therefore, the influence of this institution is uniformly good, it deserves the approbation and support of us all; but, if it is evil, it constitutes a serious and dangerous threat to the welfare of the nation, and should be opposed by all religious people. What are the facts?

The Committee of Child Welfare of the League of Nations, in a survey of American films, found that in 250 pictures there were 97 murders, 51 cases of adultery, and 19 seductions. Of the characters depicted, 176 were thieves, 25 were prostitutes, and 35 of them were drunkards. Stark scenes of violence, lust, murder, adultery, and intoxication were common to all. No one could seriously contend that individuals, particularly those of an impressionable age, can sit in an atmosphere of such, and come away unscathed. Millions of the youth of this land are being constantly exposed to vice and crime of the vilest sort, in this fashion. The rising scale of juvenile delinquency is an inevitable consequence thereof. The corruption of American films has not passed unnoticed in other countries. In a brief period of two months, 150 films shown in theaters of the United States of America were barred from Canada and Australia.

Mr. Harry Vom Bruch, in his book, "The Carnival of Death," writes, "Repeated warnings against American films are being heard today from all quarters of the globe: from China, Japan, India, Italy, Germany, France, and South America; even Turkey, the infidel nation, is aroused to protect its children against the influence of this Christian (?) nation!" Truly, this is a sad commentary on a nation which boasts of its superior type of civilization!

The morals of Hollywood are rapidly becoming the morals of the nation. It is not surprising that the adulterous unions of that city should eventually find their counterpart all through the country, when it is recalled that millions today go to Hollywood for both manners and morals.

Revelling in lust, prostitution, and seduction, it is not to be wondered that their lives would eventually find portrayal on the screen, and thence into the lives of their ardent admirers and imitators everywhere.

Much of the blame for the rising tide of juvenile delinquency is to be attributed to the movies. It could not be otherwise. When literally millions of impressionable boys and girls live from week to week in an atmosphere of crime and open immorality, their corruption is an inevitable result.

Some years ago, J. J. Dillard, then Judge of the Juvenile Court of Lubbock County, in an article published in the *Avalanche-Journal*, said: "With the two-gun two-fisted, hard-riding hero of the screen has come the youth who is at his best with big hat, pistols, boots, and chaps. The apparent ease with which the criminal of the theater goes about his work, has given many boys the idea that they, too, can get in on easy money." The judge then pointed out that practically every juvenile brought before him was a fan of western fighting, crime, and preview shows.

The influence of the picture show is uniformly evil. Even those pictures which do not contain objectionable scenes are merely lures to draw unsuspecting people into these palaces of sin to be corrupted; thus more fans are enlisted for the sex-filled, love-crazy, crime-and-blood pictures to follow. It is

THE ANGELS' MESSAGE

"Peace on Earth"

"Peace on earth"—how strange the message!

**Listen to the sound of war,
To the noise of strife and conflict,
To the struggle evermore.**

**Do you wonder, weeping Christian,
Why the message seems in vain?
Why the glad some Christmas chorus
Leaves on earth so much of pain?**

**"Peace on earth"—O doubting spirit,
Let your sad forebodings cease:
Jesus is the Overcomer,
Jesus is the Prince of Peace.**

**Though we see not all things conquered,
Yet our faith crowns Jesus now,
And His reign shall ne'er be over
Till each enemy shall bow.**

**Then the tide of Christmas blessing
Shall prevail the world around,
And the glory of Christ's kingdom
Shall forevermore be found.**

**"Peace on earth"—how sweet the message
To the saddened, sorrowing earth!
Strife and tumult soon must vanish,
Joy and victory have their birth.**

**Sweet and sweeter grows the chorus!
Listen, then, O weary soul,
Till it penetrates thy darkness,
Fills with light, and makes thee whole.**

**To each heart that takes the message,
Even now its strife is o'er,
And it hears the angels' music
Swelling clearer evermore.**

—Carrie Judd Montgomery.

admitted that occasionally there may be presented a picture with a good lesson or moral. There may also be found a good piece of bread in any alley or garbage can, too; but, since the environment in which it is found renders it unsafe, so should one avoid the movies as the source of any good moral lesson. After all, no motion picture can present a moral lesson that has not been in the New Testament for nineteen hundred years!

Christians must not engage in that which is forbidden in the New Testament, participate in that which is harmful to the spiritual life nor engage in practices that are worldly in nature. The movies are clearly forbidden, being a work of the flesh (Gal. 5:19); they are harmful to the Christian life, and palpably worldly in nature. Any preacher or Sunday school teacher who frequents the motion picture houses, does so at the expense of his or her influence. Surely, the price is too much to pay for the few morsels of worldly entertainment received.

The writer knows of a sister who stood high in the esteem of her Bible class, but who was persuaded, against her better judgment, to attend the movies. Her class heard of it, and was scandalized. The members of the class talked of it at home and discussed it with each other. Some were disillusioned, others discouraged, and all were saddened. The sister was never able to recover her former place in their affections. All too often is this writer told by brethren among whom he goes in evangelistic work, of the frequency with which some preachers attend the theaters. It is always with genuine regret that this is heard. No man, it matters not who he is, can wield the influence he should if he is a devotee of the movies. People are quick to take note of this weakness on the part of such, even those who make no pretensions to Christianity themselves. —God's Revivalist.

"PRAY FOR THESE THINGS—"

By Chester E. Shuler

I heard recently about the prayer which a young mother taught her little boy—his very first prayer. This is what he said:

"Dear Jesus, please make me kind, and good, and pure, and brave and true. For Christ's sake. Amen."

Asked to explain what these words meant, the little fellow smiled and, holding up his thumb, said:

"My fumb's for being kind—not pulling kitty's tail. Next finger's for good—like mamma is. This one's for pure—being clean all over. Next's for brave—not bein' 'fraid o' the dark. An' this one's for true—tellin' the truth, like we do, mamma and me."

Johnnie doesn't know what a splendid prayer his foresighted, consecrated Christian mother has taught him. Where is the adult who could possibly pray for greater virtues, more helpful qualities? Pick out the "kind-good-pure-brave-true" type of man or woman, and see what splendid kingdom citizens they make!

Reminds one of Paul's recipe for proper thinking, in Philippians 4, doesn't it?

—Selected

Drugs in the Scriptures

BY ELMER UMBAUGH

A druggist illuminates one phase of the Scriptures for us. Some of these drugs are mentioned in connection with the visit of the Wise Men to the infant Christ.

Throughout the Scriptures there are frequent references to various plants, many of which are used in the folk-medicine of today. One of the most famous of all drugs in the Scriptures is myrrh, which consists of a gum and a resin, representing an exudation from a plant. This drug was employed in the preparation of the holy anointing oil.

The almond of present day commerce is the same as the almond of the Scriptures; and the algum or almug constitutes the red sandalwood of commerce today, which is used in pharmacy as a coloring agent.

The aloes of the Bible was a vigorous tree, used by Balaam as a symbol of the prosperity of Israel. The Scriptural anise is our common dill used in the manufacture of dill pickles.

Calamus is referred to several times in the Bible and is probably some aromatic cane or grass, perhaps one of the lemon grasses of India and not the medicinal calamus or sweet flag commonly found along edges of marshes and other pools of water.

Hyssop of the Bible is no doubt none other than the garden majoram, a plant that has figured widely in folk lore and has been a prominent member of pot herb gardens in the past. Mention of hemlock refers not to the poisonous hemlock which brought about the death of Socrates but rather refers to any poisonous herb.

Shittim wood used in the building of the tabernacle and its fittings was the wood of the acacia tree. Gum arabic, used in pharmacy for the manufacture of emulsions, and in medicine as a demulcent and emollient, is derived from the tree that furnishes shittim wood.

It is thought that the vine of Sodom refers to the colocynth plant from which is derived the drug colocynth, the pulp from a fruit similar in shape to the orange. Gum tragacanth, widely employed in the manufacture of hand lotions, candies, etc., is the substance referred to in the mention of spicery of the Scriptures.

Saffron of the Bible is the same as the Spanish saffron of commerce. This delightful drug, used for flavoring and coloring purposes and sometimes as a tonic, is derived from a crocus flower.

Mention of mint in the Scriptures refers to a peppermint quite similar to our ordinary peppermint. The former is derived from "mentha sativa" while our peppermint is that of "mentha piperita."

Cinnamon mentioned in Exodus 30:23 and Proverbs 7:17 is the same as the Ceylon cinnamon of commerce. This is a light brown cinnamon frequently found in drug and grocery stores. It is highly esteemed on account of the aromatic essential oil that it contains and has figured prominently in the history of mankind.

Frankincense of the Scriptures does not refer to any one drug particularly, but to a number of aromatic resins (frequently called gums). One of these resins is the so-called gum olibanum of the present.

Cummin and citron of the Bible are the same as found in stores today. Coriander is the same coriander so widely employed in the manufacture of sausages at present.

The gall mentioned in the Scriptures is not the same as the galls or nutgalls of

commerce which are produced on oak trees by the sting of an insect. Galls of commerce constitute the source of tannic acid, as they contain 50% to 75% of tannic acid and 5% to 10% of gallic acid.

Scriptural pomegranate is the same as commercial pomegranate. There are two forms of pomegranate that are used in medical practice, one being the root and the other the rind of the fruit. There are a number of interesting myths and legends centered about the pomegranate plant.

Wormwood as mentioned in the Bible is likely identical with the wormwood of commerce, from which absinthe is prepared. Thus we see that many of the plants mentioned in the Scriptures are with us in this modern day, and many of them are employed in medical practice.—Gospel Banner.

Book Reviews

Amos Fortune, Free Man, by Elizabeth Yates; Aladdin Books, New York. 1951; 181 pages; \$2.50.

Some princes are princes merely in name. The subject of this simple, but moving biography was a prince in every sense of the word. Son of an African tribal king, At-Mun was brought up to feel himself a king, not only in bearing, but in responsibility to the tribesmen who would one day be his subjects. He did not forget this for a moment, even as he marched before the slave-raider's lash, sweltered in the stinking pits while awaiting the slave ship, or suffered on the torturous voyage itself. On the auction block, he alone stood with head held high.

Renamed Amos, he lived in the household of a godly Quaker who having been attracted by the bearing of the lad, had bought him hoping to teach him Christianity. When Amos learned that Christians are "kings unto God," he set his ideals to this new pattern and went through the various vicissitudes of slavery with his spirit as erect and free as he had held his body before.

The story of how he bought his own freedom when almost sixty and then twice bought a wife by years of hard work only to lay each away in a short time, how he finally bought the freedom of a third wife and her child and set up in business, all the while keeping his heart free from the chains of hate and resentment will inspire any reader to practice more humbly the nonresistance he professes. Amos' will, made a short time before his death at the age of ninety-one, is touching in its simple message of Christian forgiveness to the townspeople who had been forced by his innate worth to give him respect but who had never learned to overlook the color of his skin.

The author has most skillfully handled the historical sources, making them contribute to the life of the book instead of taking away its freshness as such items often do. There is sufficient pathos and sentiment to "do something" to and for the reader without leaving him feeling he has had his sympathies played upon by the writer.

The mention of war, the oath, and wedding ring are a part of the historical report and should create no danger to any person instructed in such matters, as our readers of this age should be.

On the other hand, while probably not the intent of the writer, the book teaches more practical, personal nonresistance than many an avowed peace article. Although not waved as a banner, the need for Christian race relations is kept before the reader's attention and conscience.

The book received the Herald Tribune Spring Festival Award for the most outstanding book "for older children," published since the first of the year. However, though intended for the teenage group, the book can be enjoyed by older readers.—Elizabeth Showalter.

Christian Journalism for Today, Benjamin P. Browne, Editor; Judson Press; 1952; 252 pp.; \$3.50.

This book is an outgrowth of the Christian Writers' and Editors' Conferences held at Philadelphia, Pa., and at Green Lake, Wis., in 1948-1951. The forty-one chapters of the book consist of addresses given at these conferences in greatly condensed form.

Benjamin P. Browne, the editor, is executive director of the Division of Christian Publications, Board of Education and Publication of the American Baptist Convention, and he is also chairman of the Green Lake Christian Writers' and Editors' Conference. Browne's goal is not only to secure better writers for denominational publications, but to "train thousands of writers who can flood into American life until news reporters, fiction writers, magazine publishers, and book authors are craftsmen committed to captivating Christ for America."

This is a book of inspiration, information and know-how. For the beginning writer it will furnish inspiration and guidance. For the expert writer or editor it will prove stimulating and informational. It could be used as a textbook in classes in religious journalism. For the writer, student, teacher, or editor it will prove a useful handbook.

The style of writing is somewhat informal, having been taken from public addresses. The condensation of the material has made for pointedness. The language is simple and lively, making for ease of reading.

The arrangement of the book is convenient. It is divided into six major sections: 1. What It Is All About. 2. What Do You Have To Say? 3. For Whom Do You Write? 4. How to Do the Job. 5. From Behind the Editor's Desk. 6. Where to Sell It. At the beginning of each of the forty-one chapters is a paragraph introducing the author of that particular chapter. There is a complete table of contents and an index of the names of the various authors. In the final chapter is a list of religious publishing houses, as market chart for leading periodicals, and a selected bibliography on religious journalism.

An editorial mistake occurs on page 173 where Paul M. Lederach is introduced as the executive editor of the Mennonite Publishing House, rather than editor of the Herald Series of Bible Studies. The same mistake occurs on page 249, with the additional mistake of naming the Mennonite Publishing House as the Mennonite Publishing Company.

This book is to be highly recommended for all who are interested in writing or publishing religious literature.—Edward L. Kauffman.

"The steps of a good man are ordered by the Lord" (Ps. 37:23).

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y. P. B. M. EDITOR

UNIT X, WHEN YOUNG PEOPLE MARRY has already had a beginning in the topics of November 30 and December 7. We will continue this unit in the remaining topics during December.

1. **For December 14** we have **Planning Worship in our Home**. It means very much to every home to have the way clear to make the home the center of worship for husband and wife and for the children with whom God has blessed the home. If we have entered into the marriage relation for the glory of God, He should be recognized in our every activity and in every experience in that relation. Worship should occupy a place in every day's plans so that the activities of the day may be fulfilled according to God's will.

2. **For December 21** we have the topic **Christmas Ideals in our Home**. We should never lose sight of the sacredness of the coming of Jesus into the world. There are so many thoughts that cluster around the birth of Jesus and all He means to the world, that we should not allow things that hide these thoughts and emotions from us. Let us frame our ideals of Christmas observance in harmony with the things of the coming of a Saviour in the flesh for the salvation of men.

3. **For December 28** we have the topic **Our Home Builds the Church**. We think of this in the sense that God has always intended. As families multiply we ought to have God's plan in view to so direct the thoughts of the home builders that they will make their homes after the pattern which God can use in making the Church of Jesus Christ the blessing that God intends it should be in the world. The home is one of God's great instruments to build the church by preparing the rising generation for the continuance of church in the coming generation not only in numbers, but especially as the instrument for the maintenance of the doctrine of God and Christ and the living of a life in harmony with His plan.

4. **For January 4** we will have the first topic under UNIT I of the year 1953. This Unit is **LEARNING ABOUT FIRST STEPS IN SALVATION**. The topic for this day is **We Were Lost but Loved**. This fact about our hopeless condition and the love which God had for us "while we were yet sinners" should never be lost sight of. The more we contemplate the love of God for mankind the deeper we may enter into a sympathy and a desire to show our appreciation for God and the Son whom He was willing to sacrifice that we might find a place of fellowship with Him and might escape the judgment that is the sinner's due.

Take a look at the succeeding topics and see how this first topic of the New Year will prepare the way to get the most out of those which follow under the heading **LEARNING ABOUT FIRST STEPS IN SALVATION**. May the Lord bless in the study of each topic.

PLANNING WORSHIP IN OUR HOMES

Acts 18:24-26; 21:8, 9; Luke 10:38-42

Topic for December 14

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MOTTO

"Exhort one another daily."

MEDITATIONS ON THE TOPIC

I. **Planning Worship in the Home**.—Worship from man is the natural thing according to his creation. Sin has marred the natural relation and has caused a separation or estrangement in which man has ceased his worship of the Creator and has substituted gods of his own invention. But when we see man in the walk of true faith in God we see man worshipping. Abraham in his day built an altar where he pitched his tent. Isaac also built an altar at Beer-sheba where God appeared unto him. When Jacob had returned from Padan-aram and had located in the land near Shechem, and suffered evil, God commanded him to go up to Bethel and to build an altar. Gen. 35:1-7.

The Christian family is to live first of all unto the Lord. The family life is not complete in a Christian way until the inmates have erected an altar and worship God in their home. It is not enough to wait to worship until we can attend a church. The altar of God is prepared in the sacrifices of Jesus Christ. When we are right with God by faith

in Christ and a full turning from all evil, the way of approach is open whereby we may "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22). There is no certain place essential, but wherever we are we are expected to worship God in spirit and in truth. Jno. 4:20-24.

It is but right that the members of the Christian home should join in their worship of God in all the occasions that are appropriate, both at home and in the gathering of God's people. Our plans for this should include thanks at meals or for other blessings, a service of praise and reading and prayer at appointed or fitting times, and special worship times when occasion suggests. It is good to make plans according to the family needs so as to have such exercises as are fitting to lead all in the house to take part in the worship. Audible reading of the Word of God, helpful explanations of what is read, singing songs of praise and edification that draw the mind and heart toward God, prayer that expresses gratitude and praise and requests for help and blessing as may be needed, intercessions for others and for help of individuals in the home—all adapted to the understanding and condition of those who are in the home—may be planned or engaged in spontaneously as the time appointed may open up.

II. **The Text**.—Acts 18:24-26.—The home of Aquila and Priscilla became a place of

hospitality and edification to a man who needed to know the way of God more perfectly.

Acts 21:8, 9.—The home of Philip was a house of hospitality where there were four daughters who prophesied.

Luke 10:38-42.—An occasion for having Jesus in the home was viewed differently by two sisters. One was rebuked for being anxious and troubled about many things. The other was commended for choosing the good part of hearing the words of Jesus.

OUTLINE STUDY

I. When to Lay Plans for Family Worship.

1. Early enough to mold the home (I Tim. 1:5).
2. Early enough to guide the small children (Prov. 22:6).
3. Early enough to approach homemaking with God in mind (Prov. 3:6).
4. Now, if the home was started without family worship (Acts 16:31).

II. What Form of Worship Activity?

1. Search the Scriptures (John 5:39).
2. Singing (Ps. 100:2).
3. Interpreting the Word (Acts 21:9).
4. Praying (I Thess. 5:17).
5. Strengthening and building up (Heb. 3:13).

III. The Best Time of Day for Family Worship.

1. No time set as only time.
2. All time useful for teaching (Deut. 6:7-9).
3. No sinful or materialistic thing should interfere (Acts 5:1-4).

IV. What to Do in Family Worship.

1. Lift the thoughts to higher things (Phil. 4:8).
2. Have all take part.
3. Worship (Gen. 22:5).
4. Learn of men who have been with God (Acts 4:13).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, **Worship, Pray**.
2. A Young Man Who Prayed at Home; Daniel.
3. A Young Man Whose Mother Prayed for Him; Samuel.

For Seniors.

1. Worship in the Home, Planning for It and Making It Effective.
2. Worship in the Home, A Source of Strength and Protection.
3. Worship in the Home, Open Discussion.

PERSONAL THOUGHT

Is our home a place where the Lord is given the highest place in all our living, and where we frequently set apart time to give Him special service and worship?

SEED THOUGHTS

Have you ever built an altar in your home,
Where you daily bring your load of care,
Where you praise the God of mercy and of grace,
Where you prove the joy of family prayer?

It is sweet to have an altar in the home;
There to meet with Jesus face to face,
There to tell to Him your sorrow and your fears,
And receive from Him abundant grace.

It means conquest with an altar in your home;
 Enemies must quit their ground and yield;
 Victory is yours thro' Jesus Christ our Lord,
 If you're first in prayer upon the field.

Will you build today an altar in your home?
 Will you break all other idols down,
 Worship God together at the throne of grace,
 Praise the Lord and all His mercies own?

Build today the family altar;
 Gather round the mercy seat;
 Bring your burdens, fears, and troubles,
 Lay them at the Master's feet.—T.H.A.

CHRISTMAS IDEALS IN OUR HOME

Matt. 1:18-25; Luke 2:39-52

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Topic for December 21

MOTTO

"His name shall be called . . . the everlasting Father."

MEDITATIONS ON THE TOPIC

I. Christmas Ideals for Our Home.—If we are to maintain ideals that will stand an enduring test concerning the birth of Jesus, we need to stay close to the things that truly honor the purpose of God's gift of His Son to the human family. The Scripture provides no divine ordinance of a celebration of the birth of Christ. The celebration of His death is considered of such importance that the ordinance of the communion has been ordered by Jesus Himself. The Scripture calls particular attention to the significance of the birth of a Son. Isa. 9:6. The heavenly host followed the announcement of the birth with praises to God and blessings to man. Luke 2:9-14. The Wise Men thought it worth while to travel a long way to see the Child that was to be born Matt. 2:1-12. They also did homage according to their purpose in making the journey. Matt. 2:11. It is notable that the approval of the Lord was upon these acts of worship and that He revealed to them the danger of returning to Herod who was seeking the young child's life. Matt. 2:12. God also cleared all the problems in the thinking of Joseph and Mary by special revelations. Cf. Matt. 1:24; 2:13. God thought it worth while to make the birth known to the simple shepherd folk in the plains of Bethlehem. Luke 2:8,9. He also revealed the identity of the Child to Simeon and Anna when He was brought into the Temple. Luke 2:25-35. 36-38.

It will be well for the Christian home to eliminate the customs that foster superstition and vanity and lust, and seek to impart to the members of our homes such teaching that will draw from all who are in our homes the true worship of the Christ, and of the gladness which heaven and earth expressed at His birth, and of the fulfilled hopes of prophetic Scriptures. Such understanding should encourage a heartfelt emotion of reverence and joy for the gracious gift of God. Ways of expressing this gratitude can well be encouraged in acts of worship and praise. Gifts for the spreading of the glad tidings, for the imparting of the love of Jesus to other souls, will be appropriate. Much of the commercializing of the day by elaborate presents to one another which do not connect with the thought of worship due to the Son of God, should be conscientiously avoided. Carefully evaluate the practices of our times and follow only that which truly will fill men's hearts with a deeper love and respect for the heavenly Gift in the coming of His Son into the world.

II. The Text.—Matt. 1:18-25.—This passage reveals that the birth of Jesus was miraculous as well as natural. It also removes the problem of Joseph by special revelation through an angel visit in a dream. God has attested to the great event by prophetic revelation.

Luke 2:39-52.—This passage reveals the childhood circumstances in which Jesus lived. It shows Him as conscious of a heavenly Father and ordering His life according to His higher mission while He still maintained His submission to the earthly parents.

OUTLINE STUDY

I. Surrounding the Altar.

1. Mary worshiped when aware of Christ's birth (Luke 1:46-55).
2. The shepherds worshiped returning from the manger babe (Luke 2:20).
3. The Wise Men worshiped before the Christ child (Matt. 3:11).

II. Warming the Hearth.

1. Go home at Christmas (Luke 2:39).
2. Give gifts at Christmas (Matt. 2:11; John 3:16; Rom. 8:32).

III. Opening the Doors.

1. God opened His doors at the first Christmas (Gen. 12:3; Luke 2:29-32; 2:10, 11).
2. Our doors should open inward (Luke 14:12-14).
3. Our doors should open outward (Matt. 28:19, 20).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Joy.
2. The Home of Jesus.
 - a. The character of Joseph.
 - b. The virtues of Mary.
 - c. The devotion of Jesus.
3. Our Home at Christmas.
 - a. Loving parents.
 - b. Happy children.
 - c. Giving and receiving.
 - d. Honoring Christ.

For Seniors.

1. Surrounding the Altar.
2. Warming the Hearth.
3. Opening the Doors.

PERSONAL THOUGHT

Lord, give us understanding and grace to truly worship the Son of Thy love and reveal Him to our loved ones in our homes.

SEED THOUGHTS

Hark! what mean those holy voices,
 Sweetly sounding thro' the skies?
 Lo! th' angelic host rejoices;
 Heavenly hallelujahs rise.

Hear them tell the wondrous story.
 Hear them chant in hymns of joy:
 "Glory, in the highest, glory!
 Glory be to God most high!"

Peace on earth, good will from heaven,
 Reaching far as man is found;
 Souls redeemed and sins forgiven,
 Lord, our golden harps shall sound.

Christ is born, the great Anointed;
 Heav'n and earth His praises sing!
 Oh, receive whom God appointed
 For your Prophet, Priest, and King!

Haste, ye mortals, to adore Him;
 Learn His name and taste His joy;
 Till in heav'n ye sing before Him.
 "Glory be to God most high!"

Let us learn the wondrous story
 Of our great Redeemer's birth,
 Spread the brightness of His glory,
 Till it cover all the earth.—John Cawood.

OUR HOME BUILDS THE CHURCH

Titus 2:1-15; Gen. 18:1-19

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Topic for December 28

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MOTTO

"In thee shall all the families of the earth be blessed."

MEDITATIONS ON THE TOPIC

I. Building the Church through Our Home.—Not all building will stand the test. We are warned, "But let every man take heed how he buildeth." Even when we take Jesus Christ as our foundation, it is possible to so build that all we have done is destroyed in the test by fire. Then, some are building on other foundations than Christ. We do not need to consider long what the results will be. If our homes are Christian, we should expect that they will be used of God to build the true Church wherever they are.

The way God used the homes in past ages reveals what principles must characterize the homes of our time if they shall become a means of building the true Church and abide the test of the fire. Not the least of the home elements that are for better or for worse are the mothers of the home. The father is given the responsibility of headship. But if the mother is fully consecrated much will be accomplished in preparing the children for the strengthening of the cause of Christ in the work of the Church wherever they are. Praying fathers and mothers have opened the way for God to use the home as a means of building the Church for which Christ gave Himself.

The responsibility of home is no light one. In a day where there are many things done in churches that will not abide the test, we need to choose our fellowship in a church that is ready to fulfill all things which Christ has commanded. The children are to be taught. The atmosphere of the home is to be godly. The home needs to be regulated to fit the program for the Lord and the Church. Evils must be sifted out. Faithfulness to the truth and to the work of the Lord must have first place. Some practices need to become the rule. The Church and her services must have first place in our programs. Regular attendance at services should not be a maybe. The co-operation of the home with the church leadership is imperative to true church building. Unity with the doctrinal standards of the Church dare not be questioned if we expect the children to put their full energies into the work. The home must be a headquarters for godliness and a pattern of what the Gospel of Christ can do for those who fully embrace it. The ministry should feel the power of the prayers that hold up their hands while they labor and pray at the battle front against the forces of Satan. The consecrated home is the great supply house to meet the needs that arise in the forward progress in the preparing of souls as a habitation of God through the Spirit.

II. The Text.—Titus 2:1-15.—Here the ministry is instructed to build the home, and the home in turn becomes the builder of the Church by adorning the doctrines of God our Saviour in all things. The outlook is to the future coming of Jesus that the people He has redeemed may be fitted for His glorious presence.

Gen. 18:1-19.—The home of Abraham is visited of God in connection with His administrations of judgment upon the wicked cities of Sodom and Gomorrah. While God is executing judgments, He is planning to use the godly Abraham to build a nation that shall be the instrument of blessing to the people of the earth. Because God knows the character of Abraham and what he will do to make God's plans possible, he takes Abraham into confidence concerning the judgment upon the wicked cities in which Abraham's nephew, Lot, has become so seriously involved that he loses much.

OUTLINE STUDY

I. The Church and True Building.

1. A spiritual house composed of true saints (I Pet. 2:5; Eph. 2:16-22).
2. Worshipers in spirit and in truth (John 4:22-24).
3. True building is to nurture true believers (Eph. 4:11-16).

4. Addition counted in terms of Christian character rather than mere numbers (I Pet. 2:6-10).

II. God's Method with Homes, in Church Building.

1. Abraham (Gen. 12:1-3; 18:19).
2. Isaac (Gen. 21:12).
3. Jacob (Gen. 25:23).
4. Amram and Jochebed (Ex. 2:1, 2, 10; 3:10).
5. Leaders and elders (Judg. 2:7).
6. Retarded (Judg. 2:10-13).
7. Rescued (Judg. 2:18, 19).
8. By a mother's prayer (I Sam. 2:27, 28).

III. Homes Building the True Church.

1. Where the whole Gospel is taught and practiced (Matt. 28:19, 20; Acts 20:27).
2. Where godly parents teach the children (II Tim. 1:5; Eph. 6:4; Deut. 6:4-9).
3. Where faithful children honor their parents (Eph. 6:1-3).
4. Where the home supports the work of the church.
 - a. By attendance (Heb. 10:24, 25).
 - b. By consecration to service (Rom. 12:1; Acts 16:15; Heb. 13:2; I Pet. 4:9, 10).
 - c. By separation from evil (II Cor. 6:14-7:1; II John 10).
 - d. By faithful obedience in all things (Titus 2:1-10).
 - e. By good discipline of the household (Titus 1:6; I Tim. 3:4, 11, 12).
 - f. By hospitality toward God's servants (Acts 16:14, 15; III John 5-8).
 - g. By prayer, supplication, and watching (Eph. 6:18, 19).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, **Edification, Edify, or Edifying.**
2. Making My Home a Help to the Church.
 - a. Faithful to attend services.
 - b. Faithful to the teachings of our church.
 - c. Helping my parents to help the church.
 - d. Helping brothers and sisters or friends make our home help the church.

For Seniors.

1. The Church God Would Build.
2. How God Used Homes to Build His Church.
3. Progress Godward in Church Building.
4. Definite Things I Can Do to Make Our Home Help Build the Church.

PERSONAL THOUGHT

Are we in the place God can use us in our home and in the home we may be planning for the future?

SEED THOUGHTS

"As for me and my house, we will serve the Lord" (Josh. 24:15). When Joshua uttered these words he described the model home. It was not enough that he alone should be true to God. He had others dependent upon him, and he was not satisfied with anything less than that his wife, children, and all that belonged to his household should be devoted servants of God, saved for His everlasting kingdom. Mere formal church membership, without much concern for the remainder of his household, was not enough for him. His goal was, "**Me and my house, we will serve the Lord.**" Dear reader, is this also your ideal of a Christian home?—The Gospel Mirror.

While in the matter of bringing up children, as in other things, the wife should be a faithful helper to the husband, the fact should never be lost sight of that upon the shoulders of the father rests the main part of the responsibility, he being chosen of God to be the head of the home. Aside from this we find a number of very important things connected with these divine admonitions in the matter of bringing up children. There is to be diligence, prayerfulness, care, affections, discipline, and proper companionship if parents

are to be of the highest service in bringing up their children in the right way and in training them to become faithful workers for the Lord.—The Gospel Mirror.

With father, mother, children, hired help, strangers within the gates, all devoted to God and godliness, the home is truly what is claimed for the Christian home, a type of the home above. The morning prayers, the evening prayers, the daily devotion around the family altar, prayer at mealtime, Christian conversation, the Bible in the most prominent place in the home, other religious literature whose teaching is in accord with Bible teaching—all things help to make the home what it ought to be, a place of devotion, a house of prayer, a training school for God.—The Gospel Mirror.

WE WERE LOST BUT LOVED

John 3:1-21

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Topic for January 4

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MOTTO

"For the Son of man is come to seek and to save that which was lost."

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MEDITATIONS ON THE TOPIC

I. **God's Love for the Lost.**—A man sought to excuse himself for the kind of life he lived because of the fact that it was born in him to be evil. But while he was right in the fact of his natural birth, he was missing the mark when it comes to dealing with the plan of salvation. God has undertaken to help the man who is hopelessly lost, as far as his own power is concerned, but for whom there is hope as far as the power and wisdom of God are concerned. So while a man may see his hopelessness in sin according to the flesh, he is not excusable to continue hopeless if he lays hold of the plans of God for his rescue. A man who is dumped into a muddy pit by powers beyond his control, is in a greater sin if he remains in that hole when the help is at hand to deliver him. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil, (John 3:19).

In righteousness and holiness, God abhors sin; and in justice, He is bound to judge those who are evil. He might have finished the whole job by casting man out of His presence and giving him his just deserts. But that way of justice did not accord with the deep love of God in behalf of souls. So we find God preparing a plan whereby a soul, who is doomed by the fact of a sinful nature and by the guilt of actual deeds of transgression, may be rescued from the place of condemnation and the suffering for his guilt to a place of forgiveness and cleansing and acceptance with the holy God.

God has not changed as far as justly dealing with sin is concerned. He has not changed in the demand for holiness in His presence. But God has given His Son to take the sinner's place as far as justice is concerned, and to give Himself for us that He might redeem us. This redemption not only blots out our sins and relieves us of their penalty, but it makes a **new life** available to those who believe in Him. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16). This new relation of man to God makes him partaker of the divine nature. II Pet. 1:1-4. John could not hold back the admiration when he wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1).

The love that has planned a redemption and a restoration to fellowship with God for time and eternity has also been working in every way of legitimate love to bring men to understand and to accept and to follow

in the way that brings abundant entrance into the everlasting kingdom of our Lord Jesus Christ. II Pet. 5:5-11.

II. **The Text.**—John 3:1-21.—This passage tells the story of Jesus in the visit of Nicodemus by night. It reveals the necessity of man in his natural sinful state to receive such a change that he is "born again." Jesus reveals the way of faith in the gift of the only begotten Son of God. Refusal to accept this gift means continued condemnation and a deeper guilt than rested on man before the light of life came.

OUTLINE STUDY

I. Why We Were Lost.

1. Inherited sinfulness (Ps. 51:5).
2. Our own choice (Isa. 53:6).
3. Universal condemnation (Rom. 3:9, 10, 22, 23).

II. God's Love in History.

1. Judgment tempered with mercy (Gen. 3:15-19).
2. The promise to Noah (Gen. 8:25).
3. Deliverance from affliction (Ex. 3:7, 8).
4. Provision of an atonement (Lev. 16).
5. Sending prophets (II Chron. 24:19).
6. Sending His Son (John 3:16).

III. God Commends His Love to Us.

1. Convicting the world (John 16:8).
2. As prodigals (Luke 15:11-32).
3. Love to sinners (Rom. 5:8).
4. Long-suffering (II Pet. 3:9).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, **Sin, Love.**
2. We Were Lost.
 - a. Because of our sinful nature.
 - b. Because of the sins we committed.
2. God Loves Us.
 - a. Giving His Son for us.
 - b. Loving us even when we sin.
 - c. Inviting us to come to Him.

For Seniors.

1. Why We Were Lost.
2. God's Love in History.
3. God Commends His Love to Us.

SEED THOUGHTS

Pause, fellow sinner, fellow man, before that wonderful Being that you now find in the manger, now on the cross; follow His wonderful footsteps; dwell on His words; hear His prayers; gaze on His tears, nay, on His flowing blood, until you fully and firmly believe, never to doubt it, or forget that God loves us when we do not love Him.—E. N. Kirk.

Nothing reveals character more than self-sacrifice. So the highest knowledge we have of God is through the gift of His Son.—Wm. Harris.

As the Creator and Preserver of men, Thou art gloriously manifest; but, oh, how much more gloriously art Thou revealed as reconciling ungrateful enemies to Thyself by the blood of Thy eternal Son! Here Thy beneficence displays its brightest splendor; here Thou dost fully display Thy most magnificent titles: The Lord, The Lord God, **merciful and gracious**, longsuffering and abundant in goodness. How unsearchable are Thy ways and Thy paths past finding out!—Elizabeth Rowe.

I was sinking deep in sin,
Far from the peaceful shore,
Very deeply stained within,
Sinking to rise no more;

But the Master of the sea
Heard my despairing cry,
From the waters lifted me,
Now safe am I.

Love lifted me! Love lifted me!
When nothing else could help,
Love lifted me.—Jas. Rowe.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Sex Criminals and Sex Education

BY CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

I discerned among the youths, a young man void of **understanding**.—Proverbs 7:7.

Say unto wisdom, Thou art my sister; and call **understanding** thy kinswoman: that they may keep thee from the strange woman.—Proverbs 7:4, 5.

Pastors, parents, legislators, social workers, professional educators, and many others are alike concerned about the increased delinquency of youth.

Another and more serious matter is the "sex criminal" who constitutes a serious menace to society. Thousands of these monsters are loose, thus making conditions so bad that in many districts and large cities it is unsafe for a woman or child to venture out alone in the dark.

Recently, in downtown Philadelphia, where it was our good fortune to assist in a spiritual campaign for some eight days, quite a number of women and girls did not venture to the services on account of the fear of attack.

J. Edgar Hoover sounded the alarm when he stated that criminal sexual assaults take place in the United States at the average rate of twenty-seven per day, and that such crimes are continually increasing. Similar warnings are being sounded in Canada and England. These and many other nations face the same problem.

Before considering the problem, it would be well to dispose of the false concept, a very popular notion, that nearly all sex cases are not capable of controlling their actions, that they should be hospitalized rather than held responsible and punished. Some killers and rapists should be placed in mental institutions, to be sure, but most of them are real criminals. Insane criminals can be detected by specialists which courts provide. However, the bulk of these offenders are lawless criminals. Such should be removed from circulation by proper trial courts. This article is interested in this serious situation, but is more concerned about **what to do earlier in life**. The first text speaks of young men going wrong, because they are "void of understanding." The other text suggests that the youth should seek "understanding." This is the chief objective of this editorial—better "UNDERSTANDING."

Allow a few paragraphs about the vicious sex criminals who endanger the lives of women and children by their sadist minds, who enjoy sexual gratification by torturing or killing victims, often with no attempt at sex relations. Many states have now made provision to retain convicted sexual offenders who are not safe to be at large, even after the expiration of their sentences—some, if necessary for life. In some states it is possible to isolate sexual psychopaths, before they have been convicted of any crime.

Some are confined in mental institutions. Many eminent authorities feel this is a mistake, since they do not belong with the usual mental patient. Quite often they feel that such do not get the right kind of treatment. In Canada such are sent to penitentiary by law, but the code is silent as to any correctional treatment. This too is unfortunate. There is dire need of a thorough screening of all sex offenders. Some are mental cases, while others are brutal criminals. To make it known quite generally that sex offenders will largely be considered as insane will lead to an increase of sex crime.

The gravity of all this can be seen when gang rapists subject their victims to intercourses with several men in succession. There are married men who are sadists; often children who have been kidnaped are subjected to abuse and torture; young boys and girls are introduced to unnatural practices, thus working ruination in their lives. Much more could be penned, but this is sufficient to show the gravity of the situation. Governments and social workers are alarmed, and well they should be. What then can be done? To deal with criminal sex offenders, wisely and well, will demand the best efforts of trained jurists, educators, psychiatrists, medical men, and others. The Christian Church must needs begin earlier.

Quite frequently in problems of world-wide interest we have quoted articles for the benefit of our reading constituency. If our readers will allow us the unusual, we shall quote from the pages of the magazine, "Christian Life," Chicago, Ill., June issue, 1952. The article is entitled: "You, Your Children, and Sex Education," by your editor of this department. It was a photographic interview by a feature writer and photographer. The questions came from the editor of "Christian Life." They were penned by Miss Marian Ainlay.

You, Your Children, and Sex Education

Question: Do you think that the subject of sex is of such importance that we as Christians should discuss it frankly, or should it be brought up only when the occasion demands?

Answer: Formerly, it was considered unwise and indecent to discuss sex and related problems. It was thought that modesty demanded silence. Youth, through this criminal silence, sailed the high seas of life with all its dangers and was shipwrecked with appalling frequency. This false modesty and prudery led to much suffering among innocent women and children, caused by sex diseases and many tragedies in later marriages.

We know today that sex functions are closely related to all life—physical, mental, and moral. The spiritual development of the individual and the welfare of the entire race are affected. Consequently, sex may be discussed within the bounds of modesty and decency. When the occasion is proper, it should be done frankly. However, with the new awakening and discussion of sex matters, the pendulum has swung from silence to publicity that is almost nauseating. There has been an undue exploitation of this universal interest beyond sane bounds.

Question: Do you feel that Christians, both old and young, really have problems of sexual adjustments in their lives?

Answer: Christian men and women have on their hands vast stores of sex energy which will never be needed for biological purposes. How to handle this surplus is one of their major problems.

Purity of thought life, and conduct is a prime objective in Christian living. Prudishness is the by-product of repression, an unconscious crushing of the sexual instinct. The cure is not found in indulgence or impure practices, but in recognizing the sex urges and impulses not as evil, but as parts of a divine creation. These desires should be expressed through other channels. They should be redirected, not penned in and left unexpressed. There are creative outlets such as music, art, gardening, etc.

Question: Are there other difficulties in properly controlling sexual energy?

Answer: For those in single life—self-control. To be pure, but not prudish. The roadway to the deepest satisfaction in life is the one of self-denial and self-control, which lead to self-realization. The roadway of so-called necessity is a bar to happiness. Improper sex expression is wrong. It cheapens the woman and degrades the man. It spreads vicious diseases and summons children into the world under a social stigma, endangering the health of all concerned.

Another problem which faces single people is to remain clean-minded in an atmosphere of low ideals. They may express sexual forces in professional skill, in teaching ability, in powers of profound research, in wide-awake salesmanship, in practical homemaking, in patience under test, in endurance and otherwise.

Millions of young people face the problem of finding sane and sensible counselors. They lack the best books. Frequently, their parents are as silent as an Egyptian sphinx.

Married folks face the problem of personal purity as it relates to other men and women. The standard of the Bible and of the state is monogamy. This calls for quite a measure of self-control.

The outstanding problem which married folks have is that of properly directing the next generation into channels of purity and wholesome living. Parents must cultivate the flower of modesty. Modesty is one of the outposts of chastity in the protection of the citadel of social purity. Immodesty is the

want of modesty, delicacy, or proper reserve. Immodesty shows itself in inner thinking, conversation, and deportment.

Question: How do you feel that Christians should arrive at a solution of these problems? Should they go to their pastors, psychologists, or the Scriptures alone?

Answer: Leslie D. Weatherhead, M.A., author of the *Mastery of Sex*, states the following seven principles which will bring a healthy mind within reach of all:

1. There is a way through the problem.
2. There is nothing unclean or disgusting about sex.
3. Accept yourself as a person having a sex instinct.
4. Realize that it is a God-given instinct and that sex desire is no more "wrong" than hunger at dinner time.
5. At the same time, there is sex indecency about, and some have made it an occasion of filth (only in their debased minds).
6. In sexual adjustment, there is a great place for activities of the church.
7. We must confront men with Jesus Christ. Whom the Son shall make free, they "shall be free indeed."

Mere knowledge of sex cannot make possible the mastery of sex. It alone is possible through Him who said, "I am the way, the truth, and the life." Some may comment, "Why drag religion into the sex question?" It is there already. Often there is no solution apart from religion, for it supplies the dynamic force needed by the masses. Purely scientific treatises do not go far enough.

Youngsters should go to their parents first of all, at least to those parents who have understanding of the problem; sometimes to a Christian psychologist; to pastors occasionally; always to the Bible for inspiration and counsel.

Question: Are there any books on the subject you would recommend for Christians to read?

Answer: Fortunately, there are quite a number of books which are very helpful for married folks, young people, boys and girls. Such books should be purchased from publishing houses which are known to be evangelical.

These books were written for parents, young people, boys, and girls:

Manual of Sex Education, Paths to Beautiful Womanhood and Paths to Noble Manhood, by C. F. Derstine; **For Better—Not for Worse**, by Walter A. Maier; **The Virtuous Woman and The Way of a Man with a Maid**, by Oscar Lowry; **Christian Manhood**, by Dr. Merle Eshleman and Dr. Noah K. Mack; **Ideals for Earnest Youth**, by A. Thomas Rowe; **Homes Build Persons**, by Garry Cleveland Meyers; **Make Yours a Happy Marriage**, by O. A. Geiseman; **The Sanctity of Sex**, by Frank A. Lawes; **Our Concern Is Children**, by Irene Smith Caldwell; **Youth's Problem No. 1**, by Alfred L. Murray.

Recently, the mailman placed into my hands a letter from a nationally known artist: "Gave one of your sex books to a somewhat troubled young lady. The name of the book, *Paths to Beautiful Womanhood*. After she read it, her comment was that she received an education which her mother failed to give her. Am praying that she will take the most beautiful step of her life and make a decision for Jesus Christ."

Question: Do you feel that sex is a problem that has always been with us, or one that is on the increase today?

Answer: The problem of sex is as old as the human race. This is self-evident when one reads the oldest historical account of the human race in the Book of Genesis. Sa-

cred and secular history alike tell the same story.

However, a revolution has occurred in the past few decades. Many parents who were dubbed "flaming youth," now find themselves dismissed by their own children as "old fogies who don't know what it's all about."

The fast and complex world in which our sons and daughters live, with its speedy automobiles, salacious reading matter, sexy radio programs, television, night clubs, easy liquor, casual sex relations, unsupervised leisure and late hours, contributes greatly to moral breakdowns.

Eight million people, most of them under twenty-one, buy some 150 nationally distributed periodicals, reeking with frankly objectionable matter.

Among the chief offenders are parents whose homes have broken down. Youngsters from broken homes constantly get into serious sexual entanglements. The bulwark of the nation is stable homes. Broken homes open the flood gates of immorality.

Question: Since sex education is so vital, how should parents go about it?

Answer: Dr. Paul M. Nase says: "Sex knowledge should be taught by every Christian parent. They must needs be on guard against two extreme attitudes. First, 'too much' and 'too early.' Second, 'too little' and 'too late.'"

The mother is the best teacher of both boys and girls, although fathers can co-operate wisely. Quite early, the father ought to take over the instruction of his boy.

A competent authority on sex control, or rather, the proper direction of sex, states, "A good parent-child relationship starts at birth, not at sixteen, when it's too late." A wise woman, who has accomplished a good task in her own family, says: "If parents haven't done a good job of bringing up their children, they may as well relax. And if they have done a good job, they can relax, too. Because, either way, there is not much that can be done to alter the situation once the children are in their teens."

Home culture is the chief responsibility of the parents. When they have informed children of the facts of life in a straightforward manner, free of embarrassment and shame, when they have provided the youngsters with the best reading to supplement their teaching, time will usually demonstrate their wisdom. Given time, some of their follies will pass.

Question: What responsibility does the pastor have?

Answer: The minister's sacred calling equips him to bear useful sex knowledge regarding personal purity. This makes for a wholesome opportunity. The pastor has the finest personal contacts. He should be well informed. He should have the best information at his disposal and should direct his young folks in the selection of the best books for their information.

Dr. Exner gives an analysis from the answers of 948 college men to a questionnaire. From this he learned that 91.5 per cent of these men obtained their information from unwholesome sources. Only four per cent received it from their parents. Today, this ratio is a little higher, but still far too low. For this reason, pastors must supplement.

Pastors should arrange periodically for lectures, addresses and talks. These informative messages should be given by men and women of good training, lest they do more harm than good. Practical messages should be given to parents, to married men,

to married women, to young men, to young women, to boys, to girls. This makes for seven distinctly different approaches and messages. They can be arranged prior to the regular Sunday evening sermon, prior to the weekday service or during the Sunday school class hour for the various groups.

Question: What about teachers? It would seem that they, because of their close contact with young people, are in a position to supplement their pupils' sex knowledge.

Answer: Alfred Tennyson wrote: "Self-reverence, self-knowledge, self-control: these three lead to sovereign power."

All information ought to have this triple intent; therefore, teachers must have the moral qualifications. They should regard the functions of sex as pure and sacred, thinking and speaking of sex in a reverent manner. They must have the mental qualifications and have at their command a clean sex vocabulary. They must have a good understanding of sex knowledge. Efficiency qualifications are necessary for teachers. Tact and skill are prime factors. These require time, reading, thought, observation and some personal experience, lest the teacher present his message too bluntly, awkwardly, severely, or suggestively.

There would be no need for sex education if the ordinary everyday education of the nursery and family life were functioning properly. But it isn't. Consequently, the public school, the high school, the college, the normal school, and the university should disseminate wholesome knowledge of sex. However, this instruction must be given by clean-living, well-trained teachers, lest the instruction become a source of stimulation and creator of a desire for improper conduct.

Question: Conceding that proper qualifications are imperative for the Sunday school teacher, what responsibility does he have?

Answer: "Sex knowledge will be taught," said E. K. Mohr. "If not in the homes and Sunday school, it will be taught in the street." This is too true.

The Christian Church and the Sunday schools are responsible for the Christian education of their youth. This should supplement the teachings of the parents in the home.

The great Hebrew, King Solomon, in a lengthy chapter, advises that the knowledge of sex should be imparted. Proverbs 7. Evil thrives on ignorance. Light, knowledge, and wisdom from God can clean up the foulest human cesspools. How much more does the child have this rightful knowledge as a natural heritage!

Pastors and Christian Sunday school teachers have a definite advantage over secular teachers in that they have a spiritual dynamic. A Christian experience, fortified by a good biological understanding of sex, is like a double-barreled gun—more apt to hit the proper target.

Ours should be the prayer of Charles Kingsley: "Exalt me with Thee, O Christ, to know the mystery of life, that I may use the earthly as the appointed expression and type of the heavenly, and by using to Thy glory the natural body may be fit to be exalted to the use of the spiritual body. Amen and Amen."

"Coronet Magazine" stated that there are eight million homosexuals in the United States of America. Nearly one-twentieth of the population of America are sex perverts. Trash, filth of a sex nature, is literally pub-

(Continued on page 382)

SUNDAY SCHOOL

Lesson Nuggets of Truth

By J. C. FRETZ

JESUS DISPELS FEAR

Matthew 14:22-33

Lesson for December 14, 1952

The imprisonment and execution of John the Baptist had taken place. The miracle of the feeding of the five thousand had been performed. Jesus now sought quiet, and alone He spent probably more than half a night in communion with God. He had bid the disciples to go by ship across the lake, intimating that He would follow. In their obedience they were caught in a severe storm. In the emergency of their exhaustion there was an inexplicable appearance. In their fearful strait they learned that it was the Saviour who had come to them. He had just been apart in the mountain alone in prayer. So, endued with new strength, a manifestation of divine power was in order. Many great lessons appear in these verses.

Christ was impelled to withdraw from the multitudes to keep His relations with God strong.

The followers of Christ, while carrying out His will, are not necessarily free from the contrary winds of doctrine and experience.

In this world there will be forces, within and without, designed (but not by God) to keep us from accomplishing His entire will.

As we are under divine guidance opposition can be the agency for exercise that genders the Christian graces, but God is the only one perfect enough to allow the right measure. This gives no liberty among the saints for being instruments in administering reverses. Fellowship with Christ comes by the method of absolute obedience under the authority of Christ.

Peter's desire for the fellowship and presence of Christ was acknowledged in his response to One superior over the elements.

In the Christian life immediate circumstances are not to be misjudged to denote that one is out of the will of God.

Christ's commands are supreme, and He who has the authority to require has also the power to keep those who comply.

Self-consciousness causes many failures of faith.

Fear betrays man in his self-sufficiency, and this should drive him to flee to God. Jesus' presence destroys fear.

The one fear justifiable is to fear God and keep His commandments.

Those in difficulty while in His service need never fear, for He is able to the uttermost to deliver.

Safer than to see the boisterousness of the winds is to see the greatness of our Saviour.

The worship that followed in the boat indicates the experience was greater than a demonstration. The eternal Presence had once more proved Himself sufficient.

In the voyage of life be assured Jesus is ever walking near **ON** the troubled waters. It is foreign to Him to sink.

EMMANUEL—GOD WITH US

Matthew 1:18-25

Lesson for December 21, 1952

The prevailing thought of the time in the Old Testament centuries was the expectation of a divinely born Saviour. The Messianic hope existed in Judah according to II Sam. 7:12; Isa. 7 and 9; Micah 5:3. Christ while on earth repeatedly stated that He was of higher than earthly origin, and with it made the assertion of pre-existence that leads us to the creation event. He says in Jno. 16:28, "I came forth from the Father, and am come into the world." In Jesus all the fullness of the Godhead was manifested. Jno. 1:14; Phil. 2:5-8; Heb. 2:14.

The genealogy of Luke's Gospel gives the lineage from Joseph back to Adam and to God, while that of Matthew shows Jesus legally the heir of David and of Abraham by His mother Mary. This protection for Mary, by being espoused as the wife of Joseph, gave her security as the mother of our Saviour and made Him heir to the promises of God to Abraham.

The fact of the virgin birth is carefully safeguarded by the wording of both Matthew and Luke. The Jewish betrothal was a solemn promise before witnesses and secured each intended one to the other. The clause "before they came together" refers to a period between the betrothal and the uniting in the home with the husband. It is evidence as well of the absence of intimate acquaintance by contact with Joseph and Mary at the time of conception. "He knew her not" in the interval between the betrothal and the home-bringing. Mary "was found with child," evidently by none other than Joseph. She confided in her cousin Elisabeth but was silent to Joseph concerning the supernatural experience. The first intimation of the divine plan of God came to Joseph by the Angel Gabriel. The commentator Lenski asserts, "Joseph would in no way compromise himself, condone a crime, risk his happiness, or do anything hurtful or doubtful in

taking possession of his wife." "Of the Holy Ghost" is the term that dispels all doubt and discloses the divine truth of the miracle of the conception. The mystery of the incarnation is expressed by the angel as he says that Mary truly shall be the mother of the only begotten Son of God, not of corruptible but of incorruptible seed. "She shall bring forth." "He shall save his people from their sins." The normal rejoicing that a son was born was intensified a thousandfold by the birth of this Son of God. Mary could sing: "My soul doth magnify the Lord, . . . he hath regarded the low estate of his hand-maiden: . . . from henceforth all generations shall call me blessed" (Luke 1:46-48). And Simeon prophesied, "This child is set for the fall and rising again of many in Israel," and Anna "spoke of him to all them that looked for redemption in Jerusalem." See Luke 2:34-38. Truly God came to dwell with men for a season. "God with us" brought salvation for us. The free gift is for our acceptance.

WISE MEN SEEK JESUS

Matthew 2:1-12

Lesson for December 28, 1952

Remembering birthdays has been given signal impetus in that of Christ's, for no other has been so constantly and widely celebrated as His. However, the suitable recognition of the Saviour's birth is not by mere celebration but by worship. "Worthy is the Lamb" is as significant an utterance today as when it was first spoken.

The Magi were probably astrologers from Persia, where in a certain part the study of astronomy was prevalent. We are given no detail in this respect. They were evidently also studious in divine wisdom, with understanding in the program of God. The star that led them to Bethlehem was not to be identified in ancient astronomy. Regardless of the nature of it, the purpose was served. Moses bears record of a Star that should come out of Jacob. Num. 24:17. Micah 5:2 identifies the place Bethlehem with the Governor for Israel. To the Wise Men of the east the signs of the times were significant and required searching. They were persevering and thorough. The purpose in their hearts to know and to understand the meaning of this strange phenomenon was to be satisfied. Their ultimate satisfaction was in worship of Him who was born King of the Jews. The "exceeding great joy" could be realized only by those in communion with God. Their worship of Jesus was associated with gifts of first rank—gold, the choice from

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

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1953 Family Almanac



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MENNONITE PUBLISHING HOUSE
SCOTTDALE, PENNSYLVANIA

India; frankincense, Persia's choicest of odors; myrrh, Arabia's high quality preservative from decay.

The purpose for worship in Herod's case stood in wide contrast. His was hypocritical, selfish, and cruel. God was faithful in warning the Wise Men to by-pass him on their return. His murderous heart quickly asserted itself in the drastic edict that followed.

Stars have frequently led men to cross great barriers and expanses by water and by land. Nations have had their stars, who as statesmen have guided the ship of destiny to safe havens. The Church has had her stars, who in the fear of God and the wisdom of the Spirit have bridged gaps, raised high the standards, and borne the reproach in order to maintain and strengthen her bulwarks. To those who believe, Christ is ever the bright morning Star, for guidance, hope, and life. An understanding heart and a willing spirit on our part prepares the way to exaltation and service for Him.

Wise men today will seek Jesus for deliverance from bondage of sin and for the new creation in His image. The Star of Light in the Church impels by powerful conviction to the fulfillment of objectives and imparting of resources for achieving the ends to be wrought in this day of grace. Are the channels clear with us? Can Christ serve through me?

TRACING CHARACTER TO ITS SOURCE

Matthew 15:1-11, 18-20

Lesson for January 4, 1953

The scribes and Pharisees, supposedly the teachers of the law, were the guardians of the traditions of the elders. They held tradition above divine law, laying aside the commandments of God to impose carnal ordi-

nances upon their fellow men. Pharisaism was comprised of self-righteousness, hypocrisy, vainglory, and vain religion. Their self-made commandments, doctrines, and precepts turned the hearts of men from the truth of God. Spiritual understanding and knowledge of God, obtained by acquaintance with and obedience to the Word of God, were eclipsed and lost because of many traditions of men. Yet not all missed it, for there were some then living who had a true conception of God and His purposes and teachings for men.

The question of why disciples transgress the commandments of men is still a live issue. Jesus did not condemn all tradition. Regulation for the welfare of society is necessary. Regulation for the welfare of the Church is necessary. The laws of God proceed from greater wisdom and are the basis for principles and practices most suited for men. They cannot be neglected with the increase of commandments by men. Paul would have us know that law and rulers are for the control of evil workers and the protection of those who do well. But the traditions meant here consist rather of ceremonialism and formalism, spoken of by Isaiah as vain. We shall obey God rather than men where there is conflict.

The question of why the tradition-makers transgressed the commandment of God was intended to be searching in their own lives. To Jesus what mattered was who was in the will of God. The Word of God forms the basis of test for the rules and orders of men. The commandment of God is ever in effect. Word approach and lip honor are valid when the origin is a cleansed heart. The heart is most important, for out of it are the issues of life. The true worshiper is giving expression outwardly to the inner possession of soundness wrought by Christ Jesus.

Verses 18-20. The question of defilement is

dealt with by the Saviour in terms readily understood. That which passes to the being by way of ears, eyes, or mouth need not be defiling unless entertained by the imagination, or mind and the heart. Charles Wesley in his great hymn, "Oh, for a heart to praise my God," expresses these desires: "every thought renewed," "a copy, Lord, of Thine," "Thy nature, gracious Lord, impart." Herein is safety and wisdom for those things which proceed out of the mouth coming from the heart.

The injunction of the Memory Selection is to keep the heart with all diligence. A daily work is for us to do for ourselves, then for others. The heart is the source of moral character. The acts we perform and the influences we wield correspond with the desires and impulses we lodge within the inner being called ourselves. Paul's advice to flee youthful lusts and follow faith (II Tim. 2:22) is apt teaching here. May the Lord give us an awareness of what is sin.

WORLD NEWS

(Continued from page 380)

lished by the tons, and disgraces our book stores. Such things brought the judgment of God on Sodom and Gomorrah.

A Russian reporter—and they sometimes tell the truth—returned to Russia and reported in the papers that the symbol of America is a "nude woman."

A professor of Southern California who has done research study in the matter of the decay of morals made the statement that "sixty-five per cent of the brides who go to the altar are not virgins." He also made the statement that fifty per cent of the illegitimate children born in America are born of high school girls. Such findings are shocking and tragic. God have mercy on our nation.

It looks like the judgment of God is beginning to fall on the nation. Billy Graham warned America, at Washington, D.C., "It could be Russia that God Almighty may use to bring us to the dust on our knees." This much is certain, that if God punished Sodom and Gomorrah with less light, which He did, if He let our nation escape, He would have to apologize to them for burning them to death some five thousand years ago.

These terrible words are written in the book of Jude, "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth as an example, suffering the vengeance of eternal fire" (v. 7). God Almighty's justice DEMANDS, and God Almighty's holiness DEMANDS that He punish America because of her sins. **America! Whither Bound?**

The most terrific thing in the world is sin. A man is not hurt until his soul is hurt, and the only thing that can hurt his soul is sin.—William Plumer, D.D.

"Finally, my brethren, be strong in the Lord, and in the power of His might" (Eph. 6:10).

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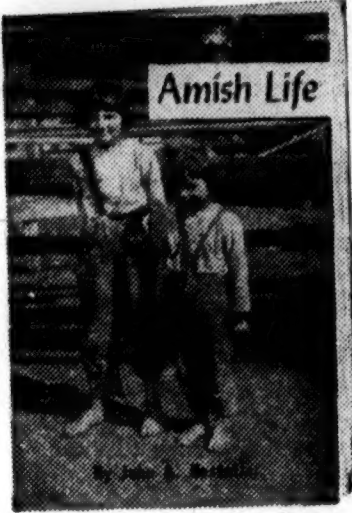
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For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this.—Isaiah 9:6, 7.

Amish Life

By John A. Hostetler



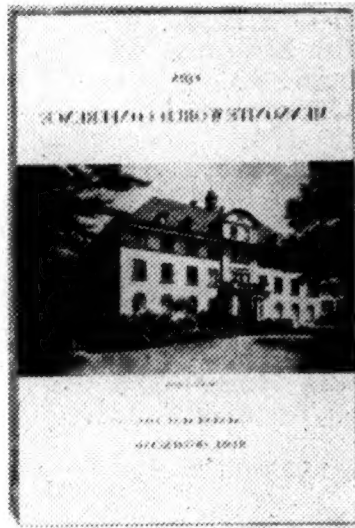
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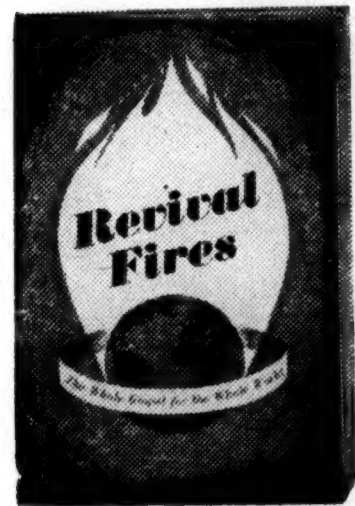
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BLESSED UNCERTAINTY

Most of us are inclined at some time to excuse our shortcomings upon the plea that we would have done better if we had known just what to depend upon. This may sometimes be a good excuse, but usually it is not. The thing that was not done because we were not certain of the time when we should be expected to do it is usually something that ought to have been attended to anyhow.

The housekeeper who makes apologies for the meager supply of food which she puts before her unexpected guest has certainly a valid excuse. On the other hand, if it is slovenliness and general unattractiveness for which she apologizes, the same cannot be said. These conditions should not have existed, even if the company were not expected. About the only time some people ever ob-

serve the decencies of life is when they expect to be on exhibition. It would be well if such people could be kept in a state of uncertainty concerning when they were to be called before the public. This is not the highest motives, it is true, but in some lines it seems to be the only means by which we may be kept at our best.

A teacher in the public schools was complaining to an associate about the unexpected visits of the superintendent. "I think it is a shame," she said, "that he does not let us know when he is coming. He really never sees me at my desk. I wish he would not pursue such methods." "I am glad that he does not give us notice," said the other; "the very fact that he is likely to come in at any time, has kept me, I know, from falling into some very careless habits. I am satisfied that I shall be a better teacher because of these unannounced visits."

The common tendency of being satisfied with simply passing muster is in itself a reason why God hides the future from us. To know just how long life was to be would be to know just when opportunity is to end.—The Lookout.

CHURCH MEMBERSHIP RISES

Dr. Benson Y. Landis, editor of the "Year-book of American Churches," recently announced that at the end of 1951 there was a total of 88,673,005 members in all religious denominations in the United States.

This is an increase of 1,842,515 over the previous year. The statistics were gathered from 252 religious bodies, including Christian, Jewish, and Buddhist.

The six highest on the membership list were as follows: Roman Catholic, 29,241,580; Methodist Church, 9,065,727; Southern Baptist Convention, 7,373,498; Jewish congregations, 5,000,000; National Baptist Convention, U.S.A., Inc., 4,467,779; National Baptist Convention of America, 2,645,789.

According to the Aug. 25, 1952, issue of "The New York Times," Dr. Landis analyzed the record annual gain of 2% since 1940 as follows:

"There is statistical evidence that the people of the United States turned to the churches in a period of war, international crisis and the atomic age—1940 to 1950—to a much greater extent than during either the depression years of the thirties or the relatively prosperous years of the twenties.

"Church membership has increased throughout the nation's history and during the past 100 years has been steadily upward, but never so rapidly as since 1940. During the past eleven years the annual gain has been about 2 per cent."

"Every time you plant a doubt in my heart you add a pain."

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